

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, 1906.

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“Nec Tamen Consumeatur”

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

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THE
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VOL 2. No. 1. SYDNEY: DECEMBER, 1906 [PRICE – 2/6 per annum]

History of St. George's Church

CASTLEREAGH STREET, SYDNEY

in connection with the Presbyterian Church of Eastern Australia:
 With Biographical Sketches of former Pastors 1856-1906

Pastor – Rev. William McDonald; Elders – Mr. Alexander Law, (senior), Mr Donald McLean, Mr. Robert Allen. Honorary Elders – Mr. A. Rennie, and Mr. A. W. S. Gregg.

The Kirk Session has resolved to commemorate the Fiftieth Anniversary of the formation of the Congregation, and the fifth of the induction of the present minister, on the second Sabbath in February (10th), 1907.

In order that the young people may obtain a correct knowledge of its ecclesiastical position, it has been considered advisable to give a short resume of its history. The writer has compiled the information contained in the following pages, from the “Voice in the Wilderness,” the “Outlines of the History of St. George's” (written by the senior Elder, E. A. Rennie, Esq., 25 years ago) the “Presbyterian Messenger,” and other documents. “We are indebted to Mr. Rennie's history especially, for the clear account given in the financial struggle and the leading facts from the formation of the congregation to 1881. That the distinctive principles which it has endeavoured to maintain for 50 years may also be understood, a short account is given of the formation of the Presbyterian Church of Eastern Australia, which came into existence on the 10th day of October, 1846 by the secession of the following ministers and elders from the Synod of Australia in

connection with the Established Church of Scotland: – Rev. William McIntyre, of West Maitland; the Rev. Colin Stewart, of Vale of

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Clydd; and the Rev. John Tait of Parramatta, with Elders Dr. Hill and Mr. Samuel Martin.

The Synod of Australia met in St. Andrew's Scots Church, Sydney, on 7th, 8th, and 9th October to consider its relation to the Home Churches – the Established and the Free. On Friday, 9th, it was resolved by a majority of the Synod to remain in ecclesiastical fellowship with the Established Church of Scotland. Mr. McIntyre protested, for reasons to be afterwards given in, that the position now occupied was such that he, and those who consented with him, were laid under the necessity of withdrawing from the body. Mr. Tait also made an announcement to the same effect. Next morning, Saturday 10th, the court resumed at half-past nine, and at twelve o'clock, Mr. McIntyre, Mr. Tait, Mr. Colin Stewart, with Mr. Martin (Elder) entered the court and having laid the following protest on the table, withdrew: –

“We, the Undersigned Ministers and Elders, members of the Synod of Australia in connection with the Established Church of Scotland, considering that the Synod, having resolved to remain in its present connection – with the Established Church of Scotland, and to retain its present designation unchanged, does thereby declare its approval of the submission of the said Church to the encroachments of the civil power on her spiritual independence and the liberties of her Constitution, and thus concurs in the renunciation of the of the doctrine of Christ's sole and sovereign Headship which that submission involves. And further, considering that, in virtue of the connection with the Established Church of Scotland which the Synod has resolved to maintain, asserted as that connection is, not only in the designation of the Synod, but also by the bond of union entered into by the Ministers and Elders who united in forming the said Synod, wherein it is set forth that they engaged in every part of their future conduct towards each other, to act in strict conformity to the laws of Christ and of the Scottish Church, declared anew their adherence to the doctrines of the Confession of Faith, and promised that, in the exercise of discipline, they should follow the laws of that Church so far as applicable in this Colony; the unscriptural principles on which the government of the Established Church of Scotland is now administered according to which the Civil Courts are invested with power to coerce the judicatories and individual members of that Church in the exercise of their

spiritual functions and duties, and otherwise to interfere authoritatively in spiritual matters, and Presbyteries are authorised and empowered to disregard and overbear the voice of the people in the formation of the pastoral relation, are virtually adopted by the Synod; and the government

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and discipline of the Colonial Presbyterian Church under its superintendence are liable to be subjected to the operation of those principles.

“We, therefore the Ministers and Elders aforesaid, do Protest, that the Synod, by its concurrence in the renunciation of the doctrine of Christ's Headship as aforesaid, has placed itself in a position at variance with the Word of God and with the standards of the Church of Scotland in their true and original import, and incompatible with the discharge of its great duty as a witness to Christ.

And we Protest further, that, by the adoption of the principles aforesaid, the constitution of the Synod has been so changed, that the government of the Church cannot be conducted in accordance with it, without violating the laws of God dishonouring the Great King and Head of the Church and invading the rights of the Christian people.

And finally, while we reserve any right we, or any of us, or of such as may adhere to us, possess to the whole or any portion of the property held in behalf of the Synod of Australia in connection with the Established Church of Scotland we Protest that, the Synod occupying such a position, and having adopted such principles, it is and shall be lawful for us, and such other Members and Elders as may concur with us, to withdraw from this Synod, and take such steps as may be competent to us and necessary for dispensing the ordinances of the Gospel, and administering the affairs of the Church in this land, agreeably to the mind of Christ, and to the Standards and Constitution of our Church; and we do now withdraw accordingly.”

The protest having been read, those who took it retired, and having convened in the Drawing room of Mr. William Buyers, Hunter Street (second house below Elizabeth Street) and having duly constituted themselves in the name of the Head of the Church, the Rev. William McIntyre was chosen to be their Moderator; the protest above mentioned was produced and read, and thereafter ordered to be inserted in the minute. The Rev. Mr. Tait was appointed Clerk of the Court. It was resolved that the body should be designated – The Presbyterian Church of Eastern Australia: and the Supreme Ecclesiastical Court – The Synod of Eastern Australia. The members present then declared anew their adherence to the Confession of

Faith, the Directory for Public Worship and the second Book of Discipline, as the standards of the Church.

The parent Free Church congratulated their brethren under the Southern Cross and gave official recognition to newly formed Synod by passing the following deliverance in May, 1847: – The General Assembly sympathise with the

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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 the Colonial Committee to take the interests of this Colony into their special consideration and make the best provision which circumstances may permit for meeting their special wants.

In Victoria, then called Port Phillip, those who held the principles of the Free Church of Scotland followed the example of their brethren in New South Wales, with the result that a Synod (called the “Free Presbyterian Church of Australia Felix”) was formed on July 9th, 1847, by the Rev. James Forbes, Rev. John Ziegler Huie, Rev. Thomas Hastie and Mr. Henry Bell, Elder. A number of congregations in both colonies were organised in a few years. Most of these have since joined the Presbyterian Churches, formed in Victoria in 1859, and in New South Wales in 1865, in which the distinctive principles of the Disruption Church of 1843 have been surrendered.

St. George's Church, Castlereagh Street, Sydney, and the Synod with which it is connected have held these valuable principles intact. The history of the congregation ought therefore, to be of great interest to all who are now endeavouring to maintain a pure scriptural Presbyterian Church in this State. Our thanks are due to E. A. Rennie, Esq., ex-Auditor-General who has kindly furnished us with the following interesting account of its formation.

“Nominally that history takes its commencement with the settlement of the late Rev. Dr. Mackay of Dunoon, as pastor of a separate congregation in Sydney, on the 10th May, 1856. That event was, however, but a sequel to certain circumstances which had occurred in connection with the earlier formation of the Free Church Congregation consequent on the Colonial disruption of the Presbyterian Church in 1846. As it happened that no one of the Sydney congregations (four in number) took the side of the Free Church, the few families who did were recognised by the newly formed Synod of Eastern Australia, as a nucleus for a Sydney congregation to represent them in the metropolis. Those families, for the most part, had

originated the congregation under the pastorate of the Rev. Thomas Mowbray, whom they had called from the district of Port Phillip in the year of 1845 and occupied the building in Macquarie Street, opposite the Mint.

It should be observed here that the general body of Presbyterians in the Colony was up to the disruption of 1846, all ranked under the flag of the Church of Scotland, but besides the Colonial born Presbyterians, who

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had no predilections except what they derived from their parents or from the ministers under whom they had been instructed, it included families of the several disestablished Churches of Scotland, of the Presbyterian Church of Ireland, and of other Presbyterian Churches.

Thus with the vast increase of population since the discovery of gold, in 1850-51, some of those Churches began to feel strong enough to set up for themselves – or if not – to influence the atmosphere of the congregations to which they were for a time attached.

The United Presbyterians, for example, found a minister of their own, the Rev. Hugh Darling, and under his ministry in the Supreme Court House, in King Street, in 1854-5, they progressed until they got a church built for them in Phillip Street, now known as St. Stephen's. About the same time the Free Church congregation of Macquarie Street purchased a site on which “Chalmers Church” is built and to the congregation thus formed was ordained their then City Missionary, the Rev. William Lumsdaine, but now the Church of England minister of Burwood. (That was in 1881. Mr. Lumsdaine died several years ago.)

Thus the Free congregation of Pitt Street, on its transference to Macquarie Street, in 1855; was reduced by the people of the south end of the city who joined Chalmers' Church and by some United Presbyterian families who preferred their own denominational minister.

Now at this stage, it may be as well to remark that the call to Dr. Mackay was ostensibly based upon a statement that there were 12,000 Presbyterians in the city and that ministrations were provided for only 5,000. But the great emphasis was laid upon the influence which the callers of Dr. Mackay considered his superior qualifications would enable him to exercise over the higher classes of the community; and draw them under his ministry into a congregation which would raise the respectability of the church. Under these representations, and with the recent experience before them of their treatment of the case of Mr. Tait, it is supposed that the Synod gave their sanction to the movement. There is

however, no doubt whatever that it was very largely due to personal motives of a character unfriendly to the Rev. Mr. Salmon and his congregation, and the enterprise was gone into under excitement of feeling and consequent blindness of judgment sad to think of. The result could hardly have been other than disastrous. It was, however entirely overlooked or deliberately thrown out of calculation that the whole of the really Free Church Presbyterians were provided for by the Free Church, Macquarie Street, and by the new Chalmers

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Church, Redfern, then recently founded by the former; and that the great bulk of the Sydney Presbyterians ranged themselves under the Church of Scotland, the United Presbyterian Church, and the anomalous Church, which adhered to Dr. Lang, on Church Hill. Except, therefore, the Rev. Dr. Mackay was to be maintained by Presbyterians outside the Free Church, he could only hold his ground at the expense of other congregations already established. The very extravagance of their encomiums, and expectations from Dr. Mackay indicated clearly what was well known to outsiders that (as already noted) the whole movement was largely due to personal motives. Much of it was also due to the difficulty which has often been experienced of reconciling the Gaelic speaking members of the Church to a ministry wholly of an English character. The Rev. Mr. Salmon, not being a Gaelic preacher, was in that view, disqualified for ministering acceptably to the Gaelic portion of the Free Church in Sydney, and that Dr. Mackay would by his superior learning and antecedents, exercise an influence over the upper classes that would exalt the respectability of the Church and supplement the deficiency of the Colonial Committee's chosen minister for Sydney.

A review of the whole circumstances very strongly suggests the supposition that had the Colonial Committee of the Free Church in Scotland sent out a Gaelic speaking minister instead of Mr. Salmon, the probability is that this church would never have been built, and that the original congregation or its successors would still be occupying the building in Pitt Street, now part of the School of Arts, whatever extension otherwise might have accrued to the Free Church cause in Sydney. So the scheme was launched which begot the present building, whose foundations were laid upon the same erroneous expectations as those upon which the minister had been himself called to occupy a false position. For there can be no reasonable doubt that there was no necessity for either the call or the church. And it was not long before the Church Courts suffered

for their short sightedness in giving their sanction to it by serious disturbances arising out of the urgent advocacy by the new Sydney minister of union with the other Presbyterian ministers of the Colony. In this matter the Rev. William McIntyre was strenuously opposed to Dr. Mackay, and Mr. Salmon gave that opposition all his support. Thus strangely, do alliances vary with varying circumstances.

Mr. Rennie in his printed history says: – The call being accepted (signed by a 100 persons), Dr. Mackay was duly inducted as pastor. From an

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entry in the Kirk Session, it appears that shortly after Dr. Mackay's induction, a Kirk Session consisting of Messrs. William Buyers, Merchant, Sydney; Peter Stewart, Builder, Sydney; John MacDonald, Clothier, Sydney; and John Moon, Surgeon, Sydney, was formed, and some time afterwards a Deacon's court was formed, the Deacons being: Messrs Robert Campbell, John L. Sheriff, John Tait, James Cameron, senr., James Cameron, junr., Hugh McMaster, James W. Waugh, and William Munro.

Great efforts, were made to give as much eclat as possible to the settlement of Dr. Mackay. A public breakfast was devised and given to him on the 12th of May, 1856, two days after his induction. The "Herald" report says, "That about fifty or sixty gentlemen, including a large number of ministers from the country, and that the speakers on the occasion were, the Rev. William McIntyre and George Mackie, of the Free Presbyterian Church; the Rev. Dr. Ross, of the Congregational Church, Pitt Street; and the Rev. James Voller of the Baptist Church in Bathurst Street. The chair was occupied by Mr. Gilbert Elliott, Chief Commissioner of the City of Sydney. The chairman considered "that the gentleman who had cast his lot among us was one of the brightest ornaments of the Presbyterian Church, and wished that someone had been chosen to occupy the chair more identified with the Free Church; but as a member of the Church of Scotland – of the Presbyterian Church in its widest sense – he had great pleasure in being present to welcome their venerable and revered friend, Dr. Mackay, believing from his conciliatory disposition and vast experience that he may be the means in the hands of Divine Providence, of extending the cause of Presbyterianism in this Colony, and of effecting a happy union between the members of the whole Presbyterian body, an object very much desired by all who have the welfare of the Presbyterian Church at heart." Mr. D. McAlpine, the secretary of the Committee of Callers, after a brief narrative of the proceedings up to this meeting, spoke in glowing terms of their

bright prospects from the great and varied gifts of the minister now settled, and of their expectations in gathering in outside and lapsed Presbyterians, of whom, in all, there were estimated 12,000 in and around Sydney.

The following interesting sketch of the first pastor of St. Georges Church.

REV. MACINTOSH MACKAY, LL.D

is from the pen of the late Dr. Cameron, and appeared in "The Presbyterian" of September 1890: – "His arrived in Melbourne in 1854, and was welcomed with many demonstrations of joy. His services and accomplishments at Home awakened high expectations. He had shown himself a devoted friend

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of the Highlanders. He was parish minister of Dunoon before the Disruption, but came out with his brethren, and was appointed Convener of the Gaelic Committee of the Free Church, and had the charge of ministerial supply to the congregations in the Highlands and Hebrides Islands. He had also been instrumental in forming an association of noblemen, with Prince Albert as patron, in order to assist the poor Highlanders to emigrate to Australia. Not long after the Disruption he was called to occupy the chair of the General Assembly of the Free Church. After some time had been occupied in surveying the field, Dr. Mackay determined, with the consent of the brethren, to make a start in Melbourne. He accordingly applied to the Government for a site on which to erect a church specially for Highlanders. The application was acceded to, and an allotment of two acres was obtained in Carlton, fronting the reserve intended for public gardens. On this a large and handsome church was in due course erected, but it was found that the Doctor's ambition was far in excess of available means. The result was a crushing debt, and much perplexity was felt as to the course to be adopted. Meanwhile a desire had sprung up in Sydney for the establishment of a new congregation in connection with the Synod of Eastern Australia, and a call was sent to Dr. Mackay, which though at first refused, was afterwards accepted."

Mr. Rennie, in his history, writes respecting this period: – "There being no church for him, his congregation met in a building rented at £200 a year, at the back of the east side of George Street, near Hunter Street, and were under obligations to provide him with a stipend of £600 per annum. The small success which attended his ministrations in this place was attributed – not to Dr. Mackay's unsuitableness to the circumstances, notwithstanding his learning – but to the want of a fine church, which, it was supposed, would make up for all deficiencies, draw to it the higher class of the community, and raise the respectability of the Church at large. To accomplish these ends, the building

called St. George's Presbyterian Church, Castlereagh Street, was erected at a cost of £14,697; which was expended thus: –

Cost of Site	...	...	...	...	...	£2,000 0 0
Construction	...	...	...	...	...	10,922 0 0
Interest on money borrowed and deferred payments	1,041 0 0
Cost of collecting subscriptions	603 0 0
Law expenses	51 0 0
						£14,697 0 0

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The cost of collecting subscriptions includes £314 passage money, and a year's stipend to the Rev. Patrick Simpson who officiated during part of Dr. Mackay's absence in Europe, in 1859, on a mission to raise £2000 towards the building fund. The produce of his effort was only £816, however, or deducting the whole expense of his visit, a nett sum of £246, which was hardly worth the time and labour involved in it. The Rev. P. Simpson was peculiarly successful as a missionary, and before the church was finished, had the Session House frequently filled with blind and other people, which he and his excellent wife succeeded in collecting to hear the glad tidings of salvation. At the termination of his engagement, an effort was made by friends unconnected with St. George's to secure him as a City Missionary, and a stipend of £300 was guaranteed him, but from the peculiar state of the ecclesiastical atmosphere at the time, he considered it preferable to accept a call to a congregation at Portland, on the south coast of Victoria.

"Of the total cost of the building, £4,168 only had been contributed, showing a debt on the building of £10,429, or a total debt at the opening of the church of £11,576. This was covered at the time in the following way: –

Mortgage on building	...	...	...	...	...	£6,500 0 0
Draft on Cash Credit with E. S. and A. C. Bank	...	...	...	...	...	1,721 0 0
Bills of Committee of Management	...	...	...	...	...	800 0 0
Advances by Treasurer	...	...	...	...	...	747 0 0
Unpaid accounts	...	...	...	...	...	1,808 0 0
						£11,576 0 0

"St. George's Church was opened on Sabbath, 5th February 1860, by the late Rev. Dr. Cairns, of Chalmers' Church, Melbourne, and the Rev. A.

J. Campbell (now Dr. Campbell), of St. George's Church, Geelong, Victoria.”

“Notwithstanding the commanding position of the new church – its commodiousness and attractiveness – Dr. Mackay's congregation was going hopelessly into debt, irrespectively of the enormous liabilities they were incurring for the new church; and their numbers and means were dwindling away until, in 1861, after occupying the building for about twelve months, his Deacon's Court were obliged to tell him they could no longer undertake to continue his stipend of £600, and could only offer him the sustentation fund dividend, with such additions as they might be able to make to it, hoping that it would not be less than £400 a year. On this, of course, Dr. Mackay resigned, after a ministry of about five years, leaving his congregation in

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April, 1861, with a debt of over £12,000. Of this sum about £2000 represented the deficit on the income for current expenses, and the remainder the balance inscribed for the building, say £10,000. At this time the deficit was going on at the rate of £850 per annum with a diminishing income from a decreasing congregation. The annual cost of interest alone amounted to £903 10s.”

Dr. Cameron continues: – “Dr. Mackay then returned to Scotland, and although well advanced in years, he accepted a call to a Free Church congregation in the Island of Harris, and became again a minister of the Free Church of Scotland. Although he had taken such an active part in promoting the union of the Presbyterian Churches in the colonies, yet on his return to Scotland he identified himself with the Anti-union or Constitutional party in the Free Church.* After several years of service in Harris, he returned to Portobello, and spent the remainder of his days there, passing away on the 17th of May, 1873.

Dr. Mackay was in many respects a remarkable man. He was always most gentlemanly in his demeanour, and exhibited not a little of the lordly spirit and lofty aims of a Highland chieftain. He was a cultured and scholarly man; a massive man truly, both in mind and body. He was the author of a Gaelic Dictionary, and was intimate with Sir Walter Scott. His handwriting was remarkable, very small, but beautifully perfect. He had his own peculiarities, among them a passion for snuff, and a penchant for walking sticks. A large bundle of sticks, cut with his own hands on the Currajong Heights, he carried with him to Edinburgh to have them dressed there. But he had to abandon the snuff as a menace to life. He had

a high ideal of the Christian ministry, and especially in his young days was a power in the pulpit. His prayers were richly spiritual and elevating, and his discourses were masterly productions, but usually there was too much of the one or of the other, to suit Australian audiences. Although, as in the case of many distinguished men, when his soul was fired with a great object, he was not careful to count the cost, but preferred rather to hope against hope; and although his over sanguine temperament brought him not a few disappointments, there can be no doubt that on many grounds he may well be reckoned among the princes of Zion.”

[*This was owing to the fact that he saw that the Union of the Churches in Australia (being based on compromises) was not promotive of the cause of Presbyterianism, or of evangelical truth – Ed “F P M”]

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The following high eulogium was paid to him by the Rev. Dr. McLauchlan, the Convener of the Committee for the Highlands and Islands of the Free Church of Scotland, when giving in his report to the General Assembly, in May, 1873: –

“Within the last two weeks another aged minister has been removed, whose name is well entitled to honourable mention in giving in the report of this Committee. I refer, as will be readily understood, to Dr. MacIntosh Mackay, the first Convener of the Committee. It is quite unnecessary here to give any account of the services of Dr. Mackay, and of his well founded claim to the highest respect and esteem of the Church. These are well known, both at Home and in the Presbyterian Churches of Australia. But it may well be said that few men were more warmly attached than he to his native Highlands; few men strove more earnestly to serve them, whether as regarded their literature or their spiritual condition, especially in connection with the Free Church. He took an active part at the eventful period of the Disruption in forwarding the erection of churches and schools, and in very many ways he proved himself to have deserved well at the hands of his countrymen. This tribute is one which every friend of the Highlands must feel to be justly due to the memory of Dr. Mackay.”

Having thus digressed to give at some length to our readers a sketch of the life of the first minister of St. George's Church, we return to give what is more strictly in accordance with our object – a history of the congregation itself. As already stated, the total debt was £12,000, and the annual cost of interest £968 10s. Mr. E. A. Rennie, in his history, says, “This hopeless condition of indebtedness forced the congregation to invoke the advice of the

Synod.”

The following is the Deliverance of the Pro-re-nata meeting held in 1861: –

“The Synod strongly disapprove of the erection of so unnecessarily expensive a place or worship as St. George's, inasmuch as the cost of it not only exceeded, but exceeded greatly, the means of those who undertook the erection of it; and at the same time, influenced by the consideration of the great injury done in various respects to the interests of the body by the deplorable embarrassment and weakness of the congregation of St. George's, and having been given to understand that the said congregation of St. George's, if such assistance and aid be given to it as would put it in a position to pay off a portion of the debt with which it is oppressed that is not secured by mortgage, would be able to carry on its operations without future assistance. The Synod hereby recommends to all congregations of the Church, and to individual members and

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and adherents of it, to do what they can to afford the desired assistance, and it anticipates the more confidently that this assistance will be given, as it feels justified in assuring our people that, to whatever extent mutual confidence may have been disturbed in times past, no attempt that will involve any renunciation or compromise of the distinctive principles of this Church will henceforth be made to obtain union with any other religious body, much as a union on a satisfactory basis is prized and desired by the Synod.

“The Synod further appoints the following Committee, viz., Revs. William McIntyre, J. Kinross, J. McCulloch, C. Ogg, J. Cameron, J. L. McSkimming; Messrs. Moon, D. L. Waugh, D. Dickson, J. L. Sheriffe, to communicate this resolution to ministers and Deacons, and to take proper steps otherwise to carry it out. The Committee is also authorised to use all other legitimate means to accomplish the object contemplated.

The Committee concurring in these views, and cherishing the hope expressed by the Synod in the resolution, address themselves to the duty entrusted to them, in the firm belief that, if they succeed, in effecting the proposed reduction of the debt on St. George's, they will render a most important service to the interest of our body. That the financial position of our Church may be satisfactory, and that it may possess its legitimate influence, upon the community it must be vigorous in Sydney. (Amount, £5549 7s 3d.)”

“In November, 1861, Mr. McIntyre reported £4800 as subscribed,

but at the following Synod in November, 1862, his report was that £4000 only had been paid, leaving £1500 of a floating debt, or a total of £8000.”

Mr. Rennie writes of this crisis: – “With an income insufficient to meet the annual charge for interest alone, the congregation was of course not in a position to offer a stipend to a minister, and the Macquarie Street Church having become vacant, by the resignation in 1860 of the Rev. Mr. Salmon, overtures were made to that congregation with a view to amalgamation of interests. But the Macquarie Street congregation had its own burdens to meet; and was indisposed to incur the risk of a renewal of complications such as had arisen before – not to speak of the formidable debt on St. George's Church. So far about nine or ten months after Dr. Mackay's resignation, the congregation had to be content with such temporary ministrations as could be arranged for. At length, in February, 1862, after more than one effort had been made in that direction, the

REV. WILLIAM McINTYRE, M.A.,

of West Maitland, consented to take the oversight of the congregation with-

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out stipend, and continued to do so until his death in 1870, about eight years in all.”

It should be observed that the transference of Mr. McIntyre to Sydney led to the loss of the West Maitland congregation to the Free Church, however it may have saved St. George's Church from passing out of its interests.

When, in 1862, Mr. McIntyre came to St. George's, the United Presbyterian Church was flourishing under the ministrations of the late Rev. Adam Thomson, and in June, 1862, Dr. Steel arrived to take charge of Macquarie Street Church, then vacant for nearly two years. Both these ministers acquired at once considerable popularity and influence, not the less for their being free from the old disturbing elements, but, unfortunately, as some think, they united their efforts, first in emancipating Dr. Lang from his anomalous position, occupying the oldest church in Sydney, and having a separate Synod of his own creation, and, secondly, in bringing about a union between the four divisions of the Presbyterian Church of the colony, viz., the Church of Scotland, as represented by the Synod of Australia, the Presbyterian Church of Eastern Australia, the United Presbyterians, and Dr. Lang's Synod of New South Wales, an incorporation of exceedingly diverse and heterogeneous elements, that could not be called in any sense of the term a union in Spirit, and in sentiment and designs, however well it may look in statistics. The accomplishment of that union, towards which it is true that Mr. McIntyre

contributed by the course he took, and as he afterwards acknowledged, unwisely took, had an important bearing upon St. George's Church and congregation. Singularly enough, the preliminary union of the Synod of Eastern Australia, and Dr. Lang's Synod, with also two unattached ministers, the Rev. R. S. Paterson, and the Rev. Wm. Boag, took place within these walls on the 18th November, 1864." This union prepared the way for the consummation of the union negotiations which eventuated in the formation of the

PRESBYTERIAN CHURCH OF NEW SOUTH WALES, in the Masonic Hall, Sydney, on the 8th of November, 1865. The Synod of Eastern Australia again elected to remain in the position which it had assumed in 1846, as holding the Distinctive Principles of the Free Church of 1843, which the United Church had surrendered, as it had, indeed, other leading principles of Presbyterianism.

The fourth article of the basis of this union is a proof of this: – The subordinate standards above enumerated are received with the following explanations: –

(1.) That while the Confession of Faith contains the creed to which, as a

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confession of his own faith, every office bearer in the Church must testify in solemn form his personal adherence, and while the Catechisms are sanctioned as Directories for catechising; the Directories for public worship, the form of Church Government, and the Second Book of Discipline, are of the nature of regulations rather than tests, and are not to be imposed by subscription upon ministers and elders."

This explanatory statement clearly teaches that, in addition to Erastianism and Voluntaryism being left open question, belief in the Presbyterian Form of Church Government, and the "Scriptural Regulative Principle of Worship," were no longer obligatory. No other interpretation can be put on the concluding part of this section quoted above.

The Directory provides for the Worshipping of God by singing Psalms in the following words: – "It is the duty of Christians to praise God publicly by singing Psalms together in the congregation, and also privately in the family." Since the union of 1865, the Book of Psalms – the Divinely Appointed Hymn Book of the Church, has been thrown overboard, and Hymn Books that teach heresy substituted for the Psalms, and Hymns, and Spiritual Songs, or the Psalms, and Hymns, and Songs inspired by the Divine Spirit (as the word "Spiritual" means), and which the inspired Apostles authorized to be the Hymn Book of the Christian Church. The

Presbyterian form of Church Government has also, in a measure, been departed from, and an element of congregationalism introduced by giving congregations the right to alter the worship of the Sanctuary in place of the Supreme Court of the Church prescribing Scripture forms of worship.

Mr. Rennie says of this union: – "That it was 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 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 union being based on such compromises, endangering the "Ark of God," the Synod of Eastern Australia, to be loyal to her Divine Head, and His written Word, was compelled to maintain a separate existence.

From the date of these unions, 1864, and 1865, "the congregation of St. George's Church acquired a new character, having thence forward a distinct testimony to maintain in favour of the Presbyterian Form of Church Government, and Scriptural forms of worship."

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The following biographical sketch, which appeared in the "Presbyterian Messenger" of July 4th, 1898, written "by one who knew him well," will give the reader an idea of the talent and lofty Christian character of the second minister of St. George's Church: –

"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 ministrations 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 there 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, some time 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 Rev. John Gregor, 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 been hitherto 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 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 become popular – held a Gaelic service from half-past 1 till half-past 2, 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 presided for six years, and taught in it the higher branches of education without any charge. He had the assistance of several well qualified

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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 Head Master.

The establishment of the High School at Maitland was the outcome of a movement initiated in the year 1852, by Mr. McIntyre and others, to establish a Grammar School, in the city, and another in Maitland, in the interest 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 formation 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 now survives as an emeritus minister of the Synod of Eastern Australia, the Rev. Duncan Kennedy McIntyre. *

Some time 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 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 and disagreements that arose out of the Disruption of the Church of Scotland in 1843, and the formation of the Synod of Eastern Australia, based upon the principles which led to the formation 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, 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 scruples were respected, and he was always regarded as

[* Died on 17th December, 1899. He bequeathed half of his estate to the Synod of Eastern Australia.]

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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 ministration 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 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, all of which exhibit great care and sound judgment in their preparation.

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 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 12th of 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 thus held in deservedly high esteem by the public at large. He was also distinguished for his scholarly attainments, his eminent personal attainments, 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. 'Faithful unto Death.' – Rev. 2: 10.”

The late Professor Badham, of the Sydney University, supplied the Latin inscription which follows the above: “Qui in antiquis, Scriptoribus perlus-

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trandis imitandisque adeo feliciter versatus est ut iudicium doctrina stabiliret doctrinam humanitate commendaret.”

On another face of the monument Mr. McIntyre's Gaelic friends added the following tribute to his memory, in Gaelic: –

Ann an ciumhne
air
duin bha air leth firinneach
Agus ro-chomharaicht anns
fhianius a thug e
Mu thiomchioee Foeae De
Agus Eaglais Chrìosd
air an Talamh.

“Bi-sa firinneach gu ba's
agus bheir mise dhuit
crun na beatha.”

Taisbean 2: 10.

(English translation.)

In Memory

of

A man who was singularly faithful
and most notable for the
testimony which he bore
concerning the Word of God
and the Church of Christ
upon the Earth.

“Be thou faithful unto death
and I will give thee
a Crown of Life.”

Rev. 2: 10.

There is also erected in St. George's Church a handsome marble tablet bearing a similar testimony to the one quoted above.

Tribute from Hon. Sir S. W. Griffiths, Chief Justice of the Commonwealth: –

“The Rev. W. McIntyre acted as Head Master 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 New South Wales; the boys coming from all the northern parts 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.

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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, as 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 distinguishable feature of his character was his conscientiousness and devotion to duty, as

to which, his example was a more effective lesson even than his actual 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 am most deeply indebted to him for the lessons of duty and accuracy I learned from him, as well as for the immense pains, and labour 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 and unflinching courage, a foe to all compromises when he thought he was in the right. On the whole he was a remarkable man, and his name deserves to be remembered as one of the foremost worthies of New South Wales.”

S. W. G.

Again we quote from Mr. E. A. Rennie's history: –

“During the vacancy caused by the death of Mr. McIntyre, correspondence was carried on with the friends in Scotland and elsewhere, but finally failed after many tantalising hopes were raised as to one and another suitable minister being found willing to come. Many causes could be assigned for this,

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but probably the chief might be found in the active misrepresentations sent home from the Union Churches here, whose interests were strongly upheld by the leading members of the Colonial Committee of the Free Church. At length, in 1872, the congregation were led to invite the

REV. GEORGE SUTHERLAND,

then minister of the First Church at Dunedin, New Zealand. Mr. Sutherland continued to be pastor till his sudden death at his residence, Pennant Hills, near Parramatta, on Thursday, July 27th, 1893.”

The following obituary notice of him appeared in the “Presbyterian” of August 5th, 1893: –

“The Rev. George Sutherland, D.D., was a native of New Glasgow, Nova Scotia, and was born in 1830. He was descended from an honourable and even noble ancestry, and belonged to a race who had

emigrated from the Northern Highlands of Scotland to Nova Scotia. It was believed that he was direct heir to estates of Baron Duffus. The third Lord and the tenth Laird joined the Pretender in 1715, and was attainted. The title was restored to James Sutherland in 1826, by Act of Parliament. His ancestors brought to Nova Scotia the characteristics of their race – courage and piety, and they became as noted for these virtues in New as in Old Scotland. They were attached to the Presbyterian Church, and to that form of it as upheld in Scotland. Like their clan in the Old Country, they held strongly the crown rights of Christ and the liberties of His Church. When, therefore, they thought those imperilled, they joined the Free Church and had a disruption in Nova Scotia. Young Sutherland was brought up in this connection, and as he grew into intelligent action, decided to study for the ministry of the Colonial Free Church. He made good use of such opportunities as he enjoyed of getting a good education, and profited much from the prelections of the temporary professors sent from Scotland to train candidates for the ministry. He continued his studies so faithfully that he could teach all he had learned in languages, philosophy, and theology. After being licensed he was settled in 1854 at Charlotte Town, the capital of Prince Edward Island. Though a young man, he at once took a leading position in the colony, and even for a short time administered the Government System of Education, and instituted a young and hopeful college. After some twelve years of faithful and useful labours, he resolved to visit the southern Colonies, and while in Otago, and yet undecided as to the one in which he would settle, he was invited to become the colleague and successor of the venerable founder of the Presbyterian Church of Otago, Rev. Thomas Burns,

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D.D., minister of the First Church in Dunedin. It was noble vantage ground for an able and popular minister, and Mr. Sutherland entered upon the work with great energy. After the death of Dr. Burns, Mr. Sutherland became sole pastor. His connection with this important charge came to a termination in 1872, after a pastorate of five years, by accepting a call from St. George's Presbyterian Church, Castlereagh Street, in connection with the Synod of Eastern Australia. At this time the debt on the church was £5,860. It was a difficult position to occupy, but Mr. Sutherland threw himself into the work with characteristic energy, with the result that the congregation greatly increased, and the crushing debt that had been for so many years an incubus, was entirely extinguished on December 31st, 1879 – in less than eight years after his induction.

In 1872 he instituted the "Australian Witness," and carried it on almost by his own exertions for a year and a half. It was a model paper for variety of news, interesting religious articles, and bold advocacy of social reform. It had a circulation far beyond the Synod of Eastern Australia. In 1873, this paper passed into the hands of the Presbyterian Church of New South Wales, through the proprietor seceding from the Free Church, and joining the former; and was carried on for many years under the name of "The Presbyterian."

Mr. Sutherland, nothing daunted, at once started, and kept up with vigour, another paper called "The Witness." In this journal he ably defended from time to time the Scriptural position of the Free Church in Australia, as the following quotation from "The Witness" of 21st February, 1879, clearly shows: — Dr. ———— very properly states our grounds for declining union at present, as set forth in the letter to the Synod, to be two, viz., the relation to the home Churches, and the forms of worship and congregational entertainment in this Colony. It is a fact that the Synod of Eastern Australia holds to the disruption principles of the Free Church of Scotland. In so doing, she rejects at once the two extremes of Voluntaryism on the one hand, and Erastianism on the other. These two important governmental distinctions keep the three large Churches in Scotland apart. These are principles which are sound or unsound in every climate and country under the sun. They are as sound, or as worthless, in Australia as in Scotland, so far as their internal moral value on the human conscience can operate. Now, if we entered into the Union here, we immediately placed the three Churches on the same bench, and wiped out all those doctrinal and governmental distinctions, as of no note; and in so doing condemned the Churches at home for their isolation

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from each other — the Voluntaries for not returning to the Establishment, and especially the Free Church for the ridiculous surrender they made of stipends and manses, to the value of £300,000 annually for a new whim, a foolish caprice, to which they have rashly committed themselves, and from which they were too proud to withdraw. It may be said — it has been repeatedly and continually said — that the Free Church disowns the Synod of Eastern Australia. Will some one ask the reason? Is it because the Synod has departed one iota from Disruption principles? Never! What then is the fair conclusion? That the majority of the General Assembly of the Free Church of Scotland, at present, and for some years past, has ceased to view matters of principle as they were viewed at an earlier period. This will not be denied

by those who know the internal condition of the Free Church of Scotland for the last ten years. May it not be for the honour of the Synod here that it is not recognised by a ruling majority, who can justify abroad what they condemn at home? If it is right for the three bodies to unite in the Colonies without becoming Free Churchmen, why do the ruling majority in the Free Church of Scotland repudiate all idea of uniting with the ministers of the Established Church of Scotland, as at present organised? How can that be morally right in the Colonies, which is morally wrong at home? Can any casuist tell us the value of recognition or non-recognition in a moral question of high inconsistency? The governing party of the Free Church of Scotland have proved themselves far from infallible. The Established Church of Scotland showed much more consistency. When a portion of their body, in Canada, declined to enter a union, did the home Church cast them off? They did not; they regarded them as one with them, though separated from the Union. Dr. ———— would doubtless approve of their wise action; and, if so, he must condemn the unwise action of the Free Church, knowing well that Scotchmen may be led, but not driven, in matters of conscience. But is the Free Church the only Church in Britain? If our Synod sent a deputation to the Presbyterian Church of Ireland, the Presbyterian Church of England, or the United Presbyterian Church of Scotland, does any one suppose that the deputation would be refused a hearing? None but the most ignorant could conceive such such a thing. The Synod of Eastern Australia has her place, however humble, in the General Councils of Presbyterians over the world, and that may satisfy her. Her chief business is to secure the recognition of her Great Invisible Head, and that she can only do by consistency, humility, orthodoxy, self-denial, and fervent prayer. The more she ceases from men — the praise and favour of men — the stronger will she be in the eyes of God. On the second ground, we may remark that, in our view, the

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instrumental music now introduced into Presbyterian Churches is inconsistent with the "purity of worship" "presently practised," which each minister or office-bearer; at the time of ordination vowed to "maintain and defend to the utmost of his power." This instrumental music is not tolerated in the United Presbyterian Church of America, the Presbyterian Church of Ireland, and the Free Church of Scotland. These Churches must consider that it would be an infringement of that "purity of worship," which they vowed to assert and maintain with all their powers. When Dr. ———— asks, is there a Presbyterian Church in the world which says that it is contrary to the principles of Presbyterianism to use instruments of music? We answer

“Yes!” and point to the three Churches named above, of which the weakest is seven times as large as the Presbyterian Church of New South Wales. We all know what influence Ritualism (we use the word in a general sense) is exerting in the present day. Men can sign the same doctrinal articles, and yet be as wide as the poles asunder in religious practices. Must we not look to forms of worship? Dr. ————— would leave congregations to their own ritual in great measure. Would not this be Congregationalism? Was not uniformity of doctrine, worship, discipline, and government, once the strength and boast of Presbyterianism? Destroy the uniformity and are we not Congregationalists? In that case we could see the six fiddlers of Bourke Street take their place in a Presbyterian choir. We admit that there are details of Congregational operations, which are properly left to Sessions and Deacons Courts. But the matter of praise and the use of instruments do not, in our judgment, fall to the discretion of sessions. When concerts, picnics, and artistic entertainments in Churches, with professional musicians, have become prominent characteristics in Churches, we are warranted in noting them as innovations – things unknown to a past generation – of a very dangerous bearing, in our judgment, on the simplicity and spirituality of Divine worship. Will it be possible for the Union Church to come over to our position? – to a bold assertion of the Disruption principles of 1843? If not, in our judgment, we do well to bide where we are. The Church should be moored to the Rock of Ages, and hold fast to the forms of sound words, and true worship.

Dr. Sutherland devoted a large portion of his time to the training of young men for the work of the ministry. Some of these have been labouring for many years in various parts of the Commonwealth, as successful Free Church ministers. He was an able writer, and was a prolific one. He wrote excellent treatises on “Baptism,” the “Lord's Supper,” “Letters to the Roman Catholics of Australia,” and “Urgent Appeals to the Unconverted to flee from

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the Wrath to Come.” The latter was designed to awaken a greater interest in Divine things. He was a keen controversialist, and was ready to meet any foeman worthy of his steel on almost any subject. He was not only, as all Presbyterians are, thoroughly Protestant, but he identified himself with the Orange movement, and was Grand Chaplain for a time. He also invited Pastor Chiniquy to Australia. He wrote an able work on “Christian Psychology,” which showed that he was well acquainted with intellectual and moral problems regarding man, and that he could solve these by the

light of Christian Revelation. This excellent book has for years been the text book in one of the American Seminaries. He received the degree of D.D. from the Presbyterian College at Montreal a few years before his death. He paid a visit to his native land during the latter part of his pastorate, and after his return devoted much time to the preparation of a work on his “Trip Round the World,” and one on “Education in the Australian Colonies,” both of which are ready for the press. He was also the means of forming a branch of the Evangelical Alliance in Sydney. He was an ardent Temperance reformer, and, indeed, interested himself in all social reform. He was a bold and evangelical preacher of the Gospel, and was a consistent and exemplary Christian.”

The final extinction of the debt, which amounted, at the time of Dr. Sutherland's induction to £5,860, and which had increased through interest, from 1873 to 1879, to £6,231 15s 10d, was accomplished by (Mr. Rennie writes: –

Mr. Manson's legacy	...	...	...	...	£2,500	0	0
Mrs. McIntyre's legacy	...	...	...	...	1,000	0	0
Sale of Church site in Harrington Street	...	...	...	...	484	18	7
Contributions from 1873 to 1879	...	...	...	...	2,246	17	3
					£6,231	15	10

The whole expenditure from 1856 to 1872 was: –

Building Fund Account	...	...	...	...	14,697	8	10
Current Expenses, inclusive of interest	...	...	...	...	13,465	15	0
					£28,163	3	10

While the whole income during the same period was: –

Subscriptions to Building Fund, inclusive of £1465 towards the Mortgage	...	...	...	...	£10,674	3	8
Ordinary income from the Seat Rents, Collections, etc.	...	...	...	...	9,470	1	10
Special Contributions towards the liquidation of Cash Credits by Rev. W. McIntyre, and Messrs. W. Manson and Robert Campbell	2,180	14	1
					£22,324	19	7
Balance of Debt, 31st Dec., 1872					£ 5,838	4	3

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“An analysis of these figures,” writes Mr. Rennie, shows that, if no interest had been incurred for borrowed money, the ordinary income during Mr. McIntyre's pastorate would have allowed him a stipend of £400 a year during the whole of his eight years' gratuitous services. For the seven subsequent years of Mr. Sutherland's ministry, 1873 to 1879, the income was in all £4,553 5s 9d, and exclusive of interest the expenditure was £3,378, 3s 1d, showing a balance of £775 2s 8d., and showing thereby that but for the interest the income would have allowed £100 a year for rent of a manse, as contemplated when the minister was called.

“It is startling to find that, out of a total expenditure of £31,941 from 1856, to 1879, no less a sum than £9,318 was consumed in paying interest.”

In reviewing the financial struggle of the congregation, a fact worth noting is, that the whole of this amount, nearly £32,000, subscribed from 1856 to 1879 – 23 years – was raised by the freewill offerings of the people, without the aid of concerts, tea meetings, or bazaars. What a cause of gratitude to the Great Head of the Church!

This has been in harmony with its Scriptural position, for the maintenance of the Gospel being an essential part of Divine worship, it follows that it must be done according to the prescribed will of the Master, i.e., by free-will offerings.

After the death of Dr. Sutherland, the pulpit was supplied by the Rev. T. S. Forsaith for a considerable time. Mr. Forsaith's ministrations were highly appreciated in the pulpit, and in the homes of the people. He died at the ripe age of 80 years. After his death the pulpit was supplied by the ministerial members of the Synod, and Divinity Students.

The vacancy came to an end in a little over eight years after the death of Dr. Sutherland, by the induction of the

REV. WILLIAM McDONALD,

as the fourth pastor, on Friday, 13th December, 1901. Mr. McDonald had been the minister of the Free Presbyterian Church at Hamilton and Braxholme, Victoria, for 25 years. Shortly after his settlement eight new trustees were appointed, viz.: – Rev. S. P. Stewart, Tinonee, Manning River, Rev. W. Archibold, Newtown, Sydney; Rev. Wm. McDonald, Sydney; Messrs. Wm. Brand, Annandale; James Watson, Ultimo, Sydney; James Stewart, Strathfield, Sydney; James Robinson, Burnt Creek, Manning River; and Alexander Murray, Coolongolook, Manning River. These were duly appointed by the Equity Court, and registered. The building and site are vested in them, like the former trustees, under an Act of Parliament, and in trust for the Synod of

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Eastern Australia. It will be seen from the foregoing that St. George's Church, well described by the historian of the Presbyterian Church in New South Wales as an

“HISTORIC EDIFICE,”

has overcome all financial difficulties, and they were gigantic from a human point of view – insuperable. In view of this we may well lift up our “Ebenezer,” and say, “Hitherto hath the Lord helped us.”

During the fifty years of the history of the congregation, and, in face

of many ecclesiastical changes in Australia, and the old country, it has remained faithful to the Scriptural standards of the historic Church of Scotland. These require the Church to maintain an uncompromising testimony in behalf of the sole headship of Christ over the Church, and His Supreme headship over the nation. Let us not retreat from this position, let us rather, as Christ's witnesses have done in all ages – “Contend earnestly for the faith once delivered to the Saints.” This duty is as obligatory as ever, seeing that so many Churches, Ministers and Professors have actually adopted the

RATIONALISTIC VIEWS OF THE HIGHER CRITICS.

The practical effect of attempting to build the Church on rationalistic lines is, that those who attack the Bible are actually shielded by the Church in which they hold high official positions. The Synod of Eastern Australia, by its standards and teaching, is endeavouring to bear faithful witness against these Christ dishonouring views. Its testimony in 1846, and 1865, met with the Divine Approval – and its testimony at the present time in fav-our of an inspired and inerrant Bible, will, we are confident, receive the approval of Zion's exalted King. The following quotation from the “Claim of Right Address, recently issued by the Free Church of Scotland, clearly shows the necessity of uncompromisingly adhering to the “old paths:” – “It has been asked – If the Confession is to go, what is to take its place? It is absurd to believe that a great historic Church can live without a creed. In its day of power Calvinism triumphed over Romanism by virtue of its grasp of first principles and adaptation of them to the religious, ecclesiastical, and social spheres. If the Church is to thrive it must not be ashamed of its old Confession of faith.”

“These are wise home truths. In 1843 our fathers protested against Erastianism on the one hand, and Voluntaryism on the other. Today we are called on to confront not only Romanism, Ritualism, and Rationalism, but new developments of Voluntaryism, which openly and daringly proclaim that in the great sphere of national life Christ has no place. “Neutrality” is

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declared to be the Voluntary ideal. A religion, a Church, which is ashamed of its creed, and prefers vagueness to definiteness, will be powerless in the great intellectual crisis through which the modern world is passing.”

Some of our friends may not be aware that in the great matters of the “Scriptural Regulative Principle of Worship” there are other Churches in addition to the Free, which observe this principle, e.g., the United Presbyterian Church of North America uses inspired Psalms only in the

worship of God. This Church in 1902 consisted of 13 Synods, 68 Presbyteries, 1,020 ministers, 3,962 ruling elders, 88 licentiates, 67 theological students, 1,019 congregations, 637 mission stations, 134,260 communicants, with 13,500 officers, and teachers, upwards of 120,000 scholars, 1,036 young people's societies, with almost 40,000 members, and 983 congregational women's missionary societies. The entire Church numbers 250,000 souls. Professor Mc-Naughton, D.D. says of this Church: – “Standing on the threshold of the twentieth century, it faces an outlook rich in promise. It abides zealous of vital Godliness, and an active, aggressive Christianity.” “It is further distinguished by its insistence of the verbal inspiration of God's written Word; and it contends for the absolute integrity and accuracy of the Bible, and accounts the theories which are current in most of the Churches as fatal to its authority.”

In closing the first half-century of our congregational history, and beginning the second, let us be deeply humbled on account of our sins – and, in looking forward to the future, let us trust our exalted King for all needed grace. When about to bring His people out of Egyptian bondage, He said, in answer to the prayers of Moses – “If Thy presence go not with us, carry us not hence” – “My presence shall go with you, and I will give you rest.” His marching orders to the New Testament Church are: “Go ye into all the world, and teach all nations, teaching them to observe all things whatsoever I have commanded you, and so, I am with you alway, even unto the end of the world.”

That we may secure the Divine presence and blessing, let us breathe continually the prayer of Moses. Then will those who are praying for the peace and prosperity of Zion sing: –

“When Zion's bondage God turned back,
As men that dreamed were we,
Then filled with laughter was our mouth
Our tongue with melody.”

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Ecclesiastical Intelligence.

SCOTLAND.

The Induction of Professors Kennedy Cameron and John Macleod marks a further step in the full equipment of the New College. The Staff is now complete, and the Professors, and Lecturers are a body of whom any Church might well be proud. It may be of interest to give in detail the names of those

who form the present staff of the college. These are: – Principal McCulloch; Professor C. A. Bannatyne, M.A., who teaches Church History and Church Principles; Professor W. Menzies Alexander, B.D., B.Sc., M.D., who teaches Apologetics and Homiletics; Professor R. A. Moore, B.D., whose chair is Hebrew and Old Testament Exegesis; Professor Kennedy Cameron, M.A., who teaches Systematic Theology; and Professor John Macleod, M. A., whose department is New Testament Exegesis. The changes effected in the college by these appointments may be indicated in this way, Principal McCulloch presides over the Senatus or governing body of the College in place of Principal Rainy. Professor Bannatyne teaches Church History in place of Principal Rainy. Professor Alexander holds the chair which was occupied by Professor Alexander Martin, D.D. Professor Moore is where Professor Davidson was, Professor Macleod is where Professor Marcus Dods was recently, and Dr. Smeaton was formerly, and Professor Kennedy Cameron is in the chair, which was occupied by Professor Laidlaw. All loyal Free Churchmen will rejoice in these changes, and perhaps none will afford greater satisfaction than the substitution of Macleod for Dods. Besides these Professors, Mr. D. Hay Fleming, LL.D., lectures on Scottish Reformation History, and Dr. Alexander gives lectures on Evangelistic Theology and Missionary Enterprise. The Free Church means her future ministry to be as well trained as human foresight can suggest. Read Professor Bannatyne's charge to his new colleagues. – “Free Church Record.”

New South Wales.

THE PRESBYTERY OF SYDNEY AND MAITLAND.

This Court met in St George's Church, Sydney, on August 16th, 1906. Sederunt – Revs. W. McDonald and W. N. Wilson, and Mr. Robert Allen, elder. Mr. Wilson reported the death of Mr. John Calman, ruling elder in the East Maitland and Raymond Terrace Congregation. Agreed to place on record the regret of the Court in losing such a faithful office bearer, and to forward a copy

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of the minute to Mrs. Calman. Resolved that the Aberdeen Congregation be asked to appoint trustees to hold the Church property in trust for the Synod of Eastern Australia. Mr. J. D. Ramsay, student catechist, at the request of Barrington Congregation, was appointed to labour for three months after the expiry of his present appointment. The Moderator of the Kirk Session of St.

George's Church, Sydney, reported that the congregation had resolved to celebrate the fiftieth anniversary of its formation in connection with the fifth anniversary of the induction of the present minister..

Mr. R. Allen reported that he had preached regularly at Erskineville for some months. The Presbytery thanked him for his valuable services, and recommended the Kirk Session of St. George's to continue his services. Closed with prayer.

COMMEMORATION COMMITTEE

Met in St. George's Church on August 16th. The convener stated that the Rev. John Urquhart had kindly agreed to visit the Northern Rivers to lecture on "Inspiration and Inerrancy." Agreed to bank all contributions in the Savings Bank of New South Wales..

SYDNEY. – The Rev. John Sinclair, of Geelong, preached in St. George's Church on Sabbath, 9th September, Mr. McDonald supplying the Free Church pulpit in Geelong. The texts were: 1 Peter 4: 17, "The time is come that judgment must begin at the House of God," etc., and Acts 27: 25. His services were very much appreciated.

MACLEAN. – The Communion of the Lord's death here on 2nd September was a season which has left impressive and precious remembrances. Preparation began on Thursday before, when the pastor, the Rev. D. McInnes, preached from 1 Peter 5: 5, "Be clothed with humility." The day was very boisterous, and the gale on the coast was so severe that the steamer from Sydney, by which the assisting minister from Geelong was expected, could not cross the bar into the Clarence River for 24 hours after reaching it, The visitor preached on Friday evening, therefore, instead of Thursday, from Acts 27: 25, "I believe God that it shall be even as it was told me," and on Saturday from 1 Corinthians 16: 22, "If any man love not the Lord Jesus Christ," etc., after service in Gaelic by the pastor, who preached from 1 Peter 2: 7, "Unto you, therefore, who believe, He is precious." On Sabbath morning, during the early part of the service, a young lady was received into the fellowship of the

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Church by baptism, who with some others afterwards joined in communion at the Lord's table for the first time. The Action sermon was on Christ's agony in Gethsemane, Luke 22: 41-45, the fencing address was given by the pastor with solemnity and simplicity from John 15: 14, "Ye are my

friends if ye do whatsoever I command you;" the communicants were addressed from John 19: 37, "They shall look on Him whom they have pierced," and after communicated, from Hebrews 2: 18, "He is able to succour them that are tempted." The pastor afterwards served a table in Gaelic. In the evening the visitor preached on the death of Stephen, Acts 7: 59. Next day was the thanksgiving, when after service in Gaelic by the pastor, sermon in English was preached from Jude 24, 25, "Now unto Him that is able to keep you." Service on Tuesday evening was held at Chatsworth, the text being Psalm 4: 6, "There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us." The weather since the Thursday referred to was very fine. The attendances at all the weekday services were notably very good, whilst on the Sabbath morning all the available space in the church was taken up with additional seats, and a good many sat outside near the open door. It was particularly noted that many young people attended all through the services, giving with older hearers most earnest attention, disproving the new opinion that the young need innovations to attract them to the Sanctuary. Mr. McInnes' many friends in Victoria, who remember his good services often there, will be pleased to hear that his health has been improved; and that although still not robust or so able for work as he used to be; that he continues to serve an attached and increasing congregation. – "Free Church Quarterly."

MANNING RIVER. – The numerous friends of the Rev. S. P. Stewart throughout the Church will regret to learn that he was for some time incapacitated on account of having his collarbone broken, caused by a buggy accident. He has now, we are thankful to say, resumed all ministerial duties.

RAYMOND TERRACE. – By request of the Rev. W. N. Wilson, who now resides at this place, the Rev. J. Sinclair preached to a goodly number in the new and creditably constructed church on Friday, 7th September. The visit was a very pleasant one. On Sabbath, 28th October, Mr. John Matheson was ordained and inducted as an elder in the East Maitland and Raymond Terrace congregation. The Rev. W. N. Wilson preached from 1 Samuel 10: 26, "There went up with him a band of men whose hearts God had touched." The usual questions having been answered satisfactorily, the elder elect was

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ordained by solemn prayer, and thereafter received the right hand of fellowship, after which the presiding minister and Mr. D. McLean (of St.

George's Kirk Session) addressed the newly ordained elder and congregation on their respective duties.

Victoria.

HAMILTON. – We are indebted to the minister of St. George's Free Church, Sydney, for a month's valuable service. Mr. McDonald preached in Geelong on 9th September. On 16th he dispensed the sacrament at Camperdown after preparation before made. On 23rd, the communion was observed at Hamilton, after preparation on the preceding Friday and Saturday, and was followed by thanksgiving service on Monday after. The action sermon was on Christ's cry on the Cross, "My God, My God, why hast Thou forsaken Me," and the preacher emphasised the truth that this was not the cry of despair, but was accounted for in the apostle Peter's words, "Who His ownself bare our sins in His own body on the tree." The attendance was good. On 30th, at Branhholme the Supper was also celebrated, after services on Thursday, Friday and Saturday before, the attendance being excellent. The action sermon was on Revelation 1: 13-15, "In the midst of the seven golden candlesticks one like unto the Son of man" etc. The season closed by thanksgiving next day, when the text was, "I am now ready to be offered" etc. Mr. McDonald also preached to good congregations at Digby on 25th, and Wallacedale on 28th. A child of parents attached to the Church, 40 miles distant, at Nareen, was baptised at the service at Hamilton on 24th. – It was refreshing to the people to have ministrations again by their former minister, and we hear that there was much impression. It is very pitiful that this important district is without a Free Church minister. "Ye that make mention of the Lord keep not silence, and give Him no rest, till He establish," etc., Isaiah 62: 6, 7. – "Free Church Quarterly."

GEELONG. – The third communion for the year was held here on 30th inst., when 50 communicated. Several members were absent owing to bodily ailments, including the senior elder. Preparation was made as usual on Thursday and Saturday previously, the subjects of discourse being Psalm 19: 14, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer;" and, by Rev. A. M. Thompson, 1 Kings 2: 28, "Joab caught hold on the horns of

the altar." The action sermon was on Romans 5: 19, "As by one man's disobedience," etc. the table fenced from Genesis 3: 11, "Who told thee that thou wast naked?" and addresses followed from Psalm 14: 13, "The King's daughter is all glorious within; her clothing is of wrought gold," and Revelation 19: 8, "To her was granted that she should be arrayed in white linen." In the afternoon, the minister preached at the Protestant Orphanage from Song of Solomon 2: 12, "The flowers appear on the earth." The Rev. A. M. Thompson, of R.P. Church, preached in the evening from Psalm 101: 2, "I will behave myself wisely," etc. At the thanksgiving service next evening, the text was, Psalm 34: 2, 3, "My soul shall make her boast in the Lord," etc. – "Free Church Quarterly."

Rev. John Urquhart and the Higher Critics.

A meeting of ministers was held at the Assembly Hall, Collins Street, Melbourne, on Monday, October 22, to hear an address from the Rev. John Urquhart. There was an excellent gathering of Anglican, Presbyterian, Baptist, Methodist, and Congregational ministers. The subject of the address was "Problems of Present Day Biblical Criticism." Mr. Urquhart is a member of the Society of Biblical Archaeology and the Victorian Institute, London, and has been well known for years as an author and lecturer on the inspiration and authority of the Scriptures.

Archbishop Clarke presided, and in introducing Mr. Urquhart, referred to the great importance of the subject, because of the searching criticism to which the Bible had been subjected in recent years, and spoke of the special qualifications Mr. Urquhart possessed, through having made these matters a life study.

The Rev. John Urquhart said the great problem of today is what attitude the Christian Church should take towards the Scriptures. It was said that certain views urged in the present day offered great relief to troubled minds. A man might be in need of monetary aid, but if sensible he would not accept aid on such conditions as would be disastrous to himself and family, or which required him to surrender a dearly prized heritage. It was, therefore, wise to pause and consider the conditions. If we accept the conclusions of the Higher Criticism, we must surrender –

(1) The Doctrine of the Full Inspiration of the Old and the New Testament.

(2) The Historicity of the Old Testament Scriptures.

(3) The New Testament Scriptures.

(4) Christianity itself.

In enlarging on these different points, Mr. Urquhart showed how such an attitude meant our parting company with the Doctrine of the Christian Church through all ages, and with all men of God who had in the past borne testimony in line with these aforementioned truths. In surrendering the historicity of the Old Testament, Mr. Urquhart showed that we were abandoning the only lamp we had that led up through the ages to the beginning of man, and to the origin of all things, which would plunge both preachers and hearers into darkness. The whole basis of Christianity and of Christian teaching was in the Bible, and if we surrendered the accuracy of the Old Testament Scriptures we should also have to reject the testimony of Christ and His Apostles. All the writers of the New Testament accepted the historical facts of the Old Testament.

Such surrenders cannot be made unless, in our judgment, the evidence brought forward was absolutely irresistible. Mr. Urquhart then proceeded to show that while the Higher Critics claimed to be experts and devout scholars, they were not only woefully ignorant of many facts which had been brought to light by the discoveries of science, but were also lacking in accuracy and candour. He instanced the story of the Flood, which was rejected by the Higher Critics, but which was proved by the latest discoveries of geology as a scientific fact, testimony to this effect having been borne at a meeting of the Royal Society by Sir J. Prestwich, the President of the Society of British Geology.

The Higher Critics claim that no codified law was possible as early as the time of Moses. Recent discoveries by Assyriologists have proved the utter fallacy of such statements. A monolith has been unearthed at Shushan, the City of Esther, belonging to the time of Amraphel, a contemporary of Abraham. Assyriologists had found that Abraham's history belonged to the period of about 2000 B.C. The discovery of this monolith brings to light the existence of a code of Babylonian laws which explain a number of the acts in the life of Abraham. According to these Laws of Hamurbi, a childless wife might give her maid to her husband, as Sarah did to Abraham. Again, if the second wife became overbearing, the first might brand and degrade her; but the son could not be disowned in the way that Sarah desired, regarding Ishmael.

In reply to a question asking Mr. Urquhart to state what benefits had resulted from the labours of the Higher Critics, he stated that he would refer the question to the Critics themselves to answer.

Archbishop Clarke, in expressing sympathy with the lecturer, said he would take upon him to answer the question put to Mr. Urquhart by giving him his personal testimony. Twenty-five or thirty years ago he was a diligent student of Bauer, Strauss, Ronan, and others, who raised difficulties about the New Testament writings, and they rendered him the great service of causing him to investigate for himself. After years, he was forced to the conclusion that their inferences were wrong, and so he now cared very little about what "experts" said. (Applause.) He would rather trust to the moral conclusions of well informed men than to the conclusions of many so-called experts, whose discussions he had many a time turned away from, feeling how unprofitable they were. To drag these things into the pulpits and unsettle people's faith by negations, instead of adhering to positive statements, was, however, a most dangerous thing to do. A thing that surprised him was how Cheyne was still allowed to occupy a professorial chair at the Oxford University. (Hear, hear.)

The lecture was listened to with very much interest, and those present showed, at times, by their applause, their hearty approval of the lecturer's statements. This was voiced by the Archbishop at the close, when he thanked Mr. Urquhart, on behalf of the meeting, for his instructive lecture. – "Southern Cross."

Dr Thomas Chalmers on "The Inerrancy and Integrity of the Bible."

"In the whole history of the world there is nothing that bears the least resemblance to this – an authorship beginning with Moses, and ending with the Apostle John – that is sustained by a series of writers for 1500 years. Many of them were isolated from all the rest, and the greater part of them were unknowing and unknown to each other, in so much that there could be no converse, and no possible concert between them. A conspiracy between parties and individuals so situated had been altogether superhuman. Their lots were cast in different nations; and nothing can explain the consistency or continuity of their movements towards one and the same great object,

but

that they were instruments in the hands of God, who, from generation to generation, kept unchangeably by the counsels of His unerring wisdom, and the determination of His unerring will. The convergency towards one and the same fulfilment of so many different lights, appearing in different ages of the world, and placed at such a distance from each other, admits, we think, of but one interpretation; nor, without the power and prescience of an overruling God, can we account for that goodly, that regular progression of consentaneous and consecutive authorship, which is carried forward by the legislators, and seers, and historians of the Children of Israel.”

Correspondence.

The letter below, by the Rev. W. N. Wilson, appeared in the “Dungog Chronicle:” –

Sir, – My attention has been drawn to a letter by the Rev. J. H. Terras, which contains a number of misrepresentations he should not have made, in view of the standard he claims to be guided by. He did right in seeking to correct wrong impressions, and may be pardoned for being inaccurate as to the number of ministers in the Synod of E.A., and for not knowing that the division of the Barrington has been healed; but he deserves a severe reprimand for going out of his way to say what is false regarding the teaching of his brethren of the Eastern Synod, for he says this Synod declares: “In public prayer thou shalt not copy the example of the O.T. saints, etc.” This is more likely to be true of his own church; for the practice of the Presbyterian Church of Australia is neither to stand in public worship as the O.T. and N.T. saints did, nor to kneel as Paul and his brethren did on one occasion, but to sit to pray, according to the practice of an irreverent age, and which looks unbecoming, and offers opportunities for irreverence during worship. Mr. Terras teaches from a catechism which enjoins that “we should worship God as appointed in His word,” and it ill becomes him to try to ridicule those who seek to be obedient to a wise rule, which, if observed, would bring about not only the union of Presbyterians, but of all Christians. The tendency of the age is to exalt the singing above the praying, and to make the worship of God a religious concert, and so some Presbyterian congregations sit to pray and stand to sing. The Eastern Synod, following the

example of our pious fathers, who right-ly regarded prayer as the chief thing in religion, and the good man as “a man of

prayer,” not a man of singing, gives prayer, not singing, the place of honour.

With respect to the instrumental music of O.T. dispensation, do I need to inform Mr. Terras that it was a part of the symbolic service of the temple, which ended after Christ came? There was no instrumental music in the synagogues, the preaching places of the Jews, from the beginning, nor in the Christian Church till at least 600 years after Christ. According to Spurgeon, it was first introduced into Christian worship in the year 666. This would give the practice the mark of the beast referred to in Revelation 13: 18. The Eastern Synod has in support of its practice what is better than precept, namely, the example of the Apostles.

Mr. Terras also insinuates that the metrical version of the Psalms is not a translation, but it is admitted to be in some respects as more correct rendering of the original sense than the prose version. In praising God in the “sweet Psalms” we are not only obedient to a Divine injunction, but we are singing the best. They do not contain “the commandments of men,” which cannot be said of the hymn book used by the Presbyterian Church of Australia, and so Mr. T. is guilty of charging us with his own faults, and of preaching what he does not practice. His hymn book contains the compositions of errorists who hated Presbyterianism, and may be quoted as inculcating the un-Protestant doctrines of baptismal regeneration and transubstantiation. In fact, once a man leaves the Psalms he is in danger of singing what is opposed to Scripture (unless he has a good nose for smelling heresy). Mr. T., as a professed champion of unity, instead of trying to ridicule us for singing the Psalms in public worship, should commend us for acting a friendly part to all the Christian churches, by singing hymns they all approve of, instead of hymns to teach our peculiar views. I will quote one or two testimonies which Mr. T. must respect: Professor Iverach, of Aberdeen, said recently, “There is not a hymn but I can get through, they all become threadbare; the Psalms I never can fathom.” Mr. Gladstone, writing to the University of Edinburgh, said: “All the wonders of Greek civilization heaped together are less wonderful than is the single Book of Psalms.” Dr. Alex. Whyte, of Edinburgh, says. “The Psalms of David shine to this day with a greater splendour than on the day they were first sung It baffles me to silence to see such Psalms as David's before the day of Christ.”

Were I disposed to retaliate, I would have something to say regarding a number of practices and views tolerated by the church of Mr. Terras, but my

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but my object merely is to rebut misrepresentations which were quite uncalled for, and which cannot help the cause of unity he advocates. – I am, etc.,

W. N. WILSON.

Raymond Terrace, Sept. 6.

Obituary Notes.

During the last few months the Free Church in New South Wales has sustained considerable loss through the death of a number of tried and faithful friends.

Mr. Hugh MacPherson died at his father's residence, "Strontian Park," Narrandera, on the 11th August, after a long illness. His father, Mr. Allen MacPherson, is one of the oldest elders in the Free Church.

Mr. John McLennan died suddenly in the field at Yarras, Upper Hastings, on the 24th August, at the age of 78. He was a member for many years of the Hastings congregation, and took a deep and practical interest in the welfare of the Free Church. He was very liberal towards all its funds. Last year he gave £21 for the Students' Fund. He was also known to send money privately to persons in necessitous circumstances.

Miss Christina Sutherland departed this life at the age of 92 years and 10 months, at her residence, Redfern, on the 5th of October. She was one of the oldest members of St. George's, and in her active years a diligent worker in connection with it.

The Maclean congregation has also been deprived of a number of its friends. A correspondent writes: – "Our Church has recently. suffered loss by the removal of Mrs Munro, of 'The Poplars,' Woodford Island. She commanded the respect of all who knew her by her consistent Christian life. For many years a prayer meeting was held in her house, and she was delighted to entertain God's people. It was a privilege to visit her on her death-bed.

Two days later, another greatly beloved and esteemed widow was taken from us, Mrs. John Nicholson, of Harwood. She too, was a beautiful example as a wife, mother, and friend. Her life was a comment on 1 Cor. 13: 5. Another breach was made in our ranks the same week by the death of

Mr. Finlay Cameron, of Palmer's Channel, the result of an accident. He has left a widow and large family. Great sympathy is felt for all the mourners."

Mr. Duncan McLean departed this life at the age of 48, after a long illness. He was the son of Mr. Donald McLean (elder in St. George's Church).

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In his young days he was a Divinity student, but ultimately chose mercantile life, in which he achieved great success, by his close application to business, tact, honour, and integrity.

The congregations on the Manning and at Raymond Terrace were also deprived of useful members – the former by the death of Mr. Middlemiss, who occupied for many years the position of senior deacon and congregational treasurer, and the latter through the death of Mr. Magnus Cromarty, at his residence, Anna Bay, at the age of 79 years. A friend writes of him: – "The Bible occupied the place of honour in his home. When in the swellings of Jordan, he said, 'God was with me as a young man, and He will not leave me now.' What need to pray, 'Help, Lord; for the Godly man ceaseth; for the faithful fail from among the children of men.'"

Acknowledgements.

Received, the following amounts for "Magazine" since last issue: – Mr. John McNaughton, Geelong, 2s 6d; Mrs. John McDonald, Taree, 2s 6d; Mr. Roderick McRae, Harwood, 5s; Mrs. McIntosh, Geelong, 10s; Mr. W. J. Reid, Geelong, £1; Mr. Jos. Morris, Camperdown, Victoria, 2s 6d; Mr. H. Walter, Hamilton, Victoria, 5s; Mr. D. McDonald, Nareen, Victoria, 5s; Miss McAskill, Pigeon Ponds, Victoria, 2s 6d; Mr. H. Aldwinckle, Hamilton, Victoria, 2s 6d; Mr. John McDonald, Hotspur, Victoria, 5s; Mrs. A. McDonald, Condoh, Victoria, 10s; Mr. Angus MacPherson, Branxholme, Victoria, 2s 6d; Mr. John McLean, Branxholme, Victoria, 2s 6d; Mr. W. Rosevear, Condah, Victoria, 2s 6d; Mr. Angus Morrison, Condoh, Victoria, 2s 6d; Mr. D. M. Beaton, Barrington, 2s 6d; Mr. Roderick McDonald, Newtown, Sydney, 2s 6d; Mr. John Campbell, Sussex Street, 10s; Mr. R. McLeod, Condoh, Victoria, 10s; Mr. Angus McLean, Branxholme, Victoria, 2s 6d; Mr. James Stewart, Homebush, 2s 6d; Miss McDonald, South Gate, Clarence River, 2s 6d; Mr. Wm. Martin, Sydney, 2s 6d; Mr. Wm. Brand, Forest Lodge, 3s; Miss J. Cameron, Sydney, 2s 6d; Mr. M. McKinnon, Woodford Island, 5s; Mr. Wm. Nicholson, Durham

Lead, Victoria, 10s; Mr. Alex. McRae, Tourello, Victoria, 1s 6d.

Correction: The sum of 5s, credited to Mr. James Cameron, Clarence, should have been credited to Mr. Allan Cameron.

The following amounts have also been received: – Mr. J. Anderson, Hexham, 2s 6d; Mr. P. Campbell, Hexham, 2s 6d; Mr. J. Cromarty, Hexham, 2s 6d; Mr. D. McQueen, Hexham, 2s 6d; Mr. W. J. Williams, Tomago, 2s 6d;

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Mr. Andrew McDonald, Tomago, 5s.

St. George's Church Repairs and Renovation Fund (£200 required). – Mrs. David Kelso, "Wetterson," Coleraine, Victoria, £2.

East Maitland Church Purchase Fund (£200 required). – Mrs. H. McLean, Williamtown, £1; Mr. Allan McLean, William (Sabbath collection).

Foreign Mission – Raymond Terrace congregation, £1 11s 3d (Sabbath collection).

Notices

The Synod of the Presbyterian Church of Eastern Australia will meet (D.V.), in St. George's Church, Sydney, on the first Friday in February, 1907, at 7.30 p.m. The Rev. S. P. Stewart, retiring Moderator, will preach the opening sermon. This will be the Sixtieth Annual Session.

Commemoration Fund. – The Rev. W. McDonald will endeavour to visit some on behalf of this fund before meeting of Synod.

The Rev. John Urquhart's Campaign. – Owing to the friends of the Bible in Melbourne having made arrangements for Mr. Urquhart to lecture in Sep-tember and October, he was not able to overtake the proposed campaign on the Northern Rivers. He intends (D.V.) to return to New South Wales next year, and will then be free to visit the North from end of second week in April, till the third week in May, lecturing on "The Inspiration and Inerrancy of the Bible."

St. George's Church, Castlereagh Street, Sydney. – The Sacrament of the Lord's Supper will be dispensed (D.V.) on the first Sabbath in February, 1907.

The Fiftieth Anniversary of the Formation of the Congregation will be celebrated (D.V.) on the Second Sabbath in February, 1907. It is intended to hold one or two meetings of the congregation on evenings following the Sabbath services, which will be addressed by members of Synod and other friends.

The Annual Examination of Sabbath Schools will be conducted (D.V.) on the 15th and 22nd January, 1907.

Subscriptions in aid of Commemoration Fund as specified in August number of "Magazine" will be received by any of the Ministers, or by the Synod Treasurer, Rev. W. McDonald.

Erratum. – In our last issue two words were omitted at the foot of page 37. The sentences should have been: "The best legislation of religion is to abolish by legislation all recognition of religion."

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

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, "Meddle 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 souls." 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 1865 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,
Treasurer

PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA

(Synod of E.A.)

Commemoration of the Sixtieth Anniversary.

OF THE FORMATION OF

The Synod of Eastern Australia

(1846-1906).

Expenses of Dele- Debts East Maitland For Purchase from Repairs to and Church
gates from Parent old debt (standing Mr. S. McQueen, Renovation of St.

Extens-

Free Church £200 for 25 years £250 Sen. Of East Mait- George's Church ion
land Church having Sydney £200
bought it for the
benefit of congregation

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Concord Road, Homebush.

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Treasurer: Rev. W. McDONALD.

Vol. 2

No. 2

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."

J U N E , 1 9 0 7 .

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“Nec Tamen Consumeatur”

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

“Nec Tamen Consumeatur”

THE
Free Presbyterian Magazine.

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

VOL 2. No. 2. **SYDNEY: JUNE, 1907** [PRICE – 2/6 per annum]

MAN, AS FALLEN, IN RELATION TO GOD

Man sinned, and by sinning fell. It was by an act of sin, he fell – he ate the forbidden fruit. It is this overt act that is set before us, in Scripture light, as the procuring cause of all his ruin. What occurred in the secrecy of the soul, ere sin was developed in that act, we cannot tell; for God has not unveiled it. That soul was the abode of innocence, the temple of God, and yet sin entered into it, and came forth in an act of disobedience.

In accounting for man's fall, we cannot trace the sin which procured it further back than man himself. It originated as an act in him. True, the tempter was in Eden; the “liar and murderer” was busy there. But he was weak against the will of man. He could not take the citadel of man's soul by storm. Ere he could enter, the gates must be opened from within. This is made patent in God's description of the fall. If Satan seems to triumph he has ground for boasting. His is not the position of being an independent

source of evil; of evil he is not even the god. He is but its slave himself, though the world submits to his power as if he were a god. He cannot show himself godlike, even when weak man is the subject on whom he operates. It is a profound mystery, and shall be so perhaps for ever, how the Holy One permitted the introduction of sin. But while I cannot but tremble as I reflect on this mysterious connection with sin and the fall, I cannot but rejoice to recognise His effective presidence as the Only God, even under the shade which the Prince of Darkness cast over the bright bliss of Eden. Satan has carried infection to the garden; and this is all his achievement. He need not boast. The wandering leper has affected another with the plague; and that other has thus be-

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came unclean himself. His form and demeanour were those of a serpent, – so far from being Godlike was he. He decoyed into fellowship with himself, in the slavery of sin, one who was once, like himself, in the image and service of God; but this is all the triumph of his power. The serpent has bitten, because man opened his bosom to receive him: and the poison has done its deadly work. But the deadly deed was man's. Satan had not the power to kill. He only tempted man to slay himself; and all the more guilty is the suicide, because he had not only the attractiveness of Divine glory and goodness to attach him to the service of God, but all the loathsomeness of the liar, to scare him from the evil.

The sin was committed, and God departed. With His presence all spiritual life was gone. The soul, God forsaken, is now dead. Of the soul deserted by God, sin takes possession. Sin is now an operative principle in that soul, determining all its states of feeling, and the character of all its exercises. That principle is not dependent for its continued existence on the presence of Satan, as is the life of God in the quickened soul on the presence of the Spirit of God (Eph. 2: 1-3). Nor are its motives merely the results of an impetus given by the active power of Satan. He is not the god of evil. He is himself the victim and slave of sin; he cannot be its god. But he keeps that dead soul as “his palace,” and he works as a “prince” in that child of disobedience.

If the principle of spiritual life is love to God, that of spiritual death is enmity to God; for there is an active principle in this death, as surely as there is in that life. Spiritual death is not mere impotence; it is not a mere negation. To be dead is to be under the sway of sin; and, essentially, sin is enmity to God (Col. 1: 21). A rational soul cannot be neutral in relation to God. There must be infinite repulsion in Divine holiness, if it has ceased to attract. God

must be either loved or hated. Fallen man must be alien, in relation to the living God, for he is dead; and he must be an enemy to the Holy God, for he is under the sway of sin. All the image of God is effaced from the soul of fallen man. The temple is now an utter ruin. True there is still some light – “The work of the law written in the heart” (Rom. 2: 15) – but, like a lamp hung from the broken vault of a ruin, its flickering glimmer only makes more manifest the wreck on which it shines. True, there is a conscience still in that fallen soul, which seems as if it were a living thing amidst the dead, – the one survivor of those who once worshipped in that temple. It is there, and it speaks; but its cry, like the screech of the owl amidst the desolation of the ruin; only serves to make the place more dismal. It befits the ruin; it is no exception to its utterness. Or, if a survivor, it is so only as that maniac is, to

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whom the fall of the temple was the death of his reason; and who, with the life of an animal only, still haunts the scene of ruin, finding nought to feed on but the putrid carcass of the dead, and making with his shrieks, which express alike his madness, his hunger, and his loathing, the place more dismal than if all were still.

Man, as fallen, is a dependent creature, and, at the same time, a guilty sinner. He lives in God while he is a child of wrath. He is at once sustained and accused by God. He is upheld by His power while he is lying under His wrath.

The forbearance of God with individual sinners, though profoundly mysterious, is a necessary element of the scheme of Providence bearing on the race, and presents to us an aspect of the Divine character; which could appear, only in His dealings with human beings conditioned as are fallen men. It is only under the reign of One, who is long suffering that mankind could be propagated according to the Creator's design. And this feature of the general scheme, which embraces all, is quite consistent with perfect rectitude of dealing bearing on each individual. How God, as Judge, may regard a sinner as obnoxious to his wrath, and meantime, as Sovereign, shew him mercy, we may not be able to comprehend; but an opportunity of displaying His clemency, as King, is as necessary, in the view of God, to the due manifestation of His glory as an occasion for exhibiting the rigour of His righteousness as Judge. The coming judgment does not detract from the present mercy. It is all the more glorious, because extended to one who has yet to be overtaken by judgment. Nor does the present mercy interfere with the execution of the judicial sentence at the appointed time; and shall only have afforded occasion for a more glorious display of justice, when the day of

Vengeance shall at last have come.

How awfully solemn is the position of a creature who must be dependent on God, and yet cannot bear to realise this, because he hates His holiness and dreads His wrath! Receiving mercies which prolong a life spent in treasuring wrath against the day of wrath! Treated kindly and taking foul advantage of this goodness to harden his heart all the more! Taking what comes from the hand of God, and not choosing, and not daring to look up to His face! A child of wrath, conscious of immortality, standing on the edge of a moment at the brink of eternity! Such is the condition, and such the life of man, as dependent, immortal, and sinful, in relation to God, as his Creator, Sovereign, and Judge. But the relation in which man, as fallen, stands to God, must be viewed in the light of the broken covenant of works. That covenant has been broken, but it is only by man. It has not ceased to be in force. Man

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failed to obey; and the promise of life cannot be fulfilled to him; but “God abideth faithful.” He is pledged to condemn, just because he can no longer bless. There has been no covenant breaking on God's side. Nor has there been any thwarting of God's purpose by man's transgression. Jehovah yet stands committed to the dispensation arranged by His covenant with Adam. There can be no such modification of the conditions of that covenant, as it is inconsistent with its perfectness and its perpetuity. If a new dispensation be introduced it is not in order to remedy any defects in this, but to give a more glorious exhibition of God's character, such as is consistent with a perfect adherence to all its principles, and which shall secure a perfect practical regard to the minutest details of its arrangements.

And to what is God committed by the Adamic covenant? (1) He hath bound Himself for the punishment of all the sin chargeable against the race. The curse of the law requires this. Death is due, for the first sin to all, and for his own sin, to each. Already accursed as the child of Adam, each sinner of the race earns for himself the death which is the wages of sin. This is the only service for which he has either heart or hand, and this the only reward to which he has any claim. “Cursed is every one that continueth not in all things which are written in the Book of the Law to do them” (Gal. 3: 10), is the awful sentence, which hath gone forth from the throne of judgment, and it must take effect that justice may be satisfied. (2) He hath bound Himself to demand perfect obedience, in order to life, from each individual of our race. His claim to perfect obedience does not rest on the terms of the covenant with Adam. This is founded on His own infinite

excellence, in relation to moral agents created by Himself. What is peculiar, to the Covenant of Works, is not the extent of God's claims, for this must be the same under any form of administration. Perfect obedience must always be the demand of the moral law of God. The Federal peculiarity is making this the condition of life. The law's claim cannot change. To adapt them to man's fallen state would be to nullify the law as a charter of Divine rights, and to limit man's responsibility by his wickedness.

How hopeless, then, is the attainment of life by man, according to the terms of the Covenant of Works! (Rom. 3: 19.) He is already condemned. His only way of meeting the demands of Divine Justice is to resign himself despairing to eternal death.

Perfect obedience is the only condition of life, proposed to him, as he lies under the reigning power of sin! There is a strong tendency to hide the stern features of this aspect of our state, as sinners, in relation to God. To examine

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our position in the light of the law of works, would lead to humiliation and despair; and men will cling to self and cling to hope. They refuse to receive as true God's account of their utter helplessness as sinners. They try to hide from their view the awful aspect of God's character, as presented to them by the law. "Without the law" (Rom. 7: 8), as they are, sin lies dead, in the grave of their insensate hearts. It is there, and it is mighty and active and reigning, but to their consciousness it is as if it were dead, – as if it were not. They use another standard than God's law, to try what they are, and they are sure to elect one that shall not disturb their self-complacency. To be neighbour like is their ambition – not to be God like – and thinking they succeed in being so, they are content. They ignore the God who revealed His awful glory on Mount Sinai. They think of the mercy of Providence as the only appreciable exhibition of God's character, for, they cast the veil of a universal fatherhood over the stern aspect of God's character, and relation as Judge. Or they regard the Gospel as entirely superseding the law, and as introducing a new state of things, in which the law is quite ignored.

I. True, there is meantime, mercy shown to fallen sinners. This may seem, to some minds, utterly inconsistent with the terms of the Adamic Covenant. It held out no prospect of any mitigation of the punishment awarded. Wrath to the uttermost is its natural outcome to fallen man. But the forbearance of God with sinners is owing to another Covenant, under the necessary prelude of the "grace which bringeth salvation." It is not an

inconsistency in God's dealings; it is not incompatible with the Covenant of Works. If no scheme was being developed in the providence of God, but that which was introduced in His Covenant with Adam, any mercy would be an inconsistency in God's dealing with our race. But there is another, and it conserves all that was required by the first. The forbearance, extended to sinners, as an exercise of God's mercy as Sovereign, reserving an opportunity for the development in the Scheme of Grace. In the case of all who shall find the mercy which endures for ever, all the claims of God, according to the first Covenant, have been fully met by Christ; and in the case of all others, the mercy of providence shall be withdrawn at an appointed time, that Justice may be satisfied in their eternal death.

2. True, man's created being is dependent on God, and He fitly responds to that dependence by a benignant exercise of His power. But does this imply that the gifts received by man are tokens of a Father's love? Whatever may have been man's original relation to God, it cannot be that of a child under the Covenant of Works. By its arrangements man is placed in the

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position of a subject, who has nothing to expect beyond what he can claim on the ground of perfect service. If he was in the heart of God, as His child, before, he must have been cast out of it ere he was placed, on such a footing as this, in relation to his King. But a child he could not have been, for, if so, he never had thus been treated. Now that he is fallen, there is at any rate no opportunity for any exercise towards him of God's fatherly love. The fiction of a universal fatherhood of God, expressed to all in the kindness of providence, is been woven by the imagination of sinful men, as a veil by which to hide the stern glory of God's name over them as Judge. They like to think of Him as a Father, who is indulgent to His foolish children, and to whose pity their helplessness can effectually appeal. He seems to them a Being in whom compassion is a weakness, of which advantage may be taken; instead of being regarded as a Sovereign, who, in order to the fulfilment of His purposes, and in perfect consistency with all His rigorous righteousness as Judge, is extending mercy for a season to sinners, who shall all the more miserably perish, if His goodness shall not lead them to repentance.

3. True, also, the Gospel reveals a Covenant of Grace, according to which a free Salvation, from all sin and misery, has been secured to some sinners of our race. But this involves no contravention of the Covenant of Works. "Salvation by Grace" is bestowed in the foundation of a

righteousness, by which the law, as administered according to the Covenant of Works, has been magnified and made honourable. The revelation of God's saving love is bright with a display of all the attributes of His character as Judge. It is not at the Cross of Christ, that one can learn to suspect the perfectness of the Covenant of Works; and find it possible to throw a vague idea of mercy, as a veil, over the awful glory of God, who is a "Consuming fire." Christ the Son of God is crucified. Bearing the imputed sin of a people, whom God loved from everlasting, even He dies an accursed death. At the expense of His blood, God fulfils the stern word of vengeance, and at the same time the gracious promise of redemption, proclaimed in Eden. His hatred of sin is a fire of wrath in the experience of His Son, as surety, purchasing redemption for His chosen. His name, as involved in the Covenant of Works, is vindicated by the shameful and awful death of "the Man" who was His "fellow," who was upholding all things by the word of His Power, when He in flesh was suspended on "the tree;" and who, on His way to the place of sacrifice, during His life in the flesh on earth, stilled by His word the tempests, healed all manner of sickness, scattered legions of devils, and raised the very dead from the grave. He who displayed such glory in the flesh, endured in the flesh

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all the shame and agony of an accursed death. Raising one's eye from His cross, to the Throne of Jehovah, how glorious in holiness He seems, who required this satisfaction for the transgressions of His people; how manifest it is, that the scheme unfolded in the Gospel, sheds the lustre of its glory on that which was embodied in the Covenant of Works, instead of displacing it as something imperfect or effete; and how infallibly certain it is that wrath to the uttermost, according to the curse of the law, must be the portion of all who have not the righteousness which is by Jesus Christ.

While all men, as fallen, are equally aliens, enemies, condemned and lost, they are not all regarded indiscriminately by God. He knows some of them as objects of His everlasting love. These He loved, not because they were good, and as such to be regarded with complacency; not because they were lost, and as such to be regarded with compassion. Nor did He love them, because He Himself was love. If that was the reason for His loving any, it must be the reason for His loving all. He loved them because He was pleased to love them. His election of them is due to a sovereign exercise of His will, as well as His not loving others. Those who were before His mins as sinners not elected, He ordained, as Judge, to death for their sins; but the objects of His electing love, were, as such, before His mind, neither as

saints nor sinners. (Rom. 9: 11.) The relation constituted by election, is one subsisting only in the mind of God. The elect, in a state of nature, are as surely as others, children of wrath, in relation to God, as Judge. They are then unconscious of, and unaffected by, their election. They shall, as elect, be preserved within the reach of grace, till the "Set time of love" has come; but the first gracious fruit of their election must be a change of state, by their union to Christ, that the purpose of mercy take saving effect. For there was a purpose of mercy, determining God to a special course of action, bearing exclusively on the elect. In arranging for the fulfilment of that purpose, God contemplated them as sinners. Even those exercises of His love which were IMMANENT, referred to them as fallen. They were so regarded when He made a covenant with His chosen. When Christ was "set up from everlasting, as their federal Head," it was with a view of His doing and dying for them as sinners helpless and condemned; and in order to their salvation as sinners corrupted and enslaved.

The Covenant of Grace introduced, in the view of God, a new relation between Him and the elect. They are regarded as in federal union with Christ, as surely as they were in Adam, when God covenanted with him in Eden. How wide before the eye of God, is the interval which separates these from all

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others! They are chosen in Christ to eternal life; and their salvation is as certain as Christ is infallible; while the salvation of all others, appears, to the Divine Mind, an utter impossibility.

Another peculiarity is added to the relation of the elect to God, by the incarnation of the Son, their federal Head. He took hold of "the Seed of Abraham," by taking their nature. He thus constituted Himself their kinsman, their Brother. (Heb. 2: 11.) He that sanctifieth and they who are sanctified are thus "all of one." He now, not only represents them as their federal Head, but He is allied to them as "the word made flesh." He, being the Son of God, and their Brother, is the Medium of a peculiar relation between them and God. It is not mankind, but the elect, who are thus related. Christ is not the Brother of the Sons of Adam, but of "the Seed of Abraham" (Heb. 2: 11-16); for we take into account not only the nature which He assumed, but His intention in assuming it.

Their redemption by Jesus Christ adds another peculiarity to the relation of the elect to God. For they, and they only, were redeemed.

1. Because redemption flowed from the electing love of God. The purpose of God, according to election, defined the people for whom

salvation was provided. In behalf of these the Son engaged to act His part, as the Head of the Covenant of Grace; and for them, in fulfilment of His promise, He purchased redemption. (John 6: 39.) And

2. Because Christ must have been the representative of certain guilty persons, ere satisfaction can be demanded from Him by God, as Judge. There could be no sin before the mind of God when He dealt judicially with Christ as Surety, unless guilty persons were somehow at His bar. But they could be there only in their representative. The person of the Surety was substituted for persons who were guilty. Certain criminals were thus in Him before the view of the Judge: otherwise, no satisfaction could be demanded by Him. This was due by responsible persons, who had sinned; and they must have been in the eye of God ere He could have required or received it on their account. Being redeemed, His elect are regarded by God as accessible by His Spirit of Grace, and as certain of having in the sight of Christ an interest in all the blessings provided by His love. For their sakes the earth is continued, and one generation after another of men is introduced and spared; the Gospel is preached to all nations; and the Spirit of God descends and works according to the Messiah's promise; that they, being in a state of nature, may pass into a state of grace, and thence at last into a state of glory.

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However great the contrast between the destinies of the elect and others, we must not attempt to conceal or lessen the interval which separates them in the view of God. It is a sadly mistaken zeal, for the honour of Divine goodness, which moves men to throw in something intermediate, that the chasm may appear less great and impassable. Such attempts reflect on God's way of vindicating His own goodness, and only succeed in obscuring in the view of man, the sovereignty and riches of His glorious grace. – Rev. John Kennedy, D.D., Dingwall.

*The Moderator of the Free Church of Scotland,
Dr. Murdo Mackenzie, of Inverness, on Preaching.*

The following interview between a representative of the “Dundee Advertiser,” and the Rev. Murdo Mackenzie, Inverness, has been published in that paper. It will be agreed that Mr. Mackenzie has represented not only his own, but also the opinion that prevails in the Free Church, on the subject in hand: –

THE ART OF PREACHING.

“I wonder if you would be good enough, Mr. MacKenzie, to give the readers of the 'Dundee Advertiser' your opinions on the art of preaching, having particular regard to the kind required in the Highlands?”

Such was the query put to the Rev. Murdo MacKenzie, Moderator-Elect of the Free Church of Scotland, the other day by our Inverness representative, in the cosy study of the Free North Manse.

For a while a smile suffused Mr. MacKenzie's calm and thoughtful countenance, as he modestly replied, “Oh, I'm not an authority on that subject.”

Thinking his self-deprecation was hardly justified, considering that Mr. MacKenzie has over forty years pulpit experience, our representative pointed out this ministerial record, and hinted that probably what Mr. MacKenzie did not know about the subject would not be worth learning. But the minister of the Free North was not yet won over, and it was only after a good deal of persuasion that he capitulated, and agreed “to answer to the best of my ability any question that you put to me.”

“I think you have occupied pulpits abroad?” was the first question.

“Yes; as a member of the Pan-Presbyterian Alliance which met at Toronto, I journeyed to Canada, and when in the Dominion I visited the Highland districts there. I have also preached in the American Presbyterian Mission at Cairo, in Egypt, and have travelled in Palestine and Continental countries.”

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“Now, what is your method of selecting a text?”

“Well, in ordinary circumstances, I do so in the course of my reading the Bible and other works. Subjects are also suggested to me in conversation with people whom I meet. For special occasions, of course, I choose appropriate texts.”

“Having decided upon your text, how do you prepare your sermon?”

“First of all, I consult the original, to glean all the shades of meaning of the text, or, to use the phrase, disembowel the text. Next, I study the connection between the preceding and succeeding context. Then, after dividing my text, I compose my sermon on the different heads, and conclude with a practical application, an appeal to the consciences of men to receive the Truth and lay hold of the Saviour. In the choosing of the text, and the composition of the discourse, I may add, I believe in the efficacy of praying to the Lord for guidance, so that I may be enabled to preach only that which will be beneficial to my people.”

“You apparently prefer the written sermon to extemporaneous speaking,

Mr. MacKenzie?"

"Ah! though it is my invariable practice to write out my sermons, I never make use of the paper in the pulpit."

"If you deliver without the paper, why, may I inquire, do you go to the trouble of writing out your discourse?"

"Because in doing so my mind becomes saturated with my subject in a way that would be impossible if I did not follow this rule. For another thing, ideas come into one's mind in the pulpit during the act of delivery. Besides, I look my people in the face when preaching to them, and, moreover, my experience, is that the congregation listens far more closely when the minister does not use a paper."

"The preacher must teach his congregation, I suppose, as a noun of multitude, and endeavour to hold his audience by dwelling on those subjects which are of common interest, and which are so treated as to bring in every element of which the congregation is composed? But is not that a rather difficult matter?" queried the interviewer.

Mr. MacKenzie replied to this question in decided tones. "I do not preach anything except evangelical sermons, fitted for awakening and for comforting God's people."

"But does not the Apostle Paul ask somewhere, 'If an unbeliever should appear in your churches, what appeal have you to make to his mind?'"

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"Well, I don't think we have sceptics or blasphemers in the Free North, but at any rate, I preach the Gospel, which is applicable to all, and as far as unbelievers are concerned, I appeal to these and show how worthless are their views."

"What is the chief aim of a minister?" At once came the rejoinder, "The glory of God and the conversion of souls."

"You do not think it is the business of a minister to please or titillate the hearers?"

"No," was the unhesitating reply. "Please, or displease, preach the truth, and preach it direct to the consciences of men, and for their own benefit."

"Do you lay much importance on the literary merits of a sermon?"

"I do not profess to be a literary man myself. I think when I convey my meaning in ordinary language that is all that is required. What makes the sermon effective, I hold, is the working of the Spirit of God."

"By way of endeavouring to make the service more attractive, there is a growing inclination in some quarters, is not there, Mr. MacKenzie, to promote the musical part of the service, shall I say, to the foremost place, and to

relegate the sermon to a somewhat secondary position?"

"I have never tried to make the sermon attractive, except by the preaching of the Gospel. There has been a change in the form of worship in some Churches. My opinion is that such a change is to be deprecated. There has been none in our Church since it was started. Our aim is that our people should sing with a will to the glory of God. I think in the Free North we have as fine singing as you will get anywhere, and certainly as good as there is any need for. Of course you know we endeavour to make the Psalmody and the singing as perfect as we can. We train our young folk in that. But we think the excess to which people, are going today is not necessary for the public worship of God, as if everything else was to be made subordinate to it."

"Many you know, Mr. MacKenzie, give prominence to music in the service, to attract men and women into the church who otherwise would be numbered in the ranks of the non church going population."

"So they say. Mind you, I am not to set myself as a judge over other men; they can do as they think best. What I know is, however, that they have introduced organs and instrumental music, and, so far, they have not succeeded in drawing the lapsed masses into the Church. The lapsed masses are there, and are increasing, notwithstanding the changes there have been made in public worship."

"Do you think the people in the Highlands deplore this tendency to alter the service?"

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"The typical Highlander is a man that adheres to what he believes to be in accordance with the Word of God, and I do not think he desires any change."

"Regarding the sermon itself, do you think it has deteriorated?"

"I think that in the present generation we do not have such great preachers as formerly. There is perhaps more equality in the ability of the ministers; but generally speaking, in my humble opinion the pulpit of the Highlands and the Lowlands is not so ably supplied as it was."

"Can you account for this in any way?"

"Well," said Mr. MacKenzie earnestly, "the higher criticism has done much in attenuating the doctrines of grace, trying to bring them down to be something plain to men's capacity."

"Would you say, then, that the sermon is losing its influence?"

"No, you see it depends entirely on the sermon. The influence of the sermon is not lessening, provided the sermon is what it ought to be."

In answer to other questions, Mr. MacKenzie gave it as his opinion

that the working classes in the, Highlands are the people who love the Gospel. So far religion has as good a hold on them as formerly.

Questioned as to the curtailments in the length of the sermon, he remarked that he was brought up in the country. There were services in Gaelic and English, and they did not get out until both services were over. There were no complaints; people did not grudge to be four hours in church. In the towns it was different. The services in English and Gaelic were kept separate, and the sermons were as lengthy as the time at the disposal of the preacher permitted. Everything considered, he did not think there was a great difference in the length of the sermon and he did not imagine the people of the Highlands clamoured for a shorter discourse.

“And what is your opinion of some of the preaching of the present day?”

“If you refer to sensationalism in the pulpit,” said Mr. MacKenzie, with some warmth, “I think it will soon exhaust itself. In the Highlands you must have the preachings based on the Word of God, and impregnated to the full with the Word of God.”

“What attitude do you adopt with regard to political and social questions in the pulpit, Mr. MacKenzie?”

“My experience is that the man that keeps clear of politics is the best man. And as for social subjects, try to countenance that which tends to the good of the people, and to their welfare, and denounce all things which are not

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for their edification or spiritual benefit.”

“One more question, Mr. MacKenzie – What is the greatest essential to the successful preacher?”

“The preacher that is to be a success is the man who is divinely taught by the Spirit of God. He must himself feel the power of the truth which he preaches to others.”

“Free Church Record.”

PRESBYTERIAN WORSHIP - HOLY DAYS.

We believe and teach in our public formularies that “there is no day, under the Gospel dispensation, commanded to be kept holy, except the Lord's Day, which is the Christian Sabbath.”

The observance of fasts and festivals, by Divine direction, under the

Old Testament economy, makes nothing in favour of such observances under the New Testament dispensation, that economy was no longer binding, or even lawful, after the New Testament was set up. It were just as reasonable to plead for the present use of the Passover, the incense, and the burnt offerings of the old economy, which were confessedly done away with by the coming of Christ, as to argue in favour of human inventions bearing some resemblance to them, as binding in the Christian Church.

The history of the introduction of stated fasts and festivals by the early Christians, speaks much against both their obligation and their edifying character. Their origin was ignoble. They were chiefly brought in by carnal policy, for the purpose of drawing into the Church Jews and Gentiles, who had both been accustomed to festivals and holy days; and from the moment of their introduction they became the signal for strife, or the monuments of worldly expediency and degrading superstition.

As there were no holy days, excepting the Lord's Day, observed in the Christian Church while the Apostles lived, and no hint given that they thought any other expedient or desirable, so we find no hint of any such observance having been adopted until towards the close of the second century. Then, the celebration of Easter gave rise to a controversy; the Asiatic Christians pleading for its observance at the same time which was prescribed for the Jewish Passover, and contending that they were supported in this by Apostolic tradition; while the Western Church contended for its stated celebration on a certain Sunday, and urged, with equal confidence, Apostolic tradi-

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tion in favour of their scheme. Concerning this fierce and unhallowed controversy, Socrates, the ecclesiastical historian, who wrote after the time of Eusebius, and begins his history where the latter closes his narrative, speaking on the controversy concerning Easter, expresses himself thus: – “Neither the Ancients, nor the fathers of later times (I mean such as favoured the Jewish custom), had sufficient cause to contend so eagerly about the feast of Easter; for they considered not within themselves, that when the Jewish religion was changed into Christianity, the literal observance of the Mosaic law, and the type of things to come, wholly ceased. And this carries with it its own evidence. For no one of Christ's laws permits Christians to observe the rites of the Jews. Nay, the Apostle hath in plain words forbidden it, when he abrogates circumcision, and exhorts us not to contend about feasts and holy days. For, in writing to the Galatians, he admonishes them not to observe days, and months, and times and years. And unto the

Colossians he is as plain as may be, declaring that the observance of such things was but a shadow. Neither the Apostles nor the evangelists have enjoined on Christians the observance of Easter; but have left the remembrance of it to the free choice and discretion of those who have been benefited by such days. Men keep holy days, because thereon, they enjoy rest from toil and labour. Therefore, it comes to pass that in every place they do celebrate of their own accord the remembrance of the Lord's passion. But neither our Saviour nor His Apostles have anywhere commanded us to observe it." ("Socrates" Lib. V., cap 21.)

Here, then, is an eminent Christian writer who flourished early in the fifth century, who had made the history of the Church his particular study, who explicitly declares that neither Christ nor His Apostles, gave any command, or even countenance, to the observance of festival days; that it was brought into the Church by custom; and that in different parts of the Church there was diversity of practice in regard to this matter. With respect to Easter, in particular, this diversity was striking. We no sooner hear of its observance at all, than we begin to hear of contest, amid interruption of Christian fellowship on account of it – some quoting the authority of some of the Apostles for keeping this festival on one day; and others, with equal confidence, quoting the authority of other apostles for the selection of a different day – thereby clearly demonstrating that there was error somewhere, and rendering it highly probable that all parties were wrong, and that no such observances at all were binding on Christians..

The festival of Easter, no doubt, was introduced in the second century, in place of the Passover, and in accommodation to the same Jewish prejudice

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which had said, even during the Apostolic age – "Except ye be circumcised after the manner of Moses, ye cannot be saved." Hence it was generally called "pascha" and "pasch," in conformity with the name of the Jewish festival, whose place it took. It seems to have received the title of Easter in Great Britain, from the circumstance that, when Christianity was introduced into that country, a great Pagan festival celebrated at the same season of the year, in honour of the Pagan goddess, Eoster, yielded its place to the Christian festival, which received, substantially, the name of the pagan deity. The title of Easter, it is believed, is seldom used but by Britons and their descendants.

Few festivals are celebrated in the Romish Church, and in some Protestant Churches, with more interest and zeal than Christmas. Yet, when

Origin, about the middle of the third century, professes to give a list of the fasts and festivals which were observed in his day, he makes no mention of Christmas. From this fact, Sir Peter King, in his "Inquiry into the Constitution and Worship of the Primitive Church," infers that no such festival was then observed, and adds – "It seems improbable that they should celebrate Christ's nativity when they disagreed about the month and the day when Christ was born."

Every month in the year has been assigned by different patrons and writers of the Christian Church as the time of our Lord's nativity; and the final location of this, as well as when holy days, in the ecclesiastical calendar, was adjusted, rather upon astronomical and mathematical principles, than on any solid calculation of history.

But the motives and manner of introducing Christmas into the Christian Church speak more strongly against it. Its real origin was this: – Like many other observances, it was borrowed from the heathen. The well known Pagan festival among the Romans, distinguished by the title of Saturnalia, because instituted in honour of their fabled deity, Saturn, was celebrated by them with the greatest splendour, extravagance, and debauchery. It was during its continuance, a season of freedom and equality; the master ceased to rule, and the slave to obey – the former waiting at his own table upon the latter, and submitting to the suspension of all order and the reign of universal frolic. The ceremonial of this festival was opened on the 19th of December, by lighting a profusion of waxen candles in the temple of Saturn; and by suspending in their temple and in all their habitations, boughs of laurels and various kinds of evergreen. The Christian Church seeing the unhappy moral influence of this festival, perceiving her own members, too, often partaking in its licentiousness and desirous, if possible, of effecting its abolition, appointed a festival in honour of

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Her Master's birth, nearly about the same time, for the purpose of superseding it. In doing this, the policy was to retain as many of those habits which had prevailed in the Saturnalia as could in any way be reconciled with the purity of Christianity. They made their new festival, therefore, a season of relaxation and mirth, of cheerful visiting and mutual presents, they lighted candles in their places of worship, and adorned them with a profusion of evergreen boughs. Thus did the Romans borrow from the Pagans some of their most prominent observances; and thus have some observances of this origin been adopted and continued by Protestants. It being evident, then, that stated fasts and festivals have no Divine warrant,

we may ask those who are friendly to their observance, what limits ought we to set to their adoption? If it be lawful to introduce five such days, why not ten, twenty, or five score? – “Manual of Presbytery,” by Professor Miller, of Princeton, N.J.

MARRIAGE AFFINITY

The trend of legislation in Great Britain makes it evident that ministers who are loyal to their ordination engagements in the Free Church may shortly be faced with serious difficulties. It is now almost certain that marriage with a deceased wife's sister will be legalised by the British Parliament in defiance of the express law of marriage laid down in the Westminster Confession of Faith. Whatever may be the case in other denominations, it is beyond question that the Free Church must refuse sealing ordinances, and exercise Church discipline in the case of any one who contracts such a marriage as the Affinity Bill, now before Parliament, proposes to legalise. For the first time in the history of this country the civil law and the ecclesiastical law of marriage will, after this becomes law, be in direct conflict. The decision of the House of Lords, of 1st August, 1904, in respect to her title to Free Church property, leaves us no option in the matter. If we are to retain our identity as the Free Church, we must refuse to acknowledge in Church membership those who have contracted marriages within the limits of affinity which are expressly forbidden within the limits of consanguinity.

Waiving all dispute regarding the interpretation of Lev. 18: 18, it does not admit of dispute that the Marriage Law of the Westminster Confession of Faith (chap. 24, section 4), is in strict harmony with the principles laid down in Lev. 18: 14. In that very verse a woman is expressly forbidden to marry her

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father's brother, and, as showing the identity of affinity and consanguinity in the eyes of God, the text goes on to apply the principle to the case of the man. He may not marry his father's brother's wife, “she is thine aunt.” By blood relationship she is certainly is not the man's aunt, but as being one in the eyes of God with his uncle through marriage, she is in the same relation to the man as his father's sister would be. Any other interpretation of the marriage law of Scripture than that laid down in the Confession of Faith is

fatal to the well-being of society. The principle laid down there is broad, sound and intelligible. Marriage is based on sound Scripture principle, not on a set of empirical rules in which no principle is recognised. One great objection to the legislation presently in progress, is the fact that it makes a breach upon the British law of marriage which hitherto has been self-consistent and harmonious in all its parts.

Another objection equally valid is that this legislation will put the sexes on an equality in the eyes of the law. It has never been proposed that marriage should be legalised between a woman and her deceased husband's brother. Such a marriage is expressly forbidden in Lev. 18: 16 and it was only tolerated in Israel under exceptional circumstances by special legislation, and as a part of the law regulating the inheritance of property (Deut. 25: 5, Matt. 22: 24). Christ rebuked the Sadducees for their ignorance in interpreting the express limitation of the obligation laid down in Deut. 25: 5, and in so doing plainly threw the Christian Church back upon the earliest legislation in Leviticus. Seeing, therefore, that it is greatly opposed to the Divine Word that a woman should marry her deceased husband's brother, on what scriptural principle is it possible to interpret Lev. 18: 18 as aught else than a prohibition of a man marrying his deceased wife's sister.

To read Lev. 18: 18 in the sense of a license to polygamy, with the exception of a man marrying two sisters, as Jacob did, is to argue in the teeth of Christ's teaching that Moses permitted certain things because of the hardness of men's hearts, but from the beginning it was not so (Matt. 19: 3-12). According to the teaching of Christ in this pregnant passage, married persons became one flesh in the eyes of God. The relations of the one spouse by consanguinity, therefore, in His eyes, stand to the other spouse in an identical position of affinity. The sister of the wife becomes the sister of the husband, and the brother of the husband becomes the brother of the wife. As a man may not, with the Divine approval, marry his own sister, neither may he, with the Divine approval, marry his wife's sister; as a woman may not, with the Divine approval, marry her own brother, neither may she, with the Divine approval,

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marry her husband's brother. It is vital to the maintenance of social order and sound morality that the sexes be on an equality in the eyes of the law, as they are on an equality with respect to moral responsibility in the eyes of the Divine law. Legislation which proceeds on other basis is vicious and wicked. It ought to be strenuously opposed by the Church of Christ.

We do trust the Free Church will stand true to her honourable

traditions with respect to this great question. – “Free Church Record.”

THE NEW THEOLOGY

HAS CHRIST ATONED FOR SIN?

The Rev. John Urquhart's address, delivered to a crowded gathering in the Assembly Hall, Melbourne, on Wednesday, the 17th April last, had for its theme the query: “Has Christ Atoned for Sin?” In the early days of Christianity, said the lecturer, people objected to it that it had no altar and no sacrifice. Nowadays, the demurrage was changed, and Christianity was objected to because it had an altar and a sacrifice, The Gospel could not be proclaimed without pointing to Calvary. That Gospel was the message of the forgiveness of sins through the death of One able and willing to make satisfaction for sin before the eternal justice of God. In the Old Testament economy the sinner confessed his transgression, placing his hand on the head of the offering which was a substitute for him. The sacrifice was to make atonement for the sinner, literally to make a cover for him, blotting out his sin from the eye of God. It was not, of course, literally a covering for sin, but accepted as such. Christ told His disciples that He, the Son of Man, came to give His life a ransom for many. He told Nicodemus that “as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;” and in another place they read that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.” In the Epistle to the Hebrews they were told that “Jesus was made a little lower than the angels for the suffering of death, that He, by the grace of God, should taste death for every man.” Mr. Urquhart, after quoting other similar passages from the New Testament, remarked that some men now said that the Scripture doctrine of atonement by Christ was worn out, untrue, and

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a mere tradition. They would remove it as out of keeping with the modern mind, some even blasphemously calling it “a blood theology.” They said that the preachers of such a doctrine represented the Deity as a butcher, and the way of salvation as shambles. Mr. R. J. Campbell would not listen to the doctrine of another being punished for our sins. He contended that the

doctrine of vicarious suffering was iniquity in the sight of Heaven, and utterly against the very righteousness its preachers exalted. Were they not, however, continually hearing of one person suffering for the sin of another? God had bound men together in the various relationships of life, and the solidarity of humanity made suffering for another's sin inevitable. Let them suppose a woman broken-hearted because her son was in prison for forgery: could they make her believe that one could not suffer for another's sin? Suppose they told her that she had not forged the cheque, and need not grieve about it. What would be her answer? “My boy, my boy!” She was the mother that God had made her, and could not help feeling the scourge of her lad's sin. Her suffering was in a small way a setting forth of the love of Christ, in Whose larger and mightier love there was room for all mankind. To believe that “Christ was wounded for our transgressions and bruised for our iniquities,” and that “by His stripes we are healed,” was to stand in the place of humiliation, certainly, but it was also the place of exaltation – of pardon accepted for sin.

IS THE PUNISHMENT OF SIN ETERNAL?

The Rev. John Urquhart addressed a crowded audience on Thursday, the 18th April, on the query: “Is the Punishment of Sin Eternal?” The love of God was illimitable, His wisdom perfect, and His power boundless, but he (Mr. Urquhart) could not on these grounds draw the same conclusion as to the duration of punishment as did his friends on the other side. There had been terrible tragedies in human history. God had swept the whole race of mankind, except one family, into death by the Deluge, and had “rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven.” If those terrible tragedies had been sent to warn men, to bring them away from the awful infliction of God's judgment, then the infliction of that judgment on the finally impenitent must be more awful than the tragedy of the Flood or of Sodom and Gomorrah. The opponents of the doctrine of eternal punishment were unanimous in their rejection of what he regarded as the doctrine of Scripture, but when they were asked how the present system of probation was to end, they were all at sixes and sevens. They were warned in God's Word that there would

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be false prophets, and such were those who opposed the teaching of Scripture on this question. He first dealt with three of those adduced in this question. They minimised the threatenings of God, and thus, it might be, would cause men to harden their hearts against Him. Mr. Urquhart went on

to give his exposition of a number of texts from Scripture bearing on this question. He first dealt with three of those adduced in favour of the non-ernity of punishment. The first was that noted passage in 1 Peter 3: 18-20 – where Christ, it is stated, “preached to the spirits in prison” who had been disobedient in the days of Noah. They were told that this was a distinct statement that there was “a chance after death.” Orthodox men differed as to the meaning of these words. Why was the preaching limited to those who died at the time of the Flood? Millions had died both before and after that catastrophe. If the Lord preached to the spirits in prison, why not to them? His (the lecturer's) interpretation of the passage was that Christ's Spirit was in all the prophets, and it signified that He preached in and through Noah. It was not a clear pronouncement, and they should not try to confuse a clear passage by an obscure one. Then “the times of restitution of all things” spoken of in Acts 3: 21, referred, Mr. Urquhart said, to the millennial glory, and did not mean that the fallen angels and the Devil himself should be restored. In connection with that restitution there would also be judgment. The reconciliation spoken of in Col. 1: 20, of things in heaven and things on earth, did not include things under the earth, a significant omission. No hell was mentioned as being reconciled. Mr. Urquhart went on to give his view of the positive teaching of the Bible in this branch of eschatology. He maintained that the Greek word translated “eternal” as applied to punishment, meant “everlasting.” Those who identified themselves with the devil's cause now would suffer with the devil in eternity. He admitted the awfulness of the doctrine, but sin was an awful thing, and God was about to bring on the destruction of sin. (A Voice: “Now you have got it.”) God's people had been tormented by sin here, and He was not going to have eternity spoiled by it, so He would end it by a judgment that would show its nature and prevent a second fall from heaven. There were two physical forces which kept the world together – attraction and repulsion. The force of repulsion would be supplied by the eternal condemnation of what sin meant in that hell; and the force of attraction would be the Lamb of God Who gave Himself a sacrifice to redeem the world, throughout eternity. He (the lecturer) would not put his judgment against God's. Enough for him to learn to fear and turn away from that which God condemned and would end. The lecturer was listened to with

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close attention, with applause, and occasional expressions of dissent. At the close of the lecture one, of the audience entered a protest against the doctrine of eternal punishment.

IS THE BIBLE INSPIRED?

The Rev. John Urquhart's subject on Friday dealt with the question, “Are the Scriptures of the Old and New Testament the Inspired and Authoritative Word of God?” Many prominent antagonists of the Bible, said Mr. Urquhart, asserted that the claim of inspiration for the Bible was quite a modern one. When Protestantism in the sixteenth century set aside an infallible Pope, they found they must have something infallible. They therefore made the Bible that something, and thus the Book became the idol of Protestants. But the maintenance of the inspiration of Holy Scripture was not confined to Protestants. Both the Roman and the Greek Church maintained the principle, and the claim had been made all down the centuries of the Christian era, and made continuously. What attestation was there for this lofty claim? Look at the marvellous unity of the sixty-six books, embracing in the dates of their authorship a period of 1600 years, forming, when put together, not many books, but one, whose story, beginning with the origin of created things, went down the stream of human history to the uprising of the Sun of Righteousness, and closing with a prophecy of the end of all things. The Book had a beginning, a middle, and an end. In it nothing could be altered, to it nothing could be added, from it nothing could be subtracted. What was the inference to be drawn from that unity and perfection? Its origination and superintendence by One Mind – not the mind of man, but of the Eternal God. The Bible anticipated science in many ways. Let them look at Psalm 104: 25 – “The great and wide sea, wherein are things creeping innumerable, both small and great beasts.” Creeping things were creatures living at the bottom, and that in some parts of the ocean was six miles deep. Twenty-five years ago, science stated that there could be no life below a depth of one mile. Recent dredgings in the great depths, however, showed that, in spite of science, the Psalmist's statement was absolutely true. Then in 2 Peter 3: 5 (Revised Version) – “For this they wilfully forgot that there were heavens from of old, and an earth compacted out of water, and amidst water, by the word of God.” That was exactly what science said now, and Scripture had set forth this mystery long before the science of geology came into being. Tested in every way, in the laboratory of science, in the great arena of history, and in the conscience of man, the Bible was proved to be the

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Word of God Who abideth and liveth for ever: The lecturer sat down amidst long continued and emphatic applause.

*THE REV. JOHN URQUHART ON THE
HIGHER CRITICISM*

The Rev. John Urquhart delivered a lecture in the Collins Street Congregational Church, Melbourne, on Tuesday evening, May 1st, on the question: "Is the Higher Criticism a Destructive Force to Christianity?" The Higher Criticism proclaimed that the Bible was full of errors, mistakes, and flagrant contradictions. Verbal inspiration was the enemy at which these critics set themselves, and in this they followed Tom Paine, Bradlaugh, and Ingersoll. They averred that the Old Testament was not reliable history, but ecclesiastical and political tradition. They would thus make out the ancient Jewish records to be arrant forgeries, and when told that Christ Himself attested the writings of Moses, they replied that He made statements which could not at the present day be believed. These critics took from Christians Christ, the Apostles, and the Scriptures, and even went so far as to try and destroy belief in God. They were skilled propagandists – the Jesuits of modern times. They had introduced a most dangerous manual into the Bible classes of Scotland – a manual setting forth that Moses was a great man, with a great idea, and that he advised the tribes of Israel to give up their separate deities, and combine under one, in order that they might better resist their enemies; that they took this sensible advice, and selected Jehovah, one of their tribal gods. This "higher criticism" was not so much deism as atheism. It destroyed the foundation of Christian doctrine, the message of salvation, the authority of Christ and His Apostles, and the belief of any Divine revelation to mankind. The only thing they as Christians could and ought to do was to "come out from among them and be separate," and have no part whatever in so fearful and diabolical an attempt to blot out God from His world. The lecturer was closely listened to, and frequently applauded. – "Southern Cross."

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"FLOOD OF RATIONALISM."

REV. DR. DILL MACKY BLAMES THE GENERAL

ASSEMBLY.

"SHAMEFUL AND CONTEMPTIBLE TREATMENT."

MEETING OF HIS CONGREGATION.

A MOTION OF SYMPATHY.

At the last session of the Presbyterian General Assembly, a petition was received from the theological students of St. Andrew's College, who desired to direct attention to the nature of the instruction given in the classes in systematic theology. The petitioners, while in no way desiring to reflect upon the opinions or person of the lecturer, the Rev. Dr. Dill Macky – for whom they stated they entertained the highest respect submitted that the instruction given, both as to matter and method, was quite inadequate. They gave their reasons thus: –

1. That the text book prescribed for the exit examination, 'Orr's Christian Views of God and the World,' was not explained, although this book abounded in references to current German and English philosophers and theologians, and so without full explanation was largely unintelligible to them. 2. Class lectures, which so far were practically verbatim transcripts from Hodge's 'Systematic Theology.' 3. Hearing of the Westminster Shorter Catechism by rote, five questions with proofs each week. (4) A catechetical elaboration of the Confession of Faith."

The petitioners further submitted that provision should be made for a full systematic course of lectures, in which due consideration would be given to the subject in the light of modern philosophical, scientific, and critical thought, since their lack of proper equipment constituted a handicap to their future usefulness and a serious menace to the well-being of the Church. The petition was discussed in private and referred to a committee. The finding was: "That Dr. Dill Macky be sent back to teach the first year men, and that a lecturer be appointed to take the third year men."

These facts, and incidents leading up to them, were fully explained by the Rev. Dr. Dill Macky at a well attended meeting of his congregation held at Scots' Church, Jamieson Street, on Wednesday, May 29th. He explained what

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his teaching had been, and said in regard to the finding: "I felt that that finding was simply an insult to my position and status, and that there was

nothing left for me but to tender my resignation. The only thing I am sorry for is that there is no one now standing between the students and the flood of rationalism that is sweeping in upon our Church.” He then read the following letter from the Rev. Dr. Clouston: –

20 Boyce Street, Glebe Point, May 18, 1907.

“My dear Macky, – I desire to express to you my deep sympathy at the issue of the painful proceedings of the Assembly in which you were concerned. I had the pleasure of advocating your appointment in the first instance, and I proposed yours – not that I thereby committed myself to all your views on various points, but because I deemed it expedient that our divinity students should be well grounded in the ancient views as well as in the results of more modern thought, and thus have both sides fairly presented to them. I took no part in the proceedings of the week except when it was proposed to accept your resignation, when I felt it my duty to bear testimony to the brotherly feeling which you have always displayed towards myself and the other members of the faculty. I was much grieved at the result, and I know that many other members of the Assembly feel in the same way. With kind regards,

I am, yours faithfully,

T. E. CLOUSTON.

Dr. Dill Macky then referred his congregation to “the subtlety in which the whole of this business was managed,” and told how his best friend had been “got into a trap,” to second his resignation. He declared, in conclusion, that he had been treated in a “shameful and contemptible way,” and said that he had not hesitated to tell the Assembly so.

Mr. Bowen (Balmain) hoped that the congregation, having heard a complete statement, would express sympathy with the Rev. Dr. Dill Macky. Such conduct from a body of men who were supposed to be ambassadors of the Lord Jesus Christ he could not understand. It would do a vast amount of harm to the cause of religion. If this were done in a green tree, what would be done in a dry?

Mr. A. Forsyth (an elder) moved the following: –

“That this congregation of Scots' Church, Sydney, assembled at a duly constituted meeting held on the evening of May 29, 1907, has heard with pain and humiliation Dr. Dill Macky's statement with regard to his treatment by the General Assembly over the theological lectureship of St. Andrew's

College, especially in refusing to have the case heard with open doors, as earnestly requested by Dr. Macky, and, further, in refusing to have printed and circulated among the members the evidence taken by a subcommittee appointed to investigate, although Dr. Macky offered to personally defray the cost of printing and circulating. Moreover, the congregation desires to express its deep sympathy with Dr. Macky, and its unabated confidence in him as a standard bearer of Evangelical Theology, and prays that he may be long spared by Almighty God, if it be His will, to continue his work.”

Mr. M. Livingstone (an elder) seconded the motion, which was supported by Mr. John Fife and others, and carried unanimously.

On the motion of Mr. W. B. Simpson, seconded by Mr. John Fife, the following motion was also agreed to: – “That in view of the reports of the Assembly's committee re the central church scheme, as reported in the daily press of May 15, the congregation of Scots' Church in congregational meeting regularly convened rescinds its resolution appointing delegates to sit on the Assembly's committee, recalls its delegates, and declines to entertain any longer the proposal of the Assembly's committee to place the Scots' Church property in their hands with the view of establishing a central church.”

The withdrawal from the College Staff of Dr. Dill Macky will be a distinct loss, and will be regretted by all lovers of orthodoxy, for Dr. Macky was a champion of the Bible. He gave public and official evidence of this eighteen months ago in an inaugural lecture, given in the absence of the Principal, Dr. Harper, proving the inspiration and inerrancy of the Bible. For this lecture the evangelical in all the churches were deeply grateful. It also appears that Dr. Macky was practically using as text books, the Westminster Confession of Faith, the Shorter Catechism, and Hodge's “Systematic Theology.” The doctrines of grace are formulated in the Confession of Faith and Shorter Catechism, and are ably expounded and defended by Dr. Hodge in his great work on “Systematic Theology.” The inference deducible from this evidence, is, that Dr. Macky's teaching was so far scriptural, and should have commanded the approbation of his colleagues, the students, and the General Assembly. The Assembly appointed Principal, Dr. Harper, and the Rev. Scott West lecturers on Systematic Theology in place of Dr. Macky.

PRESBYTERIAN THEOLOGICAL HALL

DR. DILL MACKY'S RESIGNATION.

STATEMENT BY THE FACULTY.

At a meeting of the Faculty of the Theological Hall of the Presbyterian Church of Australia in New South Wales, held in St. Andrew's College on Monday last, the following statement for publication was unanimously adopted: – “The Faculty of Theology have taken no part, either individually or collectively, in the unfortunate series of events which have ended in Dr. Dill Macky's resignation. Out of regard for a colleague, with whom during his period of office as a lecturer they have always been on good terms, they have thought it right to leave the matter entirely in the hands of others. But the statements made by Dr. Dill Macky at the meeting of his congregation last week, and elsewhere, reports of which have appeared in the morning papers, compel us reluctantly to enter upon some discussion of the matter. In defence of the Church, and our own position as teachers in the Theological Hall, we feel it to be necessary to make the following counter statement: –

1. It has been repeatedly asserted that there is a conflict between old and new theology in the hall, and that the trouble with the students arose from their desire to get rid of the teaching of the orthodox evangelical faith. We wish to assure the Church that there has been no such conflict, and no such desire. The complaint, as stated in the students' petition, was that Dr. Dill Macky did not teach the orthodox evangelical doctrine effectively, and that his methods were such as they were not prepared to submit to. Of the validity or otherwise of these assertions of the students the Faculty knew nothing, as neither the students nor the lecturer had brought the matter before them, but when the petition reached the Assembly it was referred to a large committee, in the nomination of which Dr. Macky co-operated. The unanimous verdict of that committee was that Dr. Macky should be relieved of the teaching of the senior students, should teach the junior students for the remainder of this year, but that the whole state of affairs should be specially investigated. This verdict Dr. Macky declared to be an insult, and resigned. From beginning to end there was absolutely no reference made to old or new theology. The whole charge was that Dr.

Macky did not teach the evangelical doctrine effectively, and that he had lost control of his students,

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and these two things were evidently proved to the satisfaction of the committee.

2. We must, as a Faculty, repudiate in the strongest way the utterly unjustified assertion made by Dr. Dill Macky, that there is now no one standing between the students and the flood of rationalism that is sweeping into our Church. This means that, either actively or passively, his late colleagues are helping to bring a flood of rationalism into the Church. It is possible that many will regard this as the mere hasty utterance of a wrathful man, and will discount it as such. But many will not, and as the statement has been made at such a time that the Faculty have no opportunity of calling upon him either to justify or to retract his statement, they feel called upon to declare that they are as firm believers in the facts and truths of evangelical Protestant Christianity as Dr. Macky himself. The only difference between the Faculty and him is that they consider that the greatest danger to evangelical truth is to leave the students unprovided with defence against the modern movements of rationalistic thought.

By some of the circumstances connected with the matter, however, the Faculty are encouraged to believe that Dr. Dill Macky does not, in his calmer moments, really believe this charge himself. He has been a colleague of some of the Faculty for eight years, and of all for six years. He has lived on excellent terms with his colleagues, and has never until now raised this alarm. Had he known, and been able to prove, that the other members of the Faculty were thus failing in their duty to resist rationalism, they cannot conceive that he would have covered this proceeding by remaining in the Faculty, or that he would never have brought the heresy and dishonesty of the official teachers of the Church to the knowledge of the General Assembly. – “Sydney Morning Herald.”

To all who are acquainted with the history of the Presbyterian Church of New South Wales, it is evident that it is on the “down-grade.” There is indeed a contrast between its ecclesiastical position now to what it was at the time of the Union in 1885. The reply of the Faculty of St. Andrew's College to the serious charge of “rationalism,” brought by Dr. Dill Macky against the Church of which he has been a minister for many years, is a practical acknowledgement that great and serious changes have taken place. A part of that reply is, “that they feel called upon to declare that they are firm believers

in the facts and truths of evangelical Protestant Christianity as Dr. Macky himself." They do not say that they hold and teach the verbal inspiration of the Bible and the vicarious nature of the atoning sacrifice of our Lord. These doctrines, and

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the Deity of our Lord, are held by men of God in all the evangelical Churches. They form the great pillars upon which Christianity rests. Dr. Macky holds and teaches these essential truths. But did his colleagues teach the first and second of these fundamental doctrines? Let the professors and lecturers speak for themselves. The Rev. Dr. McInnes, M.A., when Moderator of the General Assembly in 1894, gave an address on "The Death of the Verbal Theory and the Unveiling of Christ." He says: "Thus the Verbal Theory collapses," and in his prefatory note writes, "The numerical feebleness of the attack on my address in the Assembly was a great surprise to me. I was not aware that the once universal verbal theory had so completely lost its hold on the minds of the Presbyterian clergy and elders. It was a moment of thankfulness and joy to me when the Fathers and Brethren crowded to the platform at the close of my address to thank me for having voiced the thoughts of their inmost hearts." There was a faithful minority then who protested against the attack made on the Bible from the Moderator's chair. One of these, the late Rev. George Grimm, M.A., Tutor in Hebrew and Systematic Theology in St. Andrew's College, delivered a discourse in St. Stephen's Church on the Assembly, Sabbath, March 11th, 1894, in reply to Dr. MacInnes' attack. In that able sermon, Mr. Grimm says: "But what will the opponents of verbal inspiration say if it can be shewn that it extends not only to words but even to the letters, and that, too, by our Lord Himself? For a proof that it was really so, let a reference be made to the Sermon on the Mount, which contains this statement, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." What is meant by "jot and tittle?" Very little things indeed. Jot stands for yod, which is the smallest letter in the Hebrew alphabet, the language in which the Old Testament was written, but not even it shall perish or be lost out of sight. Tittle, again, was the name applied to a small mark, or to the turn of the shape of a letter which served to distinguish one similar consonant from another; and yet not even this hardly discernible point shall fail till all be accomplished. Is it possible to conceive a stronger argument for the verbal inspiration of the Scripture?"

In a lecture delivered by Dr. Macky at the opening Session of St.

Andrew's Theological Hall on 13th March, 1906, on "Biblical Criticism and its bearing on the Christian Religion," he propounded the same views on inspiration as Mr. Grimm did in 1894. There was then undoubted "conflict" between the Old and New Theology as taught by their respective exponents,

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Dr. MacInnes and Mr. Grimm. We may reasonably conclude that there must have been "conflict" on the Bible question also, whilst Dr. Macky held the position of lecturer in Systematic Theology. Five years ago Principal Harper gave expression on several occasions to views on the Bible, which evangelical Christians in the various denominations considered hostile to the inspiration and inerrancy of the Book. The Christian public will remember that the Rev. Canon Archdall, M. A., delivered a lecture in reply to Principal Harper's views. This is clear evidence that there was at that time "conflict" between the teachings in St. Andrew's College and the views of evangelical Christians in other denominations. At a subsequent date Principal Harper delivered a lecture on the Atonement, calling the doctrine of substitution a theory. The Principal's views on this essential doctrine, in the opinion of his Critics, savour of Socinianism. The Rev. Arthur Paul, of St. Kilda, Victoria, has reviewed this lecture in a pamphlet most ably written, and characterised by cogent and conclusive reasoning. Mr. Paul writes: "These objections, therefore, which the learned Professor has to offer against the current and ordinary view of the Atonement, are of no solid weight. They are common to him, as has been said, with the followers of the Socinian school, and they are as futile in the learned Professor's cause as in theirs. It is between two and three centuries since Socinus wrote what the learned Professor has written in English on his fourth question as enumerated above –

"Quod autem justitia ista (vindicatory) in Deo non resideat ex eo maxime apparere potest quod si ea in Deo resideret nunquam is ne minimum quidem delictum cinquam condonaret." *

So far from being new is the learned Professor's "new way of looking at the world."

It is with great pain we point out these errors that have crept into the Presbyterian Church. Our object is that the people might be warned to take heed "what they hear." Our prayer is that the Spirit of God may raise up many more friends, who will build the Church on the "doctrines of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

(The reply of the Faculty of the Presbyterian Theological Hall appeared in the newspapers after nearly all the proof sheets of the

“Magazine” had been corrected. To give our readers an opportunity of seeing both sides, we deemed it proper to publish it with some criticism thereon. – Ed. “F. P. Magazine”)

* “That there is no such (vindictory) justice in God appears from hence that if there were He could never forgive the least in unto any.” (See Owen on Hebrew Exercitation 29, 20).

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*HAS THE PRESBYTERIAN CHURCH OF AUSTRALIA
A DEFINITE CREED?*

For centuries the Presbyterian Church had a definite Creed. The Bible was the principal, and the Westminster Confession of Faith, the subordinate standard. All office-bearers at their ordination and induction gave their solemn assent to the following questions: –

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 the General Assembly 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?

The United Free Church of Scotland and the Presbyterian Church of Australia have resiled from that scriptural and invulnerable position. This sad declension must prove injurious to the souls of those who are under the blighting influence of unscriptural teaching. It is a matter of thankfulness that there are Churches and men of God in the various evangelical denominations who faithfully contend for the inspiration and inerrancy of the Holy Scriptures. Such witnesses are raised up by Zion's King, Whose eyes are upon the Truth. The differences between the Presbyterian Church of Australia and the Free Presbyterian Church in Australia (the representative of the Free Church of Scotland) are becoming wider and more apparent every day. In an excellent article from the pen of the Rev. John Sinclair, of Geelong, which appeared in the September number of the “Quarterly,” this is proved to a demonstration as the following paragraph shows: –

“Declaratory Acts passed by the Presbyterian Church also indicate the widened divergence from the Free Presbyterian position. These were not passed to re-affirm all the truth previously professed, nor to expound the truth faithfully in plainer terms; but to meet the scruples of men who wished not to be bound to the Westminster Confession. These Acts suited

the craving to hold and teach other doctrines; and along with the Confession suited a double purpose. As in the Church of England evangelical men defend their position by appealing to the Articles, and ritualists theirs by appealing to the Liturgy and Canons; so in the much changed Presbyterian Church, orthodox men can say that they agree with the Confession, and others can say that they agree with the Acts. The result is that the Church as

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such has ceased to have a definite creed. It has been challenged by a Unitarian with having “no standards.” And its defenders' reply is virtually an admission that this is so. For they have said that the Assembly has the power to say what are the doctrines that are fundamental, and that every minister is subject to its decision. This plainly means that a majority by a vote can reverse any doctrine or impose any doctrine, and that every minister is to accept it. This really requires every office-bearer to believe what the majority holds to be right. He is therefore not bound by the creed which he subscribes; and may not know what he may yet be bound to accept. So the Church which he serves does not bind him to the Confession or even to the Bible; but to the decision of his supreme court, as the Papist to that of the Pope “ex cathedra” – (See Article II, sect. 5; and Article III. of “The Scheme of Union,” 1900.) This is the position also assumed by the United Free Church of Scotland.”

The question may well be asked, Is it possible for men of God to remain in a Church where rationalism is dominant? Their very presence, it appears, torments those who have repudiated the old theology. This effect is always produced by faithful witnesses on the advocates of error. History abounds with illustrations. And history is repeating itself in our own day. This is evident from the treatment received by the Rev. Dr. Dill Macky from the Presbyterian Church of New South Wales as shown on another page. At the congregational meeting Dr. Macky practically brings a charge of “rationalism” against the Church of which he is a minister. His words are, “The only thing I am sorry for is there is no one now standing between the students and the flood of rationalism that is sweeping in upon our Church.”

What a solemn impeachment against the Professors in St Andrew's College, and the Church which is maintaining this institution for the training of its future ministers! This charge is made by a lecturer who has been for years behind the scenes, and is fully cognisant of the nature of the teaching given by the professors and lecturers. It is sad when the only

evangelical teacher in the College is compelled to resign, and his resignation accepted without one word of regret. The conduct of the General Assembly in this case plainly proves that the interpretation put by Mr. Sinclair on Article II. section 5; and Article III, of the Scheme of Union, 1900, is really the meaning intended by the framers, and that the Church is prepared to give practical effect to this by forcing those who believe in the inspiration and inerrancy of the Bible, and teach the confessional doctrines, to resign their position in the College. In the midst of such abounding defection, it is comforting to know that

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The Lord reigns, and, therefore, we are certain that when the “enemy comes like a flood, the Spirit of the Lord will lift up a standard against him.” God’s people are praying for such times of refreshing. They are promised in His Word, and, therefore, a time of deliverance and enlargement will come, when Zion will lengthen her cords and strengthen her stakes. In the meantime, let those who “fear the Lord” as in the days of Malachi, “Speak often one to another.”

THE REAL FREE CHURCH

THE EDITOR, “SYDNEY MORNING HERALD.”

Sir, – Kindly allow me a small space to make a few remarks in reply to some statements contained in the notice of “Appreciation” of the late Principal Rainy from the pen of Rev. R. G. Macintyre, M. A., B.D., which appeared in Monday’s issue.

(1) In regard to the non-recognition of the Free Church of Scotland of the Free Presbyterian Church of Victoria after the consummation of the union in 1858. That the reader may understand the position occupied by the Free Church of Victoria allow me to quote from two authorities. Rev. Dr. Robert Sutherland, M. A., one of the historians of the Presbyterian Church of Victoria, writes on page 308 of the history: – “When the separation took place between the majority and minority of the Free Synod of Victoria, the latter said we belong to the Free Synod of Victoria, we have come out here to advocate the distinctive principles of the Free Church of Scotland, and we refuse to unite with Erastians and Voluntaries. This position in itself narrow, no doubt, was logically unassailable, and the leaders of the majority, able men, and the still abler leaders of the Free Church of Scotland, failed to overthrow it.”

The late Dr. James Begg was one of the ablest men in the Free

Church of Scotland. In addressing the general assembly in 1873 on the union question, he said: “The only question which has arisen since has been in connection with the Church of Victoria, and that was not decided by our Church in any formal way; it was the subject of a mere deliverance of the assembly. Of course, that deliverance cannot override the law of the Church, and my understanding of that deliverance was not that we absolutely bound ourselves to approve of the union, or the basis on which it had been formed, excepting generally and simply to the effect that we would not withdraw our support from that Victorian Church.” Mr. Macintyre knows that a Church’s spiritual success does not depend on its recognition by another section of the

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Church, but on her subjection to Christ as her only Head, and to His written Word as her only standard. As a matter of fact the Free Church of Victoria continues to this day as a faithful witness on behalf of the inspiration and inerrancy of the Bible. Many have, through her instrumentality, been brought to a saving knowledge of Christ.

(2) Mr. Macintyre’s condemnation of the decision of the House of Lords of August 1, 1904. “The real Free Church,” he says, “was stripped of everything.” By this designation Mr. Macintyre means the majority of the Free Church of Scotland, who seceded in 1900, and joined the U.P. Church, forming a new denomination, called the United Free Church, different in name and constitution to the Free Church of Scotland. The following facts prove this to a demonstration: – (a) The seceding majority had repudiated the “establishment principle,” which was a fundamental principle in the constitution of the Free Church; (b) it had also changed the constitution by adopting a declaratory Act in 1892; its objects being to free ministers and professors from being bound to the standards of the Church; and yet to leave these standards in the eyes of the people as if they were unchanged. The late Mr. Harry Long, the popular lecturer and veteran debater, of Glasgow, wrote of this document: “I have read and written of these matters somewhat carefully for 50 years, and declare with a deep sense of solemn responsibility to the Great Head of the Church, before Whom I shall soon stand, I have not read so offensive a document of such limited dimensions emanating from any evangelical Church. My deliberate verdict is a clumsily laid down road leading to Socinianism.” (c) The majority had also tolerated the rationalistic views of the higher critics. These views Mr. Mac-intyre calls the “new light.” Let us see what this “new light” is. In 1880 Professor Robertson Smith, in his writings openly

questioned the authenticity of some passages of Scripture. The Church was aroused, and some- thing had to be done. A committee was appointed to investigate his works, and on its report he was deposed. Ten years later Dr. Bruce and Dr. Dodds took the lead in undermining the authority of the Scriptures, and the Deity of Christ! Two essential doctrines surely! The “Kingdom of God,” by Dr. Bruce, indicated the proportions the higher criticism had now assumed. Here the trustworthiness of the Gospels as records of the facts of Christ's life is impugned. He speaks of Luke as changing sayings of Christ to remove an element of apparent legalism from our Lord's utterances and to bring them into more complete harmony with the evangelical or Pauline thought and expression (p. 8), and of toning down sayings of Christ to place

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Him in a better light (p. 33). He further conceived it possible that Luke may have invented narratives as settings for some of Christ's sayings. In the same work (p. 233) he controverts the accepted view of Christ as the Son of God willingly and knowingly being crucified as an atonement for the sins of mankind, and presents Him rather as under human limitations, foretelling His fate not by omniscience but by divining of the prophets who had preceded Him, and trying to invest the harsh prosaic fact, i.e., His crucifixion, with poetic, mystic, spiritual meaning. When the case of these professors came before the General Assembly in 1890, it was practically hushed up, and they were informed they could teach from their own convictions. And yet the ministers when ordained solemnly declared that they believed the Scriptures of the Old and New Testament to be the Word of God and the only rule of faith and practice. It was a decided resiling from the impregnable position of the heroes of the 1843 Church. One of these, Dr. Thomas Guthrie, in addressing the Free Church General Assembly in 1862, said: “Far less do I sympathise with those who, having embraced the German errors, still hold their livings, and so doing deal with the most sacred vows after a fashion that, I take leave to say, would in commerce be counted fraud and would in the affairs of State brand a man with the name of traitor. If ministers of the Church may do what Ministers of the State cannot – may sign one thing, and believe and act upon another, then in 1843 we were martyrs by mistake. We might have held our livings and our principles in that way.”

The late Mr. Spurgeon, writing in 1889, at the time of the case, said: “The Free Church of Scotland must unhappily be, for the moment regarded as rushing to the front with its new theology, which is no theology, but an

opposition to the Word of the Lord. That Church in which we all gloried as sound in the faith and full of martyrs' spirit, has entrusted the training of its future ministers to professors who hold other doctrines than those of its Confession. This is the most suicidal act a Church could commit.” Since the Free Church in 1890 practically puts its imprimatur upon “the new light,” rationalistic views have flooded the Church. An examination of the works of Professor George Adam Smith, of Glasgow, shows to what an extent “the new light” has grown. In “Modern Criticism” (pp. 91-92) he says the Book of Genesis is largely composed of myths and legends. In “Statement of College Committee” (p. 14) he says that the Pentateuch was not written by Moses, and Moses never gave the laws attributed to him. In “Modern Criticism” (pp. 77-78), he says that the Book of Samuel and the Kings are composed of narratives of various worth. In this way he proceeds through the most of the Old

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Testament discarding the stories of Elisha, David, Ruth, Jonah, the Book of Isaiah, the Psalms, etc. It is quite evident from the foregoing quotations that the whole effect of the German thought is to remove authority from the Scriptures and place it in human reason.

In view of the above evidence, and more that could be adduced, the only conclusion impartial judges can arrive at is that the majority who joined the U.P. Church in 1900 was not “the true Free Church” as asserted by Mr. Macintyre. This honour belongs to those who, in the face of opposition and ridicule, stood by the Bible, their ordination vows, and the constitution of the Free Church. Mr. Macintyre, if I mistake not, was one of the 643 who voted in favour of the union. The House of Lords was an impartial tribunal, under the highest obligation to adjudicate without fear or favour. Their decision, by majority of five to two in favour of the faithful minority was just – (1) That the association or body of Christians calling themselves the United Free Church of Scotland has no right, title, or interest, in any part of the whole land, property, sums of money, and others, which stood vested as at the 30th day of October, 1900, in the Right Hon. John Campbell, Baron Overtoun, and others as general trustees of the Free Church of Scotland; and (2) that the said appellants (minority) and those adhering to, and lawfully associated with them, conform to the constitution of the Free Church of Scotland, are, and lawfully represent, the Free Church of Scotland, and are entitled to have the whole of the said lands, property, and funds applied accordingly to the terms of the trust upon which they are respectively held for behoof of themselves and those so adhering to, and

associated with, them and their successors, as constituting the true lawful Free Church of Scotland. Mr. Macintyre says "that the Church had decided that union was according to the mind of Christ." So indeed it is, but not union based on compromises, which necessitate the surrender of governing principles. The minority were ardent unionists on a Scriptural basis, but were not in favour, for the sake of an outward union, of surrendering their belief in the Divine authority of the Bible and the Confessional doctrines which had been the bulwark of the Church of Scotland for centuries. The seceding majority showed in a very extraordinary manner that they were animated by the "mind of Christ" when they shut and locked the gates of the Assembly hall against the minority, and placed two policemen on guard inside the gates. It was a very pathetic sight to see the General Assembly of the "true Free Church of Scotland" locked out of their own Assembly hall, and compelled to constitute on the street, on a wet wintry morning, amid hostile shouts. "The mind of Christ," indeed! Would Christ

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have acted in that manner towards men who were contending for the integrity of His Word, His Deity, and the doctrines that revolve round His Person and His Cross? Let one incident illustrate "the mind of Christ." When the disciples complained to Him that they saw one casting out devils in His Name, and they forbade him because he did not follow them, He replied: – "Forbid him not, for no man can do these things and speak lightly of Me. – Yours, etc.,

Potts Point, December 27th.

W. McDONALD.

[The ecclesiastical Position of the United Free Church of Scotland, and the Presbyterian Church of Australia being identical, the above letter will give the reader some evidence that both have practically adopted the rationalistic views of the higher critics. – Ed. "F. P. Magazine."]

INSTRUMENTAL MUSIC

The following note, kindly supplied by the Rev. Rabbi Davis, will be of interest to those who believe that instrumental music has no Divine warrant in the New Testament worship, which is modelled after the worship in the Synagogue –

"In reply to your question re Instrumental Music in religious

services, I would remind you that in the large numbers of synagogues in India and Jerusalem in ancient times, the order of service consisted of: – (1) Reading portions of Pentateuch and Prophets; (2) Prayer; (3) Preaching. Instrumental music was only permitted in the Great Temple. Since the destruction of the Holy Temple, and the dispersion of the Jews, instrumental music has never had a place in the regular services of the Synagogue, except on extraordinary occasions, when not celebrated on the Sabbath Day. In many modern synagogues, there is a choir of boys, or a mixed choir, who sing without either organ or instrumental accompaniment."

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Ecclesiastical intelligence

PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA ANNUAL MEETING OF SYNOD

The Annual Meeting of Synod was held in St. George's Church, Castlereagh Street, Sydney, on Friday, 1st February. The Synod was opened by the retiring Moderator, the Rev. S. P. Stewart, preaching from John 21: 22, "Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou Me." He forcibly showed that it was the duty of the Church to follow its Divine Head in all things, and trenchantly denounced the folly of following rationalistic higher critics such as R. J. Campbell, of the City Temple, London.

Rev. W. N. Wilson, of East Maitland and Raymond Terrace, was unanimously chosen Moderator for the ensuing twelve months.

The outlook for the expansion and consolidation of the Church had considerably improved during the past year. One evidence of this being the application of a number of promising young men as candidates for the ministry. A committee for the training of ministers was appointed, before

whom one of the students admitted, read a very excellent essay upon the Presbyterian form of Church government. A member of Synod produced the College Calendar of the Free Church of Scotland, 1906-1907, and thereafter a curriculum for the training of students was agreed upon. A students fund was also inaugurated, to which a number of friends of the Church in the Commonwealth had contributed, including the sum of £10 from the ladies of the Maclean Congregation, Clarence River.

The ex-Moderator, Rev. S. P. Stewart, reported that his congregation had resolved to erect a new church at Taree, Manning River, on a site given gratis by a friend, and that the congregation had nominated the following as trustees to hold the property in trust for the Presbyterian Church of Eastern Australia, viz., Messrs. J. H. Stewart, H. Gollan, M. Parker, F. Longworth, W. McDonald, A. McLennan, and J. Cameron. It was resolved to send an earnest request to the General Assembly of the Free Church of Scotland for a delegate to visit its sister Church in this State this year. The Synod also agreed to form an additional presbytery, to be known as the Presbytery of Clarence and

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Manning, and Rev. D. McInnes was appointed Moderator for the first year.

The following amounts were received for Foreign Missions: – Maclean, £1; Grafton, £3; St. George's Church Sabbath School, £2; Raymond Terrace and East Maitland, £1 16s; total £10 16s. It was resolved to forward the whole amount to the treasurer of the Free Church of Scotland for the Seoni Mission.

Studies were prescribed for the newly admitted student, Mr. J. S. Robinson, in Latin, Greek, Mathematics, and Theology.

The Presbytery of Sydney and Maitland was instructed to examine Mr. J. D. Ramsay, and prescribe a course of study for him for the ensuing twelve months.

The Moderator and Clerk were appointed to draw up a letter of fraternal greeting, to be forwarded to the Free Church of Scotland. The following is a copy of the letter agreed upon: –

St. George's Church, Castlereagh Street,
Sydney, N.S.W., Australia,
March 13th, 1907.

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

Rev. and dear Sir, –

“In the name and on behalf of the Synod of the Presbyterian Church

of Eastern Australia, we desire to acknowledge the very cordial letter, which the General Assembly of your Church was kind enough to send to us last year. The members of our Synod and our people were refreshed and encouraged by the assurance conveyed therein, of the fraternal interest taken by the Free Protestant Church in Scotland in our little Zion at the ends of the earth.

We regret very much the inability of the General Assembly to favour us with the visit of a delegate. The Synod has unanimously and most earnestly agreed to repeat the request for a delegate this year. A visit from one of your standard bearers would greatly rejoice the hearts and strengthen the hands of ministers and people, and would also be the means of lengthening the cords and strengthening the stakes of our much tried Church. Our earnest prayer, therefore, is 'Come over and help us.'

We are glad to inform you that at the Annual Meeting of Synod, held last month, there were evident tokens that the 'tide was turning.' For many years we had no Divinity Students, the consequence being the gradual decrease of ministers through death. We have now four in connection with the Free Church in New South Wales. The result is, that ministers and people are encouraged, believing that Zion's King, in His great mercy, is about to give us

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a little reviving by putting it into the hearts of young men to 'Come to the help of the Lord against the mighty.' These, we hope, will prove to be Ascension gifts, given by the enthroned Mediator to 'raise up the tabernacle of David that is fallen,' and so be the means of perpetuating to succeeding generations the Scriptural principles of the Reformation, for which the historic Church of Scotland has been honoured, to bear faithful witness in the face of reproach and opposition. These have been a blessing to Scotland and other lands, and will yet, we are confident, be acknowledged by the Church of Christ throughout the world. When the watchmen on Zion's walls shall see eye to eye, and 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim.'

We have now to request you to convey to the members of your General Assembly the renewed expression of our appreciation of your Church in contending earnestly for the faith once delivered to the saints, and our prayer is, that you may have the presence and blessing of the Master of Assemblies at your Annual Meeting in May – that the Church so owned and blessed in 1843, may yet look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” – Yours

faithfully,

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

It was agreed that the Students Fund be at the disposal of the Committee for training students.

Rev. W. Archibald was appointed to the Brunswick and portions of the Richmond River for 12 months; and Mr. Ramsay to the Barrington for three months. Rev. Wm. McDonald was authorised to dispense the Lord's Supper on the Barrington.

The business of the Synod occupied five days, and the above report only refers to the matters of general interest dealt with.

ST. GEORGE'S FREE CHURCH, SYDNEY

The Sacrament of the Lord's Supper was dispensed in this Congregation on Sabbath, 3rd February. A preparatory service was conducted on the preceding Thursday evening, when the Pastor preached from Ps. 116: 7, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." The Rev. S. P. Stewart preached the action sermon on Sabbath from Isaiah, 35: 10, "And the ransomed of the Lord shall return, and come to Zion," etc. – The table was fenced from Rom. 8: 9. The Rev. W. McDonald

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gave the pre-Communion address from Psalms 69: 4, "Then I restored that which I took not away," and the Rev. W. Grant the post-Communion address from Isaiah 60: 18, "Thou shalt call thy walls salvation, and thy gates praise." The Rev. D. McInnes preached in the evening. The congregation and the number of communicants were larger than they have been for some years.

FIFTIETH ANNIVERSARY OF THE FORMATION OF THE CONGREGATION.

COMMEMORATIVE SERVICES.

Three services were held on Sabbath, 10th February, when the Rev. S. P. Stewart preached at -- a.m: to a good congregation from Psalms 102: 27, "But thou art the same, and thy years shall have no end;" the Rev. D. McInnes at 12.30 in Gaelic from 2 Peter 2: 7, "Unto you, therefore, who

believe He is precious," and again in the evening from John 8: 12, "I am the light of the world," etc. On the following evening the Rev. S. P. Stewart gave a lecture on "The Church from various aspects and from various standpoints." The Rev. D. McInnes presided. A hearty vote of thanks was accorded to the lecturer, on the motion of Mr. D. McLean, seconded by Mr. W. Walker, the latter stating that he was present at the opening of the church on the 9th of March, 1862, having walked from Parramatta to be present, and that the collection on the opening day exceeded £600.

On Tuesday evening the Rev. John Sinclair, of Geelong, Victoria, delivered a lecture on "Why am I a Free Presbyterian?" The Rev. S. P. Stewart, who had kindly agreed to preside, sent an apology for absence through a severe cold. In his absence the Rev. W. McDonald presided. At the close a hearty vote of thanks was accorded to the lecturer, on the motion of Mr. James Stewart, seconded by Mr. S. McQueen, jun.

Wednesday evening was devoted especially to the young people. The Moderator of the Synod, Rev. W. N. Wilson, presided, and addressed parents, children, and the friends, on "The Church's Duty to the Young," and the Rev. J. Sinclair also gave a comprehensive address, and presented the annual book gifts to the Sabbath School children. Mr. Stanley Robinson, Divinity Student, read an interesting essay on "Presbyterian Church Government." All the services were felt to be stimulating and elevating. The congregation has now entered upon the second half century of its existence, not only free from

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from debt, but also with a credit balance to the various funds. Few of those who were present at its formation are now living, but Zion's King has raised up others to bear testimony on behalf of the "Faith once delivered to the Saints." Let us pray that these may be increased, and that the capacious place of worship erected nearly fifty years ago may yet become the spiritual birthplace of many souls.

MAITLAND AND GLOUCESTER DISTRICTS

RAYMOND TERRACE. – The congregation in this town, over which the Rev. W. N. Wilson has the care, had a communion season in February last. The Rev. John Sinclair, of Geelong assisted, by preaching in the tastily constructed church there on Thursday, 14th, from Matt. 12: 20, "A bruised reed shall. He not break," etc. and on Saturday, 16th, from Deut. 32: 5, "Their spot is not the spot of His children." On the intervening day

(Friday), service was held in the afternoon in the house of Mr. S. McQueen, sen., Oaklands, Tomago (specially by request of Mrs. McQueen, being laid aside by illness), and Heb. 12: 5 discoursed on, "My son, despise not thou the chastening of the Lord," etc; and in the evening in the house of Mr. D. McQueen, whose wife has, for several years, been lying in bed owing to paralysis, the subject being Matt. 15: 21-28, "The woman of great faith." On Sabbath 17th, the visitor preached the action sermon from Luke 22: 41-45, "Gethsemane." Mr. Wilson fenced the Table from Romans 8: 9, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," and gave the address before communicating, and the closing address from the words, "Without Christ – without hope;" the address to the communicants, after partaking, being given by the visitor on Heb. 2: 18, "Christ the Sufferer and the Succourer." In the afternoon, Mr. Sinclair preached in East Maitland Church on the death of Stephen (Acts 7: 59). On the 18th, in the forenoon, at the thanksgiving service, the visitor preached on John 20: 20, "Then were the disciples glad when they saw the Lord;" and the same evening, in the house of Mrs. McLean, Williamtown, on "The Sinner's Refuge" Josh. 20: 2-3, and Heb. 6: 18. Next evening the work of the visitor closed with a lecture, well attended, at Raymond Terrace, on "Why am I a Free Presbyterian?" The attendances were encouraging throughout the series; and the season is declared to have been confirming and refreshing. "Free Church Quarterly."

The Rev. W. McDonald, who has been appointed by the Commemoration Committee to visit the Congregations of the Church, conducted services

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in the Hunter and Barrington districts during the latter part of April. He lectured in the Church at Raymond Terrace on Wednesday, 17th April, on, "Presbyterianism," and preached in various parts of the district on the evenings of Thursday, Friday, and Saturday. On Sabbath, 21st, he preached at Raymond Terrace at 11 a.m., at East Maitland at 3 p.m., and then again at Raymond Terrace on Monday, 22nd, at 7.30 p m.

The Barrington was reached on Wednesday, 24th, when a lecture on "Presbyterianism" was given in the evening, in the Free Church. Services were held on Thursday, Friday (twice), and Saturday in the church and various parts of the district. On Sabbath, 28th the Lord's Supper was dispensed. The visiting minister preached the action sermon from Ps. 69: 4, "Then I restored that which I took not away," fenced the tables from 1 Cor. 11: 28, "But let a man examine himself," etc. gave the pre-communion

address from 2 Cor. 5: 14, "For the love of Christ constraineth us," etc.; the post-communion address from Ps. 119: 94, "I am Thine, save me, for I have kept Thy precepts;" and the closing address was based on the words from Ex. 33: 14, "My presence shall go with you and I will give you rest." In the evening the subject was Matt. 25: 32, "And before Him shall be gathered all nations," etc. The Thanksgiving sermon was preached on Monday from Job 35: 10, "Songs in the night." On Monday evening the visiting minister preached in the School of Arts, Gloucester, from Eph. 3: 8, "Unto me, who am less than the least of all saints," etc. Serious attention was given to the word preached in the Hunter and Barrington districts. The latter would become a very interesting charge if cultivated by the Free Church. It was refreshing to find such a number of old and young who are loyal to Bible doctrines and scriptural forms of worship. May the "Chief Shepherd" send them a faithful under-shepherd – "a man after His own heart."

ORDINATION

ORDINATION AND INDUCTION OF REV. D. McINNES.

The Presbytery of Maitland met at the Presbyterian Schoolhouse, East Maitland, on Friday, 30th July, 1868. Interalia – The Rev. W. S. Donald, according to the appointment of Presbytery, conducted public worship, preaching from Col. 1: 29. "Whereunto I also labour; striving according to His working,

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which worketh in me mightily." An appropriate and impressive sermon on the work and encouragement of the Gospel minister. At the conclusion of the services a narrative of the proceedings in reference to the call to Mr. McInnes, and the steps preparatory to his ordination, was given. Thereafter, the questions ordered by the Synod to be put to probationers previous to their ordination, having been put to Mr. McInnes, and answered satisfactorily, he was by solemn prayer and the imposition of the hands of the Presbytery, set apart to the office of the holy ministry, and admitted to the pastoral charge of the congregation at Rocky Mouth, Clarence River.

Mr. McInnes then received the right hand of fellowship from the brethren present.

The Moderator then ascended the pulpit, and delivered suitable add-

resses to the newly ordained minister and the people founding his remarks on 1 Tim. 4: 16, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." "The Testimony."

HAMILTON, VICTORIA

ANOTHER MINISTER. – It is most gratifying to record that help has come to the Church in this State. On the 3rd of January, the Rev. James Payn Lewis arrived in Geelong, from New South Wales, and preached, with much acceptance that same evening, and two Sabbaths, and two Thursday evenings following, whilst the minister of Geelong Free Church supplied Camperdown on 6th, and Hamilton and Branhholme on the 13th January, and arranged for future services at the latter two places, which Mr. Lewis has regularly held since, except another Sabbath, at Geelong, on 17th February, when the minister of that charge was in N.S.W. The congregation of Hamilton and Branhholme, after five years of a pastorless condition, were much discouraged till this revival of regular services. Now they are "taking heart again." Under Mr. Lewis's very appreciated preaching and zealous work, the attendance at both places has greatly increased; and a most hopeful feeling has taken the place of despondency in the hearts of the true friends of the cause. True, as in Nehemiah's time, some have been apathetic who should promptly help, fearing lest this good movement may not last; and foes of the Free Church are doing their best, it is reported, to so represent it. But we hope that both those who fear this and who desire it, may soon find that it is of God; and that the fear will not be realised, nor the wish gratified.

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Mr. Lewis, for several years, was an assistant to ministers in the Presbyterian Church of New South Wales, and at the end of last year completed a two years engagement in the establishment of their new congregation at Kyogle, on the Richmond River. Finding his earnest desire for the return of the Union Church to the Scriptural position of the Church of the great Disruption of 1843 fruitless, and that that body was rather growing worse, he, after long consideration, resolved to cast in his lot with the Free Presbyterian Church. Accordingly he declined the offer of a choice of appointments in the Church which he could not serve any longer owing to its defections; and, on his application, was received by the Presbytery of Sydney and Maitland, in connexion with the Presbyterian Church of Eastern Australia. Correspondence between the Rev. W. McDonald, of Sydney, in

his concern for his former charge in this State, and Rev. J. Sinclair, as "interim" Moderator of the charge of Hamilton and Branhholme, and also between Mr. Lewis and the latter, resulted in the event which has given much gratification to the Free Church people in this State.

The following is a copy of Mr. Lewis's resignation of his connection with his former denomination: –

Geelong, Victoria, January 17th, 1907.

Rev. T. C. Clouston, D.D.,

Convener of the Home Mission Committee,

Presbyterian Church of Australia, in the State of N.S.W.

Rev. Sir, – With reference to the position filled by me for the past number of years, under the Home Mission Committee of the Presbyterian Church in New South Wales, terminating with two years work in charge of the Parish of Kyogle, under the interim session of Casino, within the bounds of the Presbytery of the Clarence; also to notification to me that it was desired that I take up work forthwith in the Parish of Bellinger in the same Presbytery; also to my request to be set free as from January 1st, 1907, and to your letter informing me that my request has been granted as from January 1st instant, for a period of three months.

I desire now respectfully to inform you that for a considerable time I have been much distressed in mind by the changes which have taken place in the standards and practices of those Churches called Protestant, and none the less in the Presbyterian Church of Australia, than in others, this being chiefly noticeable in the lack of discipline in cases where dangerous doctrinal views are held and declared, innovations in forms of worship adopted and questionable means of raising money for the maintenance of religious ordin-

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ance resorted to, these things having presented themselves to me more clearly of late, and having made themselves more keenly felt by me in the results there from arising, whilst labouring under the auspices of the Home Mission Committee within the bounds of the Presbytery of the Clarence.

In view of the state of affairs existing, and after due and prayerful consideration of all matters connected therewith, and not without much pain of soul consequent upon the severing of ties involved, I have come to the determination to resign all connection with the Presbyterian Church of Australia, and seek union with that branch of Presbyterianism known as the Free Presbyterian Church in Australia, which I am rejoiced to find still holds to the principles underlying the Disruption of '43, and observes the

practices, discipline, and Claim of Right in accord with the original standards of the Church.

This, I do, not without many feelings of pain, but it is the only course conscientiously presenting itself to me, holding, as I do strongly the doctrines of the Confession of Faith – embodying the inerrancy of the Scriptures, the maintaining of a uniformly Scriptural form of worship, and the close observance of Scriptural discipline, to ensure the exclusion of the worldly element from the Church membership; and, finding, as I do, that a position in the Presbyterian Church of Australia is quite untenable to one holding these principles.

Again, I tender to you my thanks for the many kindnesses received by me at your hands, and again expressing my sorrow at the conditions existing which have brought this resignation about, – I desire respectfully to remain,

Yours very sincerely,
J. PAYN LEWIS.

On the 6th and 7th February, after sermons by Mr. Lewis, at Hamilton and Branxholme, Mr. Sinclair presided over meetings of Session Committee and congregation, when arrangements were made for supply for the first quarter in the year; for the Lord's Supper, at Hamilton on 31st March, and Branxholme later; and for putting the manse in repair at a cost of about £40. Since then the repairs have been made, and Mr. and Mrs. Lewis, with their little child, are now residing in the manse. It may also be mentioned that Mr. Lewis has been registered as an officiating minister under the Marriage Act. – “Free Church Quarterly.”

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ACKNOWLEDGEMENTS

RENOVATION OF ST. GEORGE'S CHURCH.

Mr. Allan MacPherson, Narrandera, £10; Mr. Kenneth Murchison, Nurraburra, Temora, £2; Mrs. D. Kelso, Coleraine (Vic.) £1.

EAST MAITLAND CHURCH BUILDING FUND.

Mr. S. McQueen, sen., Tomago, £10; Mr. S. McQueen, jun., Tom-

ago, £2; Mr. Andrew McDonald, Tomago, £2; Mrs. A. McDonald, Tomago, £1; Miss A. McDonald, Tomago, 10s; Miss M. McDonald, Tomago, 10s; Mr. John Cromarty, Tomago, 5s; Mrs. McLean, Williamtown, £1 (gave £1 some time ago, making £2 in all); Mr. Allan McLean, 10s (gave £1 formerly, £1 10s in all); Mr. Lachlan McLean, Williamtown, 10s; Mr. Alex. McLean, Williamtown, 5s; Mr. Neil McLean, Williamtown, 5s; Mr. Peter Campbell, Tomago, £1; Miss Isabella McKenzie, Salt Ash, 10s; Mr. Joseph McDonald, Wallalong, Hinton, £2; Mr. Malcolm McRae, Bolwarra, £2; Mr. John Stevenson, Bolwarra, £2; Mr. Angus Beaton, sen., Barrington, £2; Mr. Donald McSween, Barrington, £1; Mr. John Thompson, 5s; Mr. Neil McIntosh, 10s.

STUDENTS' FUND.

From the Maclean Congregation Women's Working Society, £10; Mrs. Mackay, North Sydney, £1; Mr. A. W. S. Gregg, Sydney, £5; Mr. J. Buyers, Brisbane, £10; Mr. Angus Beaton, jun., Barrington, £1

FOREIGN MISSIONS.

Seoni – in connection with Free Church of Scotland. – Grafton, £3; Maclean, £4; St. George's Sabbath School, £1; donation from Mrs. M. M. Campbell, £1; East Maitland, 4s 9d; donation from Mr. E. A. Rennie, £2 2s.

Church Extension. – East Maitland, 12s 6d.

Widows and Orphans' Fund. – East Maitland, 7s 9d; Raymond Terrace, 10s.

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Mr. D. McLean, Balmain, 2s 6d; Miss McAulay, Sydney, 2s 6d; Mr. Duncan Nicolson, Harwood, 10s; Mr. John Gillies, Broadwater, C.R., 5s; Mr. Wm. McLeod, Sydney, 2s 6d; Mr. Angus McKay, Purfleet, 2s 6d; Mr. Duncan McGilp, Knapdale, Vic., 10s; Mr. John Luton, Sydney, 3s; Mr. Wm. Moreton, Newtown, 2s 6d; Mr. Norman McLeod, Ulmarra, 5s; Mr. John McRae, Pymont, 2s 6d; Mr. Malcolm McRae, Largs, 2s 6d; Mr. Joseph McDonald, Wallalong, 2s 6d; Mr. Smith, Wingham, 2s 6d; Miss Campbell,

Hastings, 2s 6d; Mr. Alex. McBeau, Bourke, 2s 6d; Mr. Allan McPherson, Narrandera, 2s 6d; Mr. R. S. Douglas, Coleraine, Vic., 2s 6d; Mrs. Panshaud, Sydney, 2s; Mr. M. McPherson, Clarence, 2s 6d; Mr. James Robinson, Manning, 2s 6d; Rev. D. McInnes, Maclean, 10s; Mr. James Campbell, Wauchope, 5s; Mr. Kenneth Murchison, sen., Narraburra, £1; Mr. N. McGilp, Minyip, Vic., 5s; Mr. Jas. Stewart, Concord, 2s 6d; Mrs. D. McFarlane, Grafton, 2s 6d; Miss Benny, Morphett Vale, S.A., 2s 6d; Mr. James Dunn, Branhholme, Vic., 2s 6d; Mrs. McDonald, Condah, Vic., 10s; Mr. Angus McDonald, Digby, Vic., 2s 6d; Miss Nicholson, Belfast, Vic., 5s; Mr. Allan McDonald, Newtown, Vic., 10s; Mr. Kenneth Murchison, jun., Bathurst, £1; Mr. D. R. Kennedy, Glencoe, Rouchel, 2s 6d; Mr. F. Chisholm, Barrington, 2s 6d; Mr. Stanley Robinson, Sydney, 2s 6d; Mrs. Hamilton, Cronulla, 2s 6d; Mr. Herbert Ramsay, Mac-leay, 7s 6d; Mr. John M. Cameron, Richmond, 2s 6d; Mrs. Campbell, Dulwich Hill, 2s 6d.

Fry Street Church, Grafton, Legal Expenses Fund. Mr. Norman McLeod, Ulmarra, £1; Mrs. J. Barnier, Clarenza, 5s; Mr. F. Frazer, 5s; collection at close of Synod, 15s.

General Church Purposes. – Mrs. Hamilton, Cronulla, 17s 6d.

NOTICES

East Maitland Building Fund. – The following friends have kindly agreed to receive subscriptions in aid of this fund: – Rev. W. N. Wilson, Raymond Terrace; Joseph McDonald, Esq., J.P., Wallalong, Hinton; Mr. John R. McDonald, Boorara, Hinton. The last named has agreed to act as treasurer for this fund. The district will be canvassed by a number of lady collectors, who will, we feel assured, meet with a liberal response. All subscriptions will be acknowledged in the “Free Presbyterian Magazine.”

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STANDING COMMITTEES

Church Extension. – Revs. W. N. Wilson (Convener), W. McDonald, W. Archibald, and the representative Elder of St. George's Church.

Training of Students. – Revs. W. McDonald (Convener), S. P. Stewart, W. Grant, and W. N. Wilson.

Titles. – Revs. W. McDonald (Convener), W. N. Wilson, and Mr. Alexander Law.

Training of the Young. – Revs. W. McDonald (Convener), and W. N.

Wilson.

Finance. – Revs. S. P. Stewart (Convener), W. McDonald, W. N. Wilson, and the representative Elder of St. George's Church.

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NOVEMBER, 1907.

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"Nec Tamen Consumeatur"

"THE WATCHMAN" PRINTING AND PUBLISHING HOUSE, 276 GEORGE ST, SYDNEY

"Nec Tamen Consumeatur"

THE

Free Presbyterian Magazine.

"Buy the Truth, and sell it not . . . The Truth shall make you free."

VOL 2. No. 3. SYDNEY: NOVEMBER, 1907 [PRICE – 2/6 per annum]

THE WRECK OF THE "DUNBAR."

Vol. 2

No. 3

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."

(A Sermon preached in Free Church, Macquarie Street, on Sabbath, the 30th August, 1857, by the Rev. Alexander Salmon, occasioned by the wreck of the ship "Dunbar.")

(Published by request.)

"Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." – Luke 12: 14.

The event referred to in the text, sure in fact but uncertain as to time, and to be ready for which our Blessed Lord exhorts His disciples, is evidently the second coming of the Son of Man, in the might of His omnipotent power and in the glory of the upper world – when He shall set in the heavens His cloud curtained throne for judgment and summon before His trib-unal all the generations of the human race – when the saying of the beloved disciple shall be verified, "Behold He cometh with clouds and every eye shall see Him, and they also who pierced Him, and all kindreds of the earth shall bewail because of Him."

But as the day of death, so far as regards our moral and spiritual state, the relationship in which we stand to God and will for ever stand to Him; as the day of death, in regard to all eternal results and consequences, is the same to every human being as the day of judgment, the exhortation contained in the text, and the motive by which it is enforced are equally applicable to the period of our departure out of this present world – to the time when the heaven commissioned messenger of death shall visit us, and call us away to the invisible state.

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If we are not ready for the day of death, we are not, and never will be, and cannot be ready for the day of Judgment; for, "As the tree falls, so it must lie," as death leaves us, so judgment will find us. "He that is holy shall be holy still, and he that is filthy shall be filthy, still." There is no work and no device; there is no wisdom or knowledge in the grave. Our eternal state is fixed the moment the immortal spirit quits the clay tabernacle which is now its habitation. Surely, brethren, there is an awfully solemn and most emphatic warning conveyed to us in the words from which I am now to address you – "Be ye therefore ready also; for in such an hour as ye think not, the Son of Man will come."

There are two points clearly demanding separate notice in the

passage before us.

1. The exhortation, and
2. The motive by which it is forced.

May the Lord, the Spirit, descend upon us in His enlightening, quickening, and sanctifying power, and seal upon our hearts Divine instruction. The text, brethren, would be a suitable and, by the blessing of God, a profitable subject of discourse at any time, and in all circumstances; well would it be if the thoughts suggested by it, and the procedure recommended, and the end contemplated in it, were more familiar to our minds and more steadily kept in view.

Men are naturally so disinclined to consider earnestly the things that belong to their eternal peace; they are so engaged and engrossed with the vanities of time, the cares of the world, and the deceitfulness, and the lust of other things have such an influence over them, that every day they would need the salutary warning pressed upon them, "Be ye therefore also ready."

And even in the case of the people of God themselves – in the case of those who have been taught from above, and called out of darkness into God's marvellous light – there is still so much remaining corruption and carnality, – so much that is earthly, and so little that is heavenly – that they need to be constantly urged and stimulated to bear in mind their latter end; and to direct their thoughts and raise their desires towards the better country, to look upward and to look onward, to keep constantly and steadily in view "the mark for the prize of their high calling."

But the subject brought under our notice in the text has a peculiar force; and possesses a, peculiar interest, viewed in the light of God's providential dealings occurring in the midst of us; events that have plunged in deepest sorrow – all but inconsolable grief – many families in this land, and

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that have cast a gloom over the whole community; events that have pierced the hearts and blasted the fondly cherished hopes of not a few of our personal friends; events that may well bring home to our understandings and our hearts with emphatic force and practical influence the language of Holy Writ, "Our lives are upon our lips, our breath is upon our nostrils: verily as the Lord liveth there is but a step between us and death;" events that are thunderings in our ears. Oh, may that loud and solemn voice reach a multitude of hearts, "Be ye also ready."

We might address this exhortation to the ungodly, to the

unconverted – to those who are still far from God and far from righteousness – who are living without God and without hope in the world – making provision for the flesh to fulfil it in the lusts thereof, but making no preparation, and not at all concerned about approaching death and the coming judgment.

Fellow sinners, ye are evidently not ready in your present state for that eternally momentous event that is before you. God is angry with you; the curse of a violated law, an inconceivably awful curse is hanging over you. Ye are not only under guilt, to expiate which the Son of God Himself, the Only Begotten of the Father, agonised in the garden, and gave up the ghost on the accursed tree, but ye are under the power and dominion of sin, alienated from God; yea, enemies to God in your minds by wicked works. Surely you are not ready for entering into the presence of Him who is of purer eyes than to behold iniquity? Temporal death to you in this state is only the beginning of a deeper and darker death, even the death that is eternal.

Temporal death will not only put an end to all your earthly pleasures and enjoyments, but strip you of all your worldly honours and possessions, and send you naked out of the world as ye came into it.

Death will not only roll back the tide of earthly pleasure, and choke up all springs – remove you from the scenes that now surround you, and the pursuits that now engage you – and consign you to the narrow house, the house appointed for all living; but death will put an end to all your means of grace to all possibility of repentance and hope of amendment.

“In the cold grave to which we haste,
There are no acts of pardon past.”

Be ye therefore ready – look to Christ – lay hold upon Christ as the hope set before you in the Gospel. “His blood cleanseth from all sin.” “He is able to save to the very uttermost.” The sting of death is sin, and the strength

of sin is the law; but He who conquered death, and Him who had the power of it, has taken away the sting of death; and subdued the strength of sin in meeting the curse of the law; and to all who believe in Him death is no longer a foe. Now is the accepted time. Living out of Christ there is nothing before you but a fearful looking for judgment and fiery indignation. Dying out of Christ is everlasting banishment from the presence of the Lord. In Christ there is mercy to pardon you, mercy

higher than the heavens and deeper than the floods. In Christ there is righteousness to justify you, and grace to sanctify you, and wisdom to guide you, and almighty power to protect you and preserve you safe unto God's eternal kingdom and glory. In Christ, death comes when and how it may, will only be a messenger of peace, and the grave a bed of rest.

“Be ye therefore ready.” We might address this exhortation to the believing people of God; to those who have been washed and sanctified and justified in the name of the Lord Jesus and by the Spirit of the Lord. Believing brethren, be also ready. In one view of the case, indeed, ye are now ready for death and the judgment. Believing on Him whom God has set forth as the propitiation, sin hath been expiated. Divine justice has been satisfied – the law has been magnified and made honourable – the law has no further claims upon you, there is to you now no condemnation, ye are accepted in the Beloved; all the powers of earth and hell cannot break that bond of union which unites you to Him who died for your sins, and Who has arisen again for your justification, and Who is now seated at the right hand of the Heavenly Majesty, pleading your cause, omnipotent to save. Ye are complete in Him, and ye are safe in Him. “All whom the Father hath given Me shall come unto Me; I give unto them eternal life and they shall never perish, neither shall any pluck them out of My hand.”

But there is more required than a title to the heavenly inheritance. There is also a meetness for its enjoyment, and this is the surest and most satisfactory evidence both to yourselves and to others that your title to that inheritance is a valid one. You cannot take pleasure now in that which God abhors, and yet expect to dwell in His presence and enjoy the fulness of His love through ever enduring ages. You cannot roll sin as a sweet morsel under your tongue and find your happiness here amid the lusts of the eye and the lusts of the flesh and the pride of life, and yet look forward to an eternal dwelling place where nothing that defileth shall be permitted to enter.

The life of faith is by no means a careless, slothful, and inactive life. It was the sin and the reproach both of the wise and the foolish virgins that when the Lord delayed His coming they all slumbered and slept. “Watch and pray,” said our Blessed Lord, “that ye enter not into temptation.”

Believing brethren, ye have much need to watch; ye are in an enemy's country beset by foes on every side; enemies numerous and malignant who, though often repulsed, are ever ready to return to the

assault; enemies who know the weak parts of the fortress, and with surprising skill and ingenuity conduct their attacks, and you cannot be safe without maintaining your post on the watch tower with sleepless vigilance and untiring perseverance. You are like a vessel tossed on a tempestuous ocean, when there are many shoals and quicksands, and many hidden rocks, and many false lights hung out to allure you from your course, and unless your hand is ever at the helm, and unless your eye is ever on the chart you are in danger of making shipwreck of your faith. Be ye therefore ready also, set your affections on things above, not on things on the earth. Have your loins girt, and your lamps burning, and be like men that are waiting for the coming of your Lord. "Blessed are those servants whom the Lord when He cometh shall find watching." Be not satisfied with a bare and narrow escape from shipwreck. Seek that abundant entrance may be administered into the haven of rest.

But let us notice, secondly, the motive by which this exhortation is enforced.

"In such an hour as ye think not, the Son of Man will come."

We all know, brethren, that death is certain – that it is Inevitable. There is no room for scepticism here, we must needs die. "There is no discharge in that warfare," and we know, with equal certainty, the fact that death may overtake us, as it has overtaken many, suddenly and unexpectedly. And oh! how many are the illustrations of this truth, how many and how mournful are the proofs and the examples of this fact which the history of our fallen race affords.

The thread of life is emphatically a frail and brittle one, every moment liable to be snapped asunder. "Death's thousand doors" stand open night and day, whether we are on the land or on the sea, and multitudes without one moment's warning are compelled to enter in. The elements of nature, essential to our existence, and that minister so largely to the comfort and convenience of man; may be rendered in a moment the terrible instruments of his destruction.

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Death lurks in secret amid our choicest pleasures, and often, as suddenly as in the case of the Persian monarch, the handwriting of doom is seen upon the wall.

The sun of life has scarcely risen with many, ere it sets. In the case of multitudes it never reaches the meridian height, and with not a few it goes down at noon without the intervention of a twilight. How many have

left happy homes in the morning in the full vigour of health, high in hope and buoyant in spirit, prosecuting honourably and energetically the business of life, sustained in their efforts by the claims of those near and dear to them, whose cold and lifeless remains before the sun had set have been borne back to their desolated abodes, amid the wailings and bitter anguish of broken and disconsolate hearts.

And there are few, if any, of us who have been called to contemplate a sadder – a more sorrowful – a more startling instance of the sudden and unexpected approach of death, and of death, too, in one of its most appalling forms than the one presented to us in that most deplorable and distressing event that has filled this city with surprise and consternation – the wreck of a noble ship on our iron-bound coast, consigning to instant death more than a hundred of our fellow beings, within sight of the abodes of their relations and friends. A catastrophe which, with all its concomitant circumstances of soul harrowing sorrows, has been engrossing the thoughts, and has awakened and drawn forth the sympathies of this whole community.

I have no desire and no design to harass your minds by a recapitulation of what you already know of the heart rending details of this terrible misfortune. But you can hardly allude to it, without having before your minds the peculiarly saddening circumstances of this most unlooked disaster. There was everything, speaking after the manner of men, to inspire confidence in this case, both in the minds of passengers, and in the minds of their relatives and friends in this country who were aware that their dear relatives had embarked in her. The ship was a noble and stately vessel, and her strength and capabilities had been in all respects sufficiently tested; she was commanded by a brave and skilful navigator, cautious, firm and prudent, and singularly successful in all his former voyages to and from this port. The prestige of his name attached itself to every vessel which he successively commanded. The voyage, which has terminated so fearfully and fatally, was almost beyond precedent a speedy one, and from all that we can learn up to its disastrous termination; a most pleasant and prosperous

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voyage. In eighty days they had crossed in harmony and comfort the mighty waste of waters that separates us from our beloved fatherland. They saw our shores as the sun went down on that eventful night. Though the storm was rising, then it was not alarming. There does not seem to have been any dread among them, and certainly no forebodings of their dismal

end so appalling and so near. But a few hours more and the haven would be reached, and all the dangers of the deep would be forgotten, and all their fond anticipations would be realised; warm and loving hearts would greet them, speaking eyes would beam forth upon them, an affection which hearts filled with joy would fail in words to express, and the well-springs of gladness would be opened up in many a soul.

We are able to conceive of the high and joyful hopes that were bounding on many a bosom on board of that stately vessel, as she neared the coast which all on board had so ardently desired to see. The fond embrace of loved ones long separated, would almost with impatience be anticipated, and bright visions of hope would rest upon many long years of happy fellowship yet to be enjoyed. Oh, how soon were these hopes blasted! How suddenly and how awfully were these bright visions darkened and quenched! Who can tell what a day or an hour can bring forth!

No sooner has the darkness of night closed in around them than the adverse wind rising in its strength, aided by the deceitful currents of the ocean, baffling the skill of the commander and the energies of the seamen, sweeps them irresistibly into the jaws of destruction.

At the very moment when they might reasonably have expected to be anchored in safety, sheltered from the tempest, and resting from the tossings of the mighty deep, their stately and strong built ship, like a plaything for the raging winds and surging billows, is dashed to pieces on the rocky and rugged shore.

We can hardly imagine the horror and bitter anguish of that fearful hour – shrouded in darkness deeper than midnight – the yawning gulf around them, and the sea lashed into fury breaking over them, the overwhelming thought must in a moment have flashed upon their minds that their last hour – their last moment had come; that death, arrayed in awful outward terror, was near.

What havoc, brethren, in one short hour of that fearful night. Husband and wife, parents and children, brothers and sisters went down together into their watery grave. We cannot tell what distracting thoughts, what feelings of anguish and of agony, were kindled amid that awful scene.

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a shriek for help no doubt arose, but it was drowned by the merciless surge and the fury of the tempest. All help from man was vain; and, surely, many an earnest cry for mercy was sent up to heaven from that scene of desolation which could not be drowned by the raging of winds

or waves. We shall not know if these cries for mercy were heard till the judgment of the Great Day.

Oh, the unspeakable value in that dread hour of a personal interest in Christ, a saving interest in Him who is a refuge from the storm, and a covert from the tempest of Divine wrath. To those who were in Christ among that sad company – washed in His blood and justified by His righteousness – to them death was a gain. There was no wreck, and could be no wreck of the heavenly treasure – of the durable riches and righteousness. What although the wild waves dashed their tender frames on the jagged rocks, the redeemed spirit had passed into the tabernacle of the Most High, in whose presence there is fulness of joy and pleasures for evermore. We shudder to contemplate the state of those, if any there were, who passed into the eternal world in that awful hour unjustified and un sanctified. The awful realities of an eternal world would in a moment burst upon them – the angry glance of that Almighty God, whose goodness they had abused and whose mercy they had despised, with withering power would rest upon them; the horrors of a temporal death amid breakers and billows have been the prelude to, and they are but feeble emblems of the death that is eternal.

Surely, brethren, the voice of God – the voice of Him who controls all the elements of nature, who maketh the winds His messengers, and the flames of fire His servants; His voice is loudly speaking in this calamitous event both to saints and to sinners, “Be ye therefore also ready.”

To His own people, the lesson is, watch and pray; gird up the loins of your mind; put on the whole armour of God; carefully examine your spiritual state; seek to grow in grace and to finish your course with joy; contemplate often the glory and felicity of that better land to which you are travelling and towards which your hopes are directed, and upon which your desires and affections are set. And to you, dear fellow sinners, who are yet in the bond of iniquity and in the gall of bitterness, the lesson of this sad calamity is, acquaint yourselves now with God, and be at peace, and thereby good shall come unto you. Oh, say not, like the Roman pro-consul, “When I have a more convenient season I will call for thee.” Are your

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lives in your own hands that you parcel them out with so much confidence, allotting so many to your business, and so many to your pleasures, and the

poor remainder to your souls and to your God? Will you not be persuaded to see that you are on the brink of destruction; the shaft at this moment may be fitted to the string that is to pierce your heart and lay you with the dead. The thunderbolt is sleeping in yon unmoving cloud beautiful and bright though its fleecy skirts may be, and in a moment it may pour forth the terrible elements of destruction. Oh, that you were wise, that you would understand this, that you would consider your latter end! Listen to the voice of God, it is a voice of mercy and salutary warning, speaking to you in that sad calamity which this whole city is bewailing: "Be ye also ready, for in such an hour as ye think not the Son of Man will come."

ECCLESIASTICAL INTELLIGENCE.

SCOTLAND.

ALLOCATION OF FUNDS BY THE CHURCHES' COMMISSION.

The following figures, taken from the "Scotsman" (Scotland), give the allocations made by the Commission to the Free Church and U.F. Church respectively:

Fund.	Total.	U.F. Church Share.	Free Church Share.
Aged Ministers	£176,195	£141,795	£35,000
Sustentation	166,718	66,718	100,000
Home Missions	35,475	15,475	20,000
H. and Islands	16,607	6,607	10,000
For. Missions	184,621	159,621	
25,000			
Special Funds	128,932	62,932	66,000
Reserve	14,464	464	14,000
Cert. Legacies	—	—	40,000
	£723,612	£453,612	£310,000

The new position created by this allocation is thus reviewed in the September number of "The Monthly Record of the Free Church" : —

As briefly intimated in our last issue and fully disclosed in this, the

Executive Commission on 26th July issued their findings with respect to the General Funds held in trust by the General Trustees for the Free Church on 31st October, 1900. By that Allocation, to which reference is made for details, a total capital sum of £310,000, out of a possible £723,612, has been placed at the disposal of the Free Church. This seems a very large sum, and it would be worse than ingratitude not to acknowledge the good Providence of God in connection with such an allocation. When, however it is borne in mind that by law the whole of the funds, which have been said in the House of Commons to amount to more than one million, belong to the Free Church, it will be agreed that the Law and Advisory Committee have acted rightly in reminding the Executive Commission of the facts. The purpose of this article is not to carp at the allocation, or to weaken the force of the representation made to the Commission; but rather to set before the church in the line of the address delivered by Professor Kennedy Cameron at Ardersier, and reported in another column, her own duty in the matter of Christian liberality. There is more room than ever for the exercise of that grace, because, as we shall show, the annual proceeds of the allocation now made plus the amount contributed by the congregations of the Church and her friends during 1906, come far short of meeting the calls upon the funds which the maintenance of ordinances as at present will entail. It would be an untold misfortune were the Church to be under any misapprehension on this point. The Free Church, in spite of the £310,000 allocated to her, is a poor Church, dependent more than ever for the supply of ordinances upon the free-will offerings of her people.

By the Allocation there has been placed at the disposal of the Church for annuities to aged and infirm ministers a capital sum of £35,000. This, at 3 per cent, yields an annual revenue of £1,050. Last year there was raised by the annual collection and donations, in round figures, £220. These two sums give an annual revenue of £1270, or a grant of £127 each to ten ministers or professors. At present there are on the fund five ministers and it does not require much foresight to foretell that before many years are past there may easily be ten. If there be not a liberal annual contribution to supplement the revenue there would only be an annual grant of about £100 for ten. The Free Church always aimed at making the annual allowance £140, and it would be a poor return to make to the "Waterloo men" of 1900, if after having vindicated the legal title of the Church they were not to receive the annuity which would have been theirs in the undivided Church. Further, it must ever be borne in mind that the Aged and Infirm Ministers Fund has always been reg-

arded as supplementary to the Sustentation Fund. If the retired ministers allowances come wholly out of the former, the Sustentation Fund will be free for the support of the ministers who are in active service.

The Allocation in respect of the sustentation Fund is £100,00. That amount of capital should yield £3,000. Last year the congregations contributed £9,565, and friends £510. These figures give a total revenue of £12,875, or an annual payment of £167 each to seventy-seven ministers. It must be apparent to everybody that no matter what consolidation of agencies may be accomplished, the Free Church must have at least one hundred ordained Ministers. To pay these £167 each, would require £16,100, or in round figures an annual increase of £4000. To put the matter in another way, the capital yields an annual endowment of £50 each for sixty ministers, and there are already about that number in the Free Church on the platform of the Equal Dividend. The Church has to contribute a sum of £6000 additional for these, and all the money needed to supply ordinances in vacant charges. This in 1906 cost the Church £6976, so that the liberality of the Church in 1907 would need to be in excess of its liberality in 1906, if its congregations and preaching stations are to be supplied as they were in 1906,

The sum of £20,000 has been allocated out of Home Mission funds. There is no reason why the annual revenue from this, viz., £600, should be applied otherwise than as it has always been, in supplementing the salaries of ministers engaged in direct mission work among the lapsed, and in payment of their missionary assistants. The grant to a Home Mission charge in supplement of a minister's income varied according to circumstances. An important consideration always was the existence or non-existence of a manse. Taking it that none of our ministers engaged in such work have manses, and that their congregations cannot find them such, the grants to each of them would not need to be less than £50. The salaries of missionary assistants, residing in towns, whether these be students or lay assistants, could not be less than £50. The proceeds of the annual collection and donations last year were £245, making a total annual income, with the allocated capital of £845. This would only give grants of the amount indicated above to seventeen ministers or missionaries, and it is undoubted that there is pressing need for such grants now. There are also chargeable to this fund a part of the costs of summer supply, so that it is again clear as noon-day that the liberality of the Church must in days to come be at least equal to that of 1906, if the Free Church is only to hold the

ground already possessed.

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When we come to look at the funds for the Highlands and Islands the
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situation is found to be critical. The allocation is £10,000, yielding an annual income of £300. Last year the collection and donations jointly yielded £392. Taking the two together we have a possible annual revenue of £692. For present purposes we may call it £700. The salaries of the agents of the Highland Committee vary, but last year there was charged against the committee for salaries of agents alone £730 15s., with additional grants to lay helpers of £156 5s. 4d., the total expenditure of the committee for the year being £1110 3s. 3d. This is not expenditure that can very well be reduced. The agents of the Highland Committee are certainly not "passing rich" on any salaries paid to them, and none in the service of the Church better merit remuneration and support. The rents of the mission premises in outlying districts are also chargeable against this Committee. There is therefore urgent necessity for enhanced liberality here.

Over and above these specific allocations, which we have dealt with on the assumption that the Church will determine to restrict the application of these funds to their own objects, there is the allocation of £25,000 for Foreign Missions, and £120,000 from "moneys which the Commission regard as applicable." Postponing meanwhile any comment on the Foreign Mission allocation, the £120,000 should yield an annual revenue of £3600. The Commission indicate that they thought a sum of £40,000 might be taken from this, and set aside for administration. This £40,000 will yield £1200, and it is only necessary to study page 55 of the Reports to recognise the obligation under which the Church is hereby placed to study economy. Last year the Church paid in salaries £1314, and for office expenses, exclusive of extraordinary expenses connected with the work of the Executive Commission, a total sum of £2226 8s. 10d. (This includes the £1314 paid for salaries.) In addition, the indispensable expenses connected with the General Assembly amounted to £253 14s. 10d. The Special Committee to which the question of expense of administration was remitted by the General Assembly of 1906 must now begin its labours in real earnest. It is obviously face to face with no easy task. £1200 will certainly not meet an expenditure of £2500.

The result of this analysis and review is to show (1) that the funds allocated out of specific trusts will not, except in a very few cases, meet the present expenditure under these trusts; (2) that there is an urgent call on the Church to increase its liberality; (3) that a rigid economy must be exercised in

respect of the work of administration; and (4) that there is, on the basis here indicated, a sum of £2400 per annum available for itinerant preachers and general supply, and nothing at all for a Building Fund, the maintenance of the den-

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ominational magazines, and the prosecution of work among the young. Let the members and adherents of the Church look at these facts squarely, and resolve to stand loyally together and contribute liberally as the Lord may enable them.

Offices of the Free Church of Scotland,
Edinburgh, 15th August, 1907.

To the Reverend the Moderator (Rev. W. N. Wilson) of the Synod of the
Presbyterian Church of Eastern Australia.
Australia.

Reverend and Dear Sir,

The fraternal letter and greetings of encouragement from your Church, and also the very courteous invitation to our Church to send a representative to visit you, were duly submitted to the Venerable the General Assembly of the Free Church of Scotland. The Assembly received the communication with very great interest, and appointed a special committee to consider whether a representative could be sent, and to draw up a reply conveying to you their sincere thankfulness to the Great Head of the Church for the measure of encouragement which He has vouchsafed to you and your people during the past year. They join in earnest supplication that a still larger measure of blessing and success may attend your work, that your cause may prosper, and that the hearts of the people may be turned to regard the great principles for which you contend with greater attention. We rejoice to be able to inform you that the Church of our fathers committed to our care has continued to prosper and increase during the past year, notwithstanding the fact that the Executive Commission appointed under the Churches (Scotland) Act of 1905 has not yet finished its labours, and that the work of the Church is to a great extent hampered and paralysed in consequence. We regret to have to report that the whole of the foreign, continental, and colonial heritable property has been allocated to the United Free Church, as also all the funds for these purposes, except £25,000, which has been allocated to our Church. Already about 160 of our congregations have had allocated to them congregational property in whole or in part, and also £310,000 for the home work of the Church. Many, however, of our deserving congregations have had no allocation of property made to them,

and they are consequently deprived of what was essentially their own. There are other funds still undisposed of, and the widows' and orphans' scheme is a joint one. The offices have been allocated for office and college purposes, and an endowment of £100,000. This secures the Church in all well over half a million of money for its various schemes. While we rejoice with thankfulness that the number of our ministers has increased from 25 to 102

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about 90 (including probationers), we still need as many again to supply our vacant churches. Had it been in our power to send a delegate to visit your churches, nothing would have given our General Assembly greater satisfaction. We trust that the time may soon come when we will be able to see our way to have this privilege. Meantime we desire you to convey to the members of your Church the assurance that there is no want of will on our part, but that, owing to the circumstances in which our Church is placed, and our lack of men, we are unable, at the moment, to accept of the kind invitation which you have again extended to us this year.

I regret that the state of my health and the long journey, prevented my acceding to the kindly expressed desire that I should undertake the duty of visiting you

I have much pleasure in sending you herewith copies of our Assembly proceedings.

We sincerely trust that the richest blessings of Almighty God may rest on your labours, and that the time may soon come when there will be a great revival of evangelical religion over all the churches in the world, by a fresh outpouring of the Holy Spirit. We commend you and your works to the protection and blessing of the great Head of the Church.

In name and on behalf of the Ministers and Elders of the General Assembly of the Free Church of Scotland, I am,

Yours sincerely,

MURDO MCKENZIE, Moderator.

NEW SOUTH WALES.

PRESBYTERY OF SYDNEY AND MAITLAND. – This Court met in St. George's Church, Castlereagh Street, Sydney, on August 14th. In the absence of the Rev. W. Grant, of Aberdeen, the Rev. W. McDonald presided. It was reported that the amount to the credit of the Students Fund was £26. Resolved, that the friends of the Church in the State be appealed to for donations towards this most urgent fund, seeing that there are now three students in connection with the Church, some of whom are not

able to prosecute their studies unless they receive pecuniary aid. The Moderator stated that Mr. J. S. Robinson was prosecuting his studies diligently with the view of passing the University matriculation examination in March, and that Mr. J. D. Ramsay was expected daily in the city to resume his studies.

SYDNEY. – The half yearly communion was celebrated in St. George's Church on Sabbath, 22nd September. A preparatory service was held on Friday,

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and the action sermon was preached on Sabbath from Isa. 52: 14. A number of the communicants were unable to be present on account of being prostrated by the prevailing epidemic – influenza. We are thankful to be able to report that all have been restored to a measure of health, though some are not able to leave their homes.

RAYMOND TERRACE. – The Sacrament of the Lord's Supper was dispensed on Sabbath, 29th, September, the Rev. W. McDonald, of St. George's Church, assisting the Rev. W. N. Wilson. Preparatory services were conducted by the visiting minister as follows: – Thursday at 3 p.m., Raymond Terrace; text, Lamentations 4: 2 – “Precious Sons of Zion,” etc.; Friday, Williamtown, Gen. 4: 4-5; Saturday, Raymond Terrace, Isa. 53: 1; – Sabbath, Raymond Terrace, action sermon, Isa. 52: 14. Mr. Wilson fenced the tables and gave the pre-communion address, 1 Chron. 29: 13, – “Now, therefore, our God, we thank Thee and praise Thy glorious name.” The visiting minister gave the post communion address from Deut. 12: 9, – “For ye are not yet come to the rest and to the inheritance which the Lord your God giveth you.” In the afternoon service was held in the East Maitland Church, the visiting minister preaching from Rev. 3: 14-22. Thanksgiving services were held on Monday in the Raymond Terrace Church at 11 a.m., text Heb. 1: 2, – “Christ, heir of all things,” and in Mr. S. McQueen's house “Oaklands,” Tomago, at 7.30, text Ps. 5: 11.

MACLEAN – The communion was observed in this charge on Sabbath, October 13th, the Rev. John Sinclair, of Geelong, assisting. The first preparatory service was held on Thursday, the church being nearly full. Text, 1. Cor. 6: 14-20. On Saturday the pastor, Rev. D. McInnes, preached in Gaelic from Heb. 2: 10, – “For it became Him,” etc., and the visiting minister from 2 Sam. 12: 5-7 and 13. On Sabbath the church was crowded, some being outside. The visiting minister preached the action sermon from Rom. 8: 34, – “Who is he that condemneth,” etc.

The Rev. D. McInnes fenced the tables by giving the “marks of grace,”

and Mr. Sinclair gave the pre-communion address from Song of Solomon 1: 1, 2, and the post-communion address from Rev. 14: 4, – “These are they who follow the Lamb,” etc. The solemn and refreshing service was closed by the pastor giving another address (in Gaelic) on the “marks of grace,” based on Rev. 14: 4. Mr. Sinclair preached again in the evening from Eph. 2: 19-22. Thanksgiving services were held on Monday, the pastor preaching (in Gaelic) from 2 Cor. 9: 15, – “Thanks be unto God for his unspeakable gift,” and the visiting minister from Ps. 97: 8. According to the usual custom, the visiting minister preached on Tuesday evening at Chatsworth, in a hall which was

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crowded, the text being Gal. 1: 8, 9, – “But though we or an angel from Heaven preached any other gospel,” etc. The session of the Maclean congregation has of late been increased to five members by the ordination of Messrs. A. McDonald and D. Nicolson.

VICTORIA.

HAMILTON FREE PRESBYTERIAN CHURCH.

Ordination and induction of Rev. J. Payn Lewis. – This solemn, and interesting service was conducted on Thursday, 25th July. In view of the importance of this charge, it will be interesting to the present congregation to know something of its history. We have before us a lengthy report of a congregational meeting held in the old wooden church on the 15th of November, 1869, presided over by the Rev. Alexander McIntyre, and addressed by the Rev. Arthur Paul of St. Kilda. From this it appears that the congregation had seceded from the other Presbyterian Church (Union), and had applied to the Free Presbyterian Synod of Victoria for recognition and ministerial supply. The Union Church had been built eleven or twelve years before this, and so strong was the Highland element that a clause in the trust deed provided that the Gaelic should be preached every Sabbath at 11 a.m. The Rev. Alexander McIntyre, in response to the application for supply, visited the district, remaining there for fully six months. As a result of his labours the present brick church, capable of accommodating about 250, was built. It was opened, we believe, in June, 1870. The following letter, addressed to Mr. McIntyre, inviting himself and the Rev. A. Paul to the opening, will be read with interest: – “Hamilton, 23rd May, 1870. Rev. Sir, I have the honour, by the direction of the Free Church congregation here, to acquaint you that the new church is completed. The committee are

desirous of having the opening services celebrated as early as possible, and with this view have requested me to communicate with yourself and the Rev. A. Paul, of St. Kilda, in order to ascertain when you can conveniently arrange to come up to Hamilton for the purpose. As it is considered advisable to give full publicity to this important occasion, it will be necessary to give at least a week's previous notice in the local paper, and it will therefore be highly desirable if you can fix a day that may be convenient for both, and I will feel obliged by letting me know at your earliest convenience any determination that may be arrived at between you in order that preparation may be made for your reception. I am sending a similar letter to the Rev. Mr. Paul. Anxiously awaiting

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your reply, and with kind regards,

I am, Rev. sir, most respectfully yours, Lachlan Morison.

The Rev. A. M. McIntyre, Geelong.”

At the congregational meeting referred to above, it was agreed, on the motion of Mr. Hector Morison – “That a letter be addressed to some minister in Scotland likely to enter into the views and feelings of the congregation – the Synod of the Free Presbyterian Church being at the same time asked to accompany the letter with their recommendation.” The congregation, we believe, forwarded to the late Dr. Kennedy, of Dingwall, the passage money of a minister who would be willing to come out. The attempt to get a labourer from Scotland proved fruitless. Dr. Kennedy did his best by approaching a number of the Constitutionalists. It was vain to apply to the Colonial Committee of the Free Church, for it was their policy to stamp out the Free Church in Australia, though they had acknowledged it for years, and it still held the Free Church Constitution intact. The congregation was not, however, left in an absolutely destitute condition, for the Revs. A. McIntyre and A. Paul paid them occasional visits, and Mr. Malcolm McInnes, missionary, laboured there for some considerable time. Thus the Free Church flag was kept flying.

At length, in November, 1876, the Rev. William McDonald, a licentiate of the Presbyterian Church of Eastern Australia, was appointed to labour in Hamilton and Braxholme for four months. This resulted in a call, and ordination and induction of Mr. McDonald as the first minister of the charge on March. 28th, 1877, the Revs. A. McIntyre, A. Paul, and J. Sinclair (then on a visit to Victoria) laying their hands on his head. His pastorate lasted 25 years, coming to an end by his acceptance of a call to St. George's Presbyterian (Free) Church, Castlereagh Street, Sydney.

During these 25 years three churches, one brick and two wooden, and a manse in Hamilton, were built, costing in all about £1300 exclusive of interest. The debts incurred in erecting these buildings were totally extinguished through the liberality of the friends, many years before the close of the first pastorate. It will be seen from the above remarks that the congregation in 38 years had not the benefit of a fixed pastor for 12 years or more, first for the period extending from its formation to Mr. McDonald's settlement in 1877, and then from the close of his pastorate till the induction of Mr. Lewis, and yet the friends, with very few exceptions, remained loyal to the cause, with the result that they are able to give their second minister a stipend of £200 per annum. At the formation of the congregation the Union Church, though

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based on compromises, was fairly evangelical. It was not in the slightest degree rationalistic. It has since then gone very much on the “down-grade,” disseminating rationalistic views in various ways. There is, therefore, absolute need in Hamilton, as in the Commonwealth of Australia, of a Presbyterian Church, contending for the inspiration and inerrancy of the Bible and the doctrines of grace. We hope and pray that Zion's King may raise up a band of men to uphold the hands of their young minister in contending for the “Faith once delivered to the Saints.”

The following report of Mr. Lewis' ordination. and induction is taken from the Hamilton “Spectator” and “Free Church Quarterly”: –

On Thursday morning the ceremony of ordaining the Rev. J. P. Lewis as a minister of the Free Presbyterian Church, and inducting him as pastor of the church at Hamilton and Braxholme was performed in the Hamilton church by the Rev. J. Sinclair, of Geelong, assisted by the Rev. W. McDonald, of Sydney, a former pastor of the church, who had come here expressly to take part in the proceedings. There was a large congregation, and the greatest interest was manifested in the proceedings. Before the commencement of the ceremony the Rev. W. McDonald went to the front door of the building and called upon anyone who objected to the life or doctrines of the Rev. J. P. Lewis to come forward, otherwise he would be ordained a minister of the church. No objection coming forward the proceedings commenced. After some devotional exercises the Rev. J. Sinclair preached an earnest sermon from the text Corinthians 4: 7, – “But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us.”

Mr: Sinclair then read a narrative of the proceedings of the church

which had led up to the appointment of Mr. Lewis. It was five and a half years since the resignation of the Rev. W. McDonald, who had occupied the pulpit for more than 25 years. In the interval services had been held here from time to time, but not regularly, owing to the want of ministers. The sacrament had been administered sometimes by ministers from other States three times a year. Hopes were entertained that a minister from the old country would be received, and again the hope of being suited otherwise, but these failed, and when hope was beginning to give way to despair, Mr. J. P. Lewis; then assistant minister in another denomination, came to supply them. They had called him to the pastorate, and he was now about to be ordained and inducted as their minister after giving them a sample of his qualifications for over half a year.

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Notice, had been given that unless objections were raised to the life and doctrines of the minister, the ordaining would be proceeded with. Their former minister had been kind enough to come over and assist in forming a provisional Presbytery. He had called at the door of the church for any objections and none were forthcoming, so nothing stood in the way of proceeding with the ordainment.

Mr. Sinclair then called upon Mr. Lewis to stand up and answer a series of questions as to his belief in the doctrines of the church. These having been satisfactorily answered, Mr. Lewis knelt at the precentor's desk, and Mr. Sinclair having left the pulpit, approached with Mr. McDonald, and laid their hands upon the candidate for the ministry, and ordained him in the usual solemn Presbyterian form.

Mr. Sinclair subsequently addressed a few words to the newly ordained minister. He congratulated him on having been admitted as a minister, which was justified by the unanimous hearty call of the congregation. It was encouraging that the invitation to do the work was given with such hearty goodwill, as he (Mr. Lewis) knew the gift of the ministry was the gift of Christ. The principal duties were seeking the salvation of sinners and the edification of those who were believers. He should be zealous, and strive to be a true, faithful pastor to the congregation. He should go before the people and not follow them, and give them their own way. Go to their homes and administer advice, counsel, sympathy, according to circumstances. There was a good Scotch proverb that a house going minister made a church going people. Proper meditation and reading should be earnestly followed. He should always preach the sermons he prepared for the people to his own heart first. He

should be prepared for discouragement; they all expected trials, and the more faithful they might be to the Lord the more burden they might have to carry, but those who suffered for conscience sake would have a reward that nothing else could bring. What a blessed thing it was for the faithful minister to think that he had been the means of bringing light into dark souls, of putting people into the way of peace and righteousness. Not the least trouble of a minister's life was the necessity for exercising discipline. He hoped that Mr. Lewis, would have a successful pastorate, and that in the day of the Lord Jesus he would be received into the joy of the Lord with the words "Well done thou good and faithful servant." He congratulated him, and wished him every blessing.

The Rev. W. McDonald then addressed the congregation from Heb. 13: 7, 8, – "Remember them who have the rule over you, who have spoken unto
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you the word of God; whose faith follow, considering the end of their conversation; Jesus Christ, the same yesterday, today, and for ever." In the course of his address he emphasised these as the great themes of a true minister's preaching; Ruin by the Fall, Redemption by the Lord Jesus Christ, and Regeneration by the Holy Spirit. He expressed his great pleasure in being present, and in taking part in the settlement of a pastor over the congregation to which he had ministered for over a quarter of a century; and hoped that the Union formed that day would be prosperous in every way. At the close of the service, which was felt to be very impressive, Mr. Lewis was accompanied to the door of the church, and received a cordial welcome from the congregation as they retired.

Presentation. – After the proceedings above narrated, the congregation assembled outside the church, and Mr. Sinclair by request and in the name of the congregation of Hamilton and Braxholme presented Mr. Lewis with a handsome buggy and pair of ponies, both as a token of their regard and their wish to facilitate his weekly journeys between these two places, and visitations in their large district.

The first communion since the induction of the Rev. J. Payn Lewis was celebrated on Sabbath, 20th October. The preparatory services, commenced on Thursday, when the Pastor preached in Hamilton from Matthew, 5-8, "Blessed are the pure in heart," etc. He preached on Friday in Braxholme from the same text, and in the evening at Hamilton from Luke 1: 46, "My soul doth magnify the Lord," etc. On Saturday the service was held in Hamilton at 2 p.m., the text being Matthew 11: 28, "Come unto

me," etc., and again in the evening from Heb. 11: 6, "without faith it is impossible to please Him," etc. The action sermon on Sabbath was from Eph. 2: 18, "For through Him we both have access," etc. The tables were fenced from Gal. 6: 7, "Be not deceived, God is not mocked," etc. The pre-communion address was based on Luke 22: 19, "This do in remembrance of Me," and the post-communion address from Luke 22: 15, "Until it be fulfilled in the Kingdom of Heaven." The closing address was from 1 Cor. 2: 32, "That we should not be condemned with the world." The evening sermon was from John 11: 25, "Jesus wept." On Monday, the thanksgiving sermon from Col. 1: 12, "Giving thanks unto the Father," etc. The services were well attended and enjoyed by the people. It is evident that Mr. Lewis is not afraid of work. May he be made "strong in the Lord and in the power of His might." The veteran elder, Mr. Coll McDonald, was not able to be present through indisposition.

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MEETING OF WELCOME.

ADDRESS BY THE NEW PASTOR.

On Thursday evening a public meeting was held in the Free Presbyterian Church, when addresses were delivered by the newly inducted pastor and the Revs. McDonald and Sinclair in connection with the celebration of the day.

The Rev. J. Payn Lewis was the chairman, and after devotional preliminaries remarked that he was in a somewhat new position as one who had recently attained to the position of chairmanship of meetings such as was there gathered, and with the chairmanship came the right to the chairman's address. They came together under, most peculiar circumstances in that they had been a pastorless people, but they had not been in the highest sense of the word a forgotten people. Although they had not had the privileges of a settled pastorate they, in common with God's people the world over, in all ages, had had the privileges of the oversight of the great Master Shepherd and the pastorate of one who was ever faithful. He ventured to say that there were few congregations in any denomination in the land which would have stood so long a vacancy under such outwardly adverse conditions as the Free Presbyterian Church people of this town and district had stood the condition as prevailing with them. And if they stood in a peculiar position, as their settled pastor from that time forth that position with its peculiarities, privileges, and responsibilities, would be shared by himself. In some quarters, when their denomination was

criticised, thoughts were expressed in regard to their position, which to put it briefly assumed it to be an impossible one, and the work which they took up under such circumstances a work which courted absolute failure. They did not resent in any way outside criticism. He believed that had the Church as a whole been more subjected to true criticism as to her method and the nature of her progress, she would not be where she was today. Criticism of a legitimate nature must ever give to the Christian Church a better standing amongst the people than it would have had. He, and he believed they, recognised all this – their Bible and the Church built upon it would stand criticism of this nature. To press it more nearly home they were confident that the Free Presbyterian Church of Victoria, in its basis, its constitution, and its practices, would stand the fullest criticism of the most masterly intellect that the twentieth century has produced. Would they had more of it, and would that their people were more often subjected than they were to interrogation upon the principles for which they stood. The position then, as he had said, with its privileges and its

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responsibilities, in which they stood, was from that time shared in by himself. In a measure they were bound to consider the past, and a consideration of the past brought the knowledge that, in outward things they need not hope that their Church should be popular. It had never been since the disruption of the Church brought about by the union of a section of the Free with other denominations in the Commonwealth. The Free section remaining had never been outwardly popular. They never need from the experiences of the past expect to be as denominations go, carried, as it were, shoulder high in front of the multitude, but if that was brought to them by the experience of the past, there was another feature also brought with it, and that was that where success of the highest was looked for, and where a right estimate of the true aims and accomplishments of churchmanship was concerned the Free Church would succeed. They would be convinced that a Church which aimed at giving to its individual membership a thorough grounding in Scriptural truth, and in the principles of itself as a Church, must be a Church amongst Churches which would succeed in the highest sense of the word. There had always been seasons when their people, properly speaking, had been marked for loyalty, not to denominationalism altogether, but more deeply and for a more far reaching loyalty than that – a loyalty to the true principles of Christianity. They then profited to that extent from the past, but a Church could not live on the past. And though the accomplishments

of the past and success of the highest nature had been ever so great they were never warranted in living upon those accomplishments, or counting them sufficient to their present need. They had to face the present. They lived in the present, and each day brought with it its responsibilities, and the circling wheel of time brought with it new conditions and prevailing needs. The question then came before them – Could they hope from that time forth that they would receive that measure of support and that strength of organised Church life which would make their possibility of success a security? Facts had to be faced in the present era, and the fact which had faced the Church with more or less degree of power in all its stages was that the world did not want the Church. They might go further, and say that the Church did not want itself. That was to say that the Church, in the sense in which the term was generally used, did not want in too many instances the true principle of churchmanship. In simpler language, the Church which aimed to be in its standards, its practices, and its ideals, thoroughly along the lines of Scripture, was not wanted with the people of our time. And the question was whether

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a Church so doing could hope for that measure of success in the immediate present which would grant to her the possibility of a continued life. He contended, and believed, they were with him that it was a possibility. The testimony of denominations of today was that the Church of simple Gospel worship, and the so called rigid standards which the Free Church obeyed, could not prosper. On every hand was heard the statement that the Free Church must die because it only depended upon a few old Highlanders, and when a few of the old stock were gone the Church must go, because it was a Church for old people. This was the testimony of denominations, who so willingly told on every occasion presenting itself that it was not the principles of Christianity which made a successful Church, but those things which were being added to Christianity in the latter half of the nineteenth century. In other words, they would say that the Church which prospered on Scriptural methods from the Reformation until well-nigh through the nineteenth century would not prosper in our day. What was that, then, more than a statement that the Church did not prosper on Scripture, but on the innovations which present day life had added to its organised effort. He would tell them cordially that if he were convinced of that he would not have stood before them that day, and in his past experience, instead of seeking what

was to him a purer Church, he would have sought release from any connection with the Church. If he could be convinced today that the Church, as a Church, by adherence to the principles for which she stood, could not succeed, then he would have nothing less than the past, and would not add one jot or one tittle of entertainment to make the Church succeed. Yet the denominations would tell them that because they sang Psalms and because they stood for the inerrancy of God's truth and membership true to Scriptural discipline, they could not succeed. They answered they could and would, because God was with them. He would emphasize again that in the future their condition, their circumstances, their privileges, and their responsibilities were shared by him, both in the congregational life and in the life which touched their homes, their business, and their social well-being. There, he was with them, and with what humble gifts, strength of physical and mental endowments he possessed he offered himself to them; and hoped that the principles for which they stood, and the undertakings, and success of the past, would buoy them on in the cause of the Lord Jesus Christ, and that He Who had been with them in the past would be with them still.

The Rev. W. McDonald and the Rev. John Sinclair also addressed the

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meeting, and each dwelt specially on the particular claims of the Church, commended the congregation for their adherence, and congratulated them on the acquisition of a leader of the character of their new pastor.

The chairman expressed the pleasure felt at the presence of the two last named gentlemen, and again exhorted those under his charge to a loyal adherence to the faith.

THE OLD THEOLOGY RE-AFFIRMED:

Some weeks ago a number of representative Melbourne laymen met together, and decided that in view of the increasing attention being drawn to what is known as the New Theology, it was fitting that a great public demonstration should be held to re-affirm the principles of the Old Theology. As a result, a meeting was called for the night of Tuesday, July 30; and by half-past seven the Melbourne Town Hall was packed to its

utmost limits, whilst scores of late arrivals clamoured in vain for admittance.

The Rev. Dr. Pain, Bishop of Gippsland, took the chair, and on the platform behind him was a fine array of ministers, representing practically all denominations. The speeches, of which we give a verbatim report, were of a very high order, but what was particularly striking was the intense enthusiasm of the audience. Every speaker was listened to with the keenest attention and appreciation; and, although the Rev. Mr. Urquhart did not begin his address till half-past nine, scarcely a soul left the building until the benediction had been pronounced.

The following address on "The Call of the Hour" was given by the Rev. John Urquhart.

Mr. Urquhart said that it was his duty to try and bring the matter to some sort of practical conclusion. "My subject," he said, "is The Call of the Hour," and some friends would make short work of the interpretation I ought to put on those words. The Call of the Hour? What can it be but to stop this agitation – to cease troubling Israel? In other words, to let sleeping dogs lie. There is no such trouble, they say, as we people, so easily excited, imagine. We may lose the infallible Bible, they tell us, but we have got the infallible Christ. I should be glad to think so. If we have the infallible Christ we shall soon get back the infallible Bible. Christ justified all the Book, and

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testified to its full inspiration as the apostles had handed it on – a sacred heritage and deposit. But Christ, they tell us, looked at the matter in the old way. Our Lord was a man of His time. He was human, and had the notions that were current in His age, and spoke of the Scriptures just as the Rabbis spoke of them. And the Apostle Paul, they say, was only a man of his time, lagging behind the thought of even the first century.

"I was talking to one of these young ministers, who know so much more than their elders, and his doctrine was that we are all children of God, and that conversion is not a necessity; it is rather an impertinence to talk of it. And I said to him, If we are all children of God, where does the doctrine of adoption come in? A man does not adopt his own child.' He replied that this was Pauline – and that was enough for him.

IF THE DISCIPLES HAD BEEN HIGHER CRITICS!

Now, if Philip, when he went and joined the eunuch going down into the desert, and was asked his opinion about those words of Isaiah, had

begun to preach unto him the second Isaiah, and had given him the ideas now popular about prophecy, that baptism would never have taken place. If the evangelists, who went everywhere preaching the Word, after the baptism of Pentecost, had spoken of the Bible as a thing of shreds and patches – a collection of forgeries – and had given the ordinary views of today about Christ being a man of His time, and so on, would the Christian Church have been founded? Never! Men would never have been converted by such preaching, and they never will today.

But again we are told: 'You talk too fast. This is only a passing phase. It will soon be numbered with the things of the past. Leave it alone. It will soon perish under its own weight. It has got the seeds of death in it, and they are already being felt. The thing will soon go down.'

THE PERIL OF THE SABBATH SCHOOLS.

My friends, believe not a word of such misrepresentations. They are utterly false, and full of snares to the Church. These things are coming on, step by step, desolating everything in their pathway. They have got into the Sabbath schools. Dr. Gregory recently sent me a copy of his paper containing a letter from a young lady who was seeking for light. It ran as follows: –

"I am a high-school girl of seventeen, and I want your opinion on a subject which we have discussed in our Sabbath school class for the last few weeks. Are the stories of the Old Testament true? I have always been taught

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at home that the Bible was true from beginning to end; but my Sabbath school teacher says that the stories are myths, and that there were no such persons as Adam and Eve; that the story of Jacob and Esau was simply told to teach a lesson. When I said that I had always been taught in Sabbath school that these things were true, my teacher said that those who taught me so were not educated

I need not read you more; but that letter shows what is being taught in the Sabbath schools of England. And, dear friends, that is also being taught in Sydney, and in the Sabbath schools of this State. And, apparently, nothing is being done to stop it. I perceived this ten years ago, and raised my voice in warning, but I was laughed at.

What is to be the end of it? I ask what has been the end of it in the land from which it came, and in which it has had free course? What has been the case with Germany? We are told that we shall have a pure

Christianity. Germany has got a shelved Christianity. (Applause.) Mr. Percy Bunting, one of the English editors who has recently been across to Germany, reports that Germany will have nothing now of avowed Christianity; there is no grace said at public dinners, and no Christian representatives are invited; Christianity is ignored by the literary men of Germany, as well as by those of high society.

What is the call that comes to us? Perhaps someone thinks we ought to arouse the ministers; but I would say, Do not look to the clergy. I know some of them will do their duty, but it is the duty of every one of us to oppose this thing individually. What does the Word of God say? If you will look up the Book of Jude you will find that there was a great struggle going on in the Christian Church against the inroad of the Gnostic heresy that was bearing down upon it; and Jude implores his people to 'Contend earnestly for the faith once delivered to the saints.' Remember, they were to contend against it, although its arrival had been prophesied. I find some people say, 'It is no use trying to sweep back this inundation that has set in; it was prophesied; it was bound to come.'

But that Gnostic heresy referred to in Jude was prophesied. Its advent was foretold; and it was because of that that they were to strive. And so, today, we must each one do our duty. Men and women who call themselves Christians, and who sit Sabbath after Sabbath under teaching that is undermining the faith of those who believe, and making it impossible for those who do not believe to believe at all, are traitors to their Lord and Saviour. I

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cannot tell you all how to proceed. But let each one of us be earnest – let us agonise, and God shall show us how to make our efforts tell. I know it is not easy. I know the effort to stem this tide killed my friend, Charles Haddon Spurgeon. But let us not fear. The Lord calls for stalwart men, for brave women, whose testimony will not be silenced, who will say the thing is wrong that is shown to be wrong, and right that is shown to be right. God help us to take our place in that great army of which Canon Nash spoke; to do our duty. And our reward shall not be here; it shall be up yonder – a reward for eternity.”

The expenses of the meeting were about £50; but the contributions to the collection plate totalled over £40. – “Southern Cross.”

“MUCKLE KATE.”

A TRADITION OF LOCHARRON.

By the Rev. T. M. FRASER, Yester.

(From the “Christian Treasury.”)

The name of Mr. Lachlan McKenzie, the eminent minister of Locharron, though little known in the south, is pregnant with spiritual interest among the Highlanders of Ross. Throughout the four northern counties, indeed, there are very few of the Gaelic speaking population to whom the “great Mr. Lachlan” is not more or less known as a godly though eccentric divine; but it is within the district of Western Ross among the hills where he was born and lived and laboured and died – that the savour of his name is sweetest, and that the recollection of his weighty words and deeds is most vividly preserved. I have no doubt that were a properly qualified person to devote himself for a few weeks to the task, during a personal residence in Ross-Shire, he might easily episcate from the Gaelic people anecdotes sufficient for the compilation of a most interesting volume. From numerous traditions which I have heard respecting “Mr Lachlan,” I give the following, on the authority of a late eminent godly minister in Ross, who was an eye witness of the principal scenes, but has since been taken to join his brother, to rejoice in his glory, and to share his reward.

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Not far from the Manse of Locharron, there lived a wicked old sinner, who was supposed to have been guilty of every crime forbidden in the decalogue, except murder. Owing to her masculine dimensions this woman was commonly known by the name of “Muckle Kate.” “She was an ill-looking woman,” Mr. Lachlan used to say, “without any beauty in the sight of God or man.” It is not surprising to hear that such a character never entered a church, and that every effort on the part of the minister failed in inducing her to give even an occasional attendance to the House of God. Plan after plan was tried, but in vain; entreaties, tears, innumerable visits, and appeals to her conscience almost without end, all failed to move the heart of one who seemed to have reached that fearful point spoken of by the Apostle, when he declares respecting those who have been wholly given over by the Spirit, that they “cannot cease from sin.” At length “Mr.

Lachlan” adopted a plan which could have occurred only to an original and eccentric mind, but which sets before us in the strongest light the intense desire of the devoted minister to save an immortal soul.

It was customary among the Highlanders, during the last century, to assemble at nightfall in each other's houses, and spend the long winter evenings in singing the old, the wild old Gaelic melodies, and relating to each other the legendary stories of the district. This practice is not yet extinct in some parts of the country, though, like most of the other old Highland customs, it is gradually wearing away. The women brought along with them each her distaff and spindle, while the men were sometimes employed in mending their brogues, or weaving baskets and creels. This is called “going on kailie,” and Kate used to devote herself to the practice with all the eagerness of an old gossip.

Well acquainted with Kate's evening habits, “Mr. Lachlan,” who had a great turn for poetry (or rather, rhyming), composed a Gaelic song, in which all Kate's known sins were enumerated and lashed with all the severity of which the composer was capable. This song “Mr. Lachlan” set to music, and privately sending for some of the young persons who were known to “go on kailie” with Kate, he took great pains to teach them the song, instructing, them to sing it in her hearing on the first opportunity. It was a strange and, as some may perhaps think, an unwarrantable way of attempting to win a soul; nevertheless, it was successful. The appeal went home to the old woman's conscience, backed with all the force of astonishment; the suddenness of the stroke, coming as it did from so perfectly unexpected a quarter, gave both point and poignancy to the blow; the shafts had found the

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points of the harness, and driven hard home by the Spirit's own hand, it sank deep, deep down that old and withered soul which had hitherto resisted every impression.

Kate's conviction was now as extreme as her careless hardihood had once been. Her agony of mind was perfectly fearful. The bleak scenery of Locharron was in strange unison with her feelings. Among the dreary mountains of that lonesome western wilderness runs up the small estuary from which the parish derives its name; and as the long Atlantic billows, break upon its shores, and the brown hills stretch on behind in one interminable sea of heath, the traveller scarce knows whether to turn that he may relieve his painful sense of solitude – to the waste of waters that stretch before him till shut in by the frowning heights of Skye, or to the lonely

moors that undulate behind him, dark, and desolate, and bare. It was amid these dreary wilds that Kate had the greater portion of her time. And why did she seek these wilderness retreats? “She sought,” like Joseph, “where to weep.” The solitudes of Locharron were heard to resound for hours together with the voice of wailing, and well did the inmates of the live bothies amid the hills know from whose lips those cries of agony were wrung. They were uttered by the solitary woman of the moors – the once hardened “Muckle Kate.” She had looked on Him whom she had pierced, and she had “mourned for Him as one mourneth for his only son, and was in bitterness for Him as one that is in bitterness for his first born.” A long and fiery ordeal was appointed to the reclaimed profligate. Deep as her conviction was, it never seemed to subside; weeks, months, and even years have passed away, and still the distress of the convicted sinner was as poignant and fresh as ever. “Never breathed a wretch like her; there might be hope for others, but, O, there was no hope for 'Muckle Kate!’” This was wonderful, indeed, in one whose age was between eighty and ninety at the time of her conviction; for those who know anything of human nature are aware, that of all spiritual cases, the most utterly hopeless is that of one who has grown old in sin, whose conscience has become impervious to the truth, and whose soul is unimpressible by either the Gospel or the Law. To awaken feelings that have been dried up by age and sin requires a miracle in the world of grace. Kate's was, indeed, a special case; she was “a wonder to many” – a wonder to her neighbours, a wonder to unbelievers, a wonder to the Church, a wonder to her astonished minister, and, most of all, a wonder to herself. But all has not yet been told. Are my readers prepared to hear that she wept herself stone blind? Yet this was actually the case, without exagger-

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ating a hair's breadth – she wept away her eyesight! Poor Kate! Those sightless eyeballs weep no more; the wail of thine agony no longer rings among the solitudes of thy native hills; for God Himself hath wiped away all tears from thine eyes; and when the graves of Locharron shall have disgorged thy blessed dust, thou shalt tune with ecstasy thy voice to the warp of God, as thou standest in that crystal sea in the place where there shall be no more pain, neither sorrow of crying, for the former things shall have passed away.

The excellent minister on whose authority I relate this story, stated that he was called on to assist in dispensing the Lord's Supper at Locharron on one occasion during Kate's long period of darkness. While walking with

Mr. Lachlan among the moors, he heard at a distance the moanings of a fem-ale in great distress. "Hush!" said the stranger minister, "do you hear that cry? What is it?" Mr. Lachlan knew it well. "Never mind," replied he, "that woman has cost me many a tear; let her weep herself now." He kept his eye on her for ever afterwards, however, and was exceedingly kind to her, watching like a father over every interest of the old woman, for time as well as for eternity. During one of her visits to the manse kitchen, while waiting to converse with the minister, it is said that her attention was attracted by the noise of a flock of ducklings which drew near the place where she sat. Not aware of the presence of any other person, the poor blind woman was heard to exclaim, "O my poor things, ye're happy, happy creatures – ye have na crucified a Saviour like me; it would be well for Muckle Kate to be a duck like you; for O, then she would have no sin to answer for – no sin, no sin!" The anecdote may appear frivolous, if not ridiculous; not so the feeling which it expresses; for many is the awakened sinner that has shared in blind Kate's desire, and would gladly have exchanged being with a dog or a stone, for then he would have had "No sin to answer for – no sin, no sin!" In the third year of her anguish, Mr. Lachlan was exceedingly anxious that she should sit down at the Lord's table, and accordingly urged every argument to induce her to commemorate the dying love of Christ. But nothing could prevail upon her to comply. "She go forward to that holy table! She, who had her arms up to the shoulders in a Saviour's blood! Her presence would profane the blessed ordinance, and would be enough to pollute the whole congregation! Never, never would she sit down at the table; the Communion was not for her!" The minister's hopes, however, were to be realised in a way that he never anticipated. The Sabbath had arrived, the hour of meeting drew nigh, but Kate's determination still remained unchanged. I am not acqu-

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quainted with the exact spot where the Gaelic congregation assembled on that Communion Sabbath; the tables were, however, spread, as is usual on such occasions; in the open air amid the wild hills of Locharron. Did any of my readers ever witness the serving of a Sacramental table at which sat one solitary communicant? Yet such a sight was witnessed on that long remembered day, and poor Kate and Mr. Lachlan were the only actors in the scene.

The tables had all been served, the elements had been removed, the minister had returned to "the tent," and was about to begin the concluding address, and all were listening for the first words of the speaker, when

suddenly a cry of despair was heard in a distant part of the congregation – a shriek of female agony that rose loud and clear amid the multitude, and was returned, as if in sympathy, by the echoes of the hills. It was the voice of "Muckle Kate," who now thought that all was over – that the opportunity was lost, and would never more return! The congregation was amazed; hundreds started to their feet, and looked anxiously towards the spot whence the scream had proceeded. Not so the minister: Mr. Lachlan knew that voice, and well did he understand the cause of the sufferer's distress. Without a word of inquiry he came down from the tent, stepped over among the people till he had reached the spot, and, taking Kate kindly by the hand, led her through the astonished crowd to the Communion table, and seated her alone at its head. He next ordered the elements to be brought forward, and replaced upon the table; and there sat that one solitary blind being, alone in the midst of thousands – every eye of the vast multitude turned in wonder upon the lonely communicant she herself all unconscious of their gaze. O, for the pen of Bunyan, or of Boston, to trace the tumult of feelings that chased each other through that swelling, bursting breast! The secrets of that heart have never been revealed: but right confident am I, that if there be one text in Scripture which more than any other embodies the uttermost emotion in her mind during that hour of intense and thrilling spiritual excitement, it must have been the sentiment of one who knew well what it was to have been humbled in the dust like Kate: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief."

The words which Mr. Lachlan chose as the text of his address were well nigh as extraordinary as any part of the occurrence: they were the words of Moses to Pharaoh (Exod. 10: 26): "There shall not an hoof be left behind" – a manifest accommodation of the sentiment, "Those that thou gavest

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me I have kept, and none of them is lost." I regret that I cannot furnish the reader with any notes of that wonderful address, in which, however, the speaker obtained most singular liberty. But the leading idea was, that all who had been given in covenant by the Eternal Father to the Son, were as safe as if they were already in Heaven, and that not one soul should be forsaken or left to perish – "No, not so much as Muckle Kate!" This extraordinary service was ever afterwards known as "Muckle Kate's table," and it is said, that by that single address no fewer than two hundred souls were awakened to spiritual concern, which ripened in many instances into deep and genuine

piety. The minister to whom allusion has been made was himself acquainted with nine of the inquirers, who traced their earliest impressions to that table service, and all of whom were, at the time of his acquaintance with them, eminently godly characters. "Muckle Kate" herself lived about three years after her first Communion, possessed of that "peace which passeth all understanding," and manifesting all the marks of a close and humble walk with God.

THE LORD'S DAY.

WHICH DAY IS SABBATH?

(To the Editor.)

Sir, – As I only want the truth, and nothing but the truth, I desire to thank Mr. Brittain for correcting a little error I fell into, in a letter hastily written while on a journey. This merely draws attention to a fact which I never wished to deny, namely, that Paul in connection with his mission to the Jews, gladly seized any opportunity that arose to deliver his message to the gentiles also. It was after this that He said to the Jews that rejected his message, "We turn to the gentiles." So my statement was substantially correct. My position remains unshaken, viz., that the first day was the Christian Sabbath on which the disciples did four things. 1. They assembled. 2. They had a sermon. 3. They observed the Lord's Supper. 4. They took up a collection for the poor. The S.D.A. cannot find any mention, after the resurrection, of a gathering of Christians only for worship on the seventh day. It is well known that some Jewish converts kept the seventh as well as the first day, and observed the passover and circumcision. That the Jewish converts kept

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both days amounts to absolute proof that the observance of the first day was universal among Christians. Dr. Schaff, than whom there is no higher living authority, says: "The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in Apostolic practice." Many of the early Christians would have laid down their lives for seventh day observance, if the keeping of the first day had been an innovation, or as the S.D.A. say, "the worst of all

sins." The S.D.A., notwithstanding the evidence to the contrary, say the Sabbath was changed by the papacy at the council of Laodicea. This council was only a local affair, and neither the R.C. Church nor the Pope, had anything to do with this council in any way, shape or manner. Elder Waggoner, a S.D.A. champion, says: "Constantine did nothing to change the Sabbath, but he laid the foundation of papacy." Mr. Brittain wants us to believe the Papacy existed before its foundation was laid. Constantine's faulty Sunday law was made when Paganism was falling and was as good as one could expect to obtain from a friendly pagan ruler. Instead of charging me with hatred, Mr. Brittain should thank me for affording him the opportunity of proving that the Pope changed the Sabbath. Mrs. White, the great prophetess of the S.D.A., claims to be divinely inspired. She may yet have a revelation naming the Pope that made the change. This is the one ray of hope for the S.D.A. Mr. Brittain, dealing with Acts 20: 7, wants us to believe that the morrow of Sunday is Sunday morning, which is absurd. Here is what Prof. Hackett says: "As Luke was writing for Gentile readers he would be very apt to designate the time in accordance with their practice; so that his evening would be the end of the Christian Sabbath, and the morning of his departure that of Monday." This is common sense, and agrees with John 20: 19. Notice S.D.A. extravagant and wicked views on the Sabbath question. They say: "Those who worship the beast and his image by observing the first day are certainly idolaters." Advent Review, Extra, Aug. 1850. Their elder Smith said, "Sunday keeping must be the mark of the beast. The reception and his mark must involve the greatest offence that can be committed against God." So keeping Sunday to keep in mind the great truth of the resurrection is more wicked than lying, stealing, or even murder or idolatry. Mrs. White speaks of Sunday keeping as "a terrible sin which calls down the wrath of God unmingled with mercy." Yet this is just what Christians have done for ages, and have had in connection therewith every token of Divine favour. The S.D.A. say a national Sunday law is an image to the papacy, but a R.C. Sunday has always been a holiday with sports, etc. after a service and mass in

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the morning. A strict Sunday originated with the Presbyterians and Puritans, so a national Sunday law would be an image, if one at all, to the Presbyterian and Puritan Reformers. A striking fact is that while there is no command in the N.T. to keep the seventh day, the other nine commandments are plainly enjoined. Paul in his 14 epistles, only mentions the Sabbath once, and then only to show its abolition, Col. 2: 16. If Paul

had been a S.D.A. he would have urged the Gentiles to keep the seventh day, in view of the fact that the S.D.A. say, to neglect to do so is the greatest of all sins. The S.D.A. say, seventh day keeping is the seal of God's favour, but the N.T. says in a number of places the Holy Spirit is the seal of God's favour. Much of S.D.A. teaching rests upon Mrs. White's claim to be divinely inspired. Of her own words she says: "It is God and not an erring mortal that has spoken." Testimonies, Vol. 3, page 257. She says: "Those that doubt and oppose her are fighting against God and opposing the Holy Spirit." Page 260. She also claims to have been taken to heaven and shown all about it. Early Writings, pages 114, 115. Among her revelations was one which said the women were required to wear a short dress with pants, Testimonies, vol. 1, page 525. A number, including Mrs. White, adopted this costume, but became such a laughing stock that they abandoned it. Mrs. White admits that Luther, Baxter, and Bunyan were divinely guided, but these reformers were guilty of the fearful sin of opposing the seventh day, and said that the seventh day had gone to its grave with the signs and shadows of the O.T. All the early S.D.A. were Millerites, and they speak of him as the greatest. modern reformer. The Millerites believed that Christ would come to the world in 1844, and said, "This is God's truth, there is no possibility of a mistake this time. Those who reject this light will be lost." This man who consigned all to perdition that refused to believe a lie, is mentioned in S.D.A. books as the greatest reformer. After this blunder his followers adopted new views regarding the sanctuary, the Sabbath, and the third angel's message. Miller "opposed these views, and so their favourite reformer, and we may also say their founder, had what they call "the mark of the beast," and became an apostate. They brand all who leave and oppose them as apostates, and seem as bitterly opposed to Christians, who reject their wild theories, as they are to infidels, who neither fear God nor regard man. Thanking you for the space you have already given me, Yours, etc.

W. N. WILSON.

"Gloucester Examiner."

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ADDRESS TO DIVINITY STUDENTS.

The Rev. John Sinclair of Geelong, who was assisting the Rev. Duncan McInnes at communion services at Maclean, on Sabbath, 13th October, was expected to give an address to divinity students, in the Session

House of St. George's Church, Castlereagh St. Sydney, on Thursday evening, 17th Oct. Owing to the late arrival of the steamer, Mr. Sinclair was unable to keep this appointment. The Rev. W. McDonald in his absence gave an address, which was taken down in shorthand by a hearer; and of which the following is the substance: –

I will mention a few of the qualifications requisite for ministers of the Gospel. They are (1) Conversion from sin to God, and conversion includes regeneration, justification, and adoption into God's family, and all the blessings which flow from faith in Christ and union with Him. They are a new creation in Christ Jesus. Those whom Christ sends to preach the Gospel, will possess this absolutely necessary qualification. There are a number of men in the different sections of the church, who lack this essential, but such men, let me say, with all deference, have not been sent out by the Master to preach the Gospel. At the present moment, I remember one of whose work I was an observer, who said in the pulpit, "I do not know anything of conversion – in fact there is no such thing." That man devoted a considerable part of his time to the entertainment of the people, and his scholarship to making attacks upon the Bible. Now we may ransack the whole of history, and I am sure we will not find one servant of God who did not possess the qualifications of being a vital Christian by faith in Christ.

(2). All Gospel ministers receive an inward call to the work of the ministry. He has a yearning for the salvation of Souls, and a burning desire to promote the glory of God. This is necessary. The Free Church recognizing that all its ministers should be true servants of God, puts the following question to probationers, when licensed, and to ministers, when ordained or inducted. "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 the function of the holy ministry, and not worldly designs and interests?" Holy compunction for the salvation of Souls is a necessary qualification. Where this exists all other requirements will follow, such as aptitude to teach, and all gifts and graces necessary for the work of the ministry. In the exercise of these endowments the minister of Christ is able to instruct others in the knowledge of God's Word, and edify and comfort God's people. Now a man may live a holy life, be

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most exemplary, and useful in the church, but if he lacks these gifts and graces, then he may conclude that he is not called to the work of the ministry. Then there is (3) the outward call. That is, in other words, a man thus divinely qualified, will receive a call from God's people. But,

supposing a man has gone through his University and theological courses, but lacks these essential qualifications, and preaches to christian congregations who have spiritual discernment, and receives no call; is not this an outward evidence that such is not commissioned by the Master to preach the Gospel of reconciliation? It is quite clear to mind that those commissioned by the Church's Glorious Head to preach the everlasting Gospel will also receive a congregation. In one sense the whole world is their field. "Go ye into all the world," etc. The next essential is (4), loyalty to the truth of God's Word. This has been the position of the Church of Christ in all the ages, namely, belief in the inspiration and inerrancy of the Bible – that the Bible is a revelation from God, verbally inspired, which secures infallibility. In reading the Bible, we sometimes meet statements, which we do not understand, and appear contradictory. What is our duty in regard to these? It is to invoke divine guidance to enable us to understand the deep things of God, and thus accepting the teaching of the spirit we will see that there is the most perfect harmony between every part of the inspired volume, and what appears to be contradictory, will be seen to be really unmistakable proofs of the inspiration and inerrancy of the whole Bible. This has been for centuries the position of the historic Church of Scotland. The Presbyterian Church of Eastern Australia (Free Church) has this great truth fixed to the mast.

"That the scriptures of the Old and New Testament are the Word of God and the only rule of faith and practice." The Presbyterian Church of Australia, by adopting a new Constitution in 1900, has receded from this time honoured and invulnerable position. It does not contend for the verbal inspiration and inerrancy of the Bible. Its Constitution admits men holding rationalistic views, and I am very much afraid that rationalism is dominant in some of their theological seminaries. The Rev. Dr. Dill Macky said, when forced to resign his position as lecturer in St. Andrew's College: – "That there was no one to stand between the students and the flood of rationalism that was coming over the Church." How sad when men put their own reason above God's written word, and boldly assert that there are mistakes in the inspired Volume, upon which the Son of God put His imprimatur.

This, then, being the position of our Church, I would advise any young
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man looking forward to the ministry and holding rationalistic views, to give up all idea of entering into this holy office, whilst holding views dishonouring to Christ, grievous to the spirit, and injurious to souls. God's

people, whatever section of the Church they belong to, are all agreed upon this essential article of the Christian faith. .

(5). Another requisite on the part of ministers and candidates for the ministry is a consistent Christian life. It is said of some ministers that when they are in the pulpit they should never leave it, and when out of it they should never enter it, meaning that when in the pulpit they are becoming in their behaviour, and when out of it they assume another character. Now a Gospel minister is first of all a Christian, and he maintains this lofty character in every place, and on every occasion. Christ says to His people, "ye are my witnesses." Ministers are His public witnesses, and therefore they bear witness on the side of their Master by their holy life and conversation.

(6). The next qualification is activity in service for Christ. This applies to all Christians, for all God's people are Christian endeavourers, but ministers are in a very special sense to devote their whole time to the work to which they have been solemnly set apart. Their labours are not, therefore, confined to the pulpit. They must spend a large part of their time in the study. They are under a peculiar obligation to instruct the young of their flock in Bible classes, and visit the people from house to house. Being thus steadfast, immovable, and always abounding in the work of the Lord, he can look forward like the great Apostle to receiving, when his work is done, "a crown of righteousness."

(7). Another qualification is fidelity to the Church. Every Church has a constitution, or, rather, should have. The Church is not a voluntary society. It is a Divine Institution, established by the Lord Jesus Christ. The Constitution of the Church is the Word of God the Scriptures of the Old and New Testament. There is a society, claiming to be the Church of God, which also claims infallibility, but this is the anti-Christ spoken of in Scripture, which is really an apostate Church. But we believe in an infallible Bible, and infallible Saviour. The Presbyterian Church for the last 300 years has had also a subordinate standard – the Westminster confession of faith, the larger and shorter Catechisms, in which all the doctrines of grace are formulated. The Bible and these venerable documents were acknowledged as the national faith of England, Scotland, and Ireland for a while. They were also acknowledged by the Church of Scotland, and indeed by the Presbyterian Church throughout the world. The U.F. Church of Scotland and the Presbyterian Church of Aust-

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ralia have of late years repudiated these Scripture doctrines, which formed the

bulwark of the Presbyterian Church for centuries, by passing a Declaratory Act which practically denies man's total depravity and the need of regeneration. For this renovation of nature, I am afraid, morality is substituted, which does not qualify for admission into heaven. The Christian's morality, on, the other hand, is one of the fruits of faith in Christ. As the Christian poet says: –

“Oh, bleeding Lamb! True morality is love of Thee.” Belief in the Westminster standards is imposed on Free Church ministers by solemn subscription in the following terms: – “Do you sincerely vow and declare the Confession of Faith, approved of by the 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?” Thus we have a distinct line of demarcation drawn between the ecclesiastical position of the Free Church and all other denominations having a rationalistic tendency.

(8) The next requisite I would like to emphasize is loyalty to the Lord Jesus Christ as Prophet, Priest, and King. The visible Church may change – it has changed. But I am happy to say that we belong to a Church that has not changed its Constitution for centuries. This is a matter for which we should be thankful. The Divine Word says: “Meddle not with those who are given to change.” When the Church progresses and goes with the times, we should remain faithful to the Church's glorious Head, and follow others just in so far as they follow Him. This is one of the characteristics of true Believers they are called, chosen and faithful, and follow the Lamb whithersoever He goeth. Rationalism, the greatest apostasy of the age, is now finding its way into many Churches. It behoves, then, the watchmen on Zion's wall to give no uncertain sound regarding the supreme Deity of the Master whom they serve. The Father proclaimed his Godhead, as we read in Heb. 1: 6 and 8, “When He bringeth His first begotten into the world, He saith, and let all the angels of God worship Him.” “But unto the Son He saith, Thy throne, O God, is for ever and ever.” Then all His servants can say: “Thus saith the Lord.”

(9). The last essential that I shall mention is faithfulness to souls – a constant endeavour to be soul winners in the pulpit, Bible class, and pastoral visitations, and personal solicitation. We have the highest example of this, as in all other matters, in the Lord Jesus Christ. He preached to thousands, but when He came to Jacob's well, He was as much consumed with zeal for the salvation of the poor solitary sinner who came to draw water as He was when He addressed the multitude. There are a number of

instances on record

of ministers pleading with one solitary individual to accept the great salvation, with the result that, by Divine grace, that sinner has been plucked as a brand out of the burning. It is better far for a man to earn his living in any honest calling than to enter the office of the ministry for a “piece of bread.” All candidates for this holy office should then, first of all give themselves to the Lord, and then to the Church by the will of God, saying, “Here am I send me.” Such will experience in all circumstances that the joy of the Lord is their strength, and when their work is done will receive the greeting: “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

“THE CHURCH AND THE WORLD.”

(Rev. 2 and 3.)

The Church and the World walked far apart,
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
“Come, give me your hand,” cried the merry World,
“And walk with me this way;”
But the good Church hid her snowy hand,
And solemnly answered, “Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way of endless death;
Your words are all untrue.

“Nay, walk with me but a little space,”
Said the World with a kindly air;
“The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and gems,
And yours with tears and pain.
The sky above me is always blue;
No want, no toll I know;
The sky above you seems cold and dark;
Your lot is a lot of woe.

My path, you see, is a broad, fair path,
My gate is high and wide, –
There is room enough for you and me
To travel side by side.”

Half-shyly the Church approached the World,
And gave him her hand of snow;
The great World grasped it and walked along,
Saying, in accents low:
“Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair.”
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
“I will change my dress for a costlier one,”
Said the Church, with a smiling face;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Crisped in a thousand curls.

“Your house is too plain,” said the proud, gay World,
“I’ll build you one like mine:
Carpets of Brussels, and curtains of lace,
And furniture ever so fine.”
So he built her a costly and beautiful house –
Oh! splendid it was to behold;
Her sons and daughters loitered there,
Gleaming in purple and gold;
And fairs and shows in the hall were held,
And the World and his children were there;
And laughter and music and songs were heard,
Instead of calm praise and prayer.
She had cushioned pews for the rich and the great
To sit in their pomp and pride.
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the Church,

And whispered, “I know thy sin;”

The Church looked back with a sigh, and longed
To gather her children in.
But some were off to the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.
The sly World gallantly said to her,
“Your children mean no harm –
Merely indulging in innocent sports;
So she leaned on his proffered arm,
And smiled and chatted, and gathered flowers.
As she walked along with the World;
While millions and millions of deathless souls
To the horrible pit were hurled.

“Your preachers are all too old and plain,”
Said the crafty World with a sneer;
“They frighten my children with dreadful tales.
Which I like not for them to hear;
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and clever and fast,
Who will tell them to just believe what they list,
And go to heaven at last.
The Father is merciful, great, and good.

Tender and true and kind;
Do you think He would take one child to heaven
And leave the rest behind?”
So he filled her house with young divines,
Critical, new, and learned;
And the faithful men that preached the Cross
Were out of her pulpit turned.

And the poor were turned from her door in scorn,
And she heard not the orphans' cry;
And she drew her World given robes aside,
As the widows went weeping by.
The sons of the World and the sons of the Church
Walked closely, hand and heart,
And only the Master, Who knoweth all,

Could tell the two apart.

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Then the Church sat down at her ease and said:

“I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast.”
The sly World heard her, and laughed in his sleeve,
And mockingly said aside,
“The Church is fallen – the beautiful Church –
And her shame is her boast and pride.

But a remnant bowed at the Mercy Seat
And whispered with sighs her name;
And judged, and confessed, and mourned her sins
As their own – as their common shame.
And a voice came down to the Church at large
From Him who sits on the Throne:
“I know thy works, and how thou hast said,
'I am rich' – yet hast not known,
Thou art naked, poor, and blind, and dark,
And wretched and lost and lone;
I counsel thee, then, Buy riches from Me,
And raiment without a stain,
And anoint thine eyes that thou mayest see,
For soon I am coming again.”

– Matilda C. Edwards (Adapted).

ILLNESS OF THE REV. S. P. STEWART.

We regret to have to report the illness of the Rev. S. P. Stewart, the well known minister of the Presbyterian Church of Eastern Australia, Tinonee, Manning River. Some time ago, Mr. Stewart had an attack of influenza, and before he had quite recovered overtaxed his strength, by visiting the sufferers in the district, and suffered a relapse. His second attack is a very severe one, with rheumatic complications. Owing to his illness Mr. Stewart has been compelled to cancel his church engagements at Beechwood and Rollands Plains on Sabbath the 13th inst. This will no doubt be a disappointment to the many in those districts who look forward with pleasure to a visit and a sermon from this popular preacher but, we understand, the rev. gentleman will make the visit as soon as his health permits. – “Port Macquarie News.”

We are glad to be able to state that Mr. Stewart's health has so far improved as to be able to resume his ministerial duties. Having laboured

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antly for nearly thirty years in the same charge, he is entitled to a long rest and change. This, under the divine blessing, would recuperate him after his abundant labours and toil for over a quarter. of a century. Such a rest, we are confident, would be beneficial not only to himself, but, in the future, to his congregation and the Free Church generally.

– Ed. F.P.M.

JUDICIAL OATH.

The usual mode of taking an oath in a court of justice is by kissing the Bible. This is considered insanitary and dangerous, and by some people unscriptural. Considering that an oath is an act of Divine worship, whereby there is an appeal to the Supreme Being, the mode used in Scotland is more solemn, and should be used in preference to the usual form. In Scotland the witness raises his hand and repeats the following words: – “I swear by the Almighty God, and, as I shall answer to God at the great day of judgment, that I shall tell the truth, the whole truth, and nothing but the truth in this case, so far as I know or shall be asked.”

OBITUARY.

Mr. James Syme departed this life on August 18th, at Lithgow, at the age of 72. He had been a member of St. George's Church, Sydney, for a number of years, and was regular, though in failing health, on the means of grace. He removed to Lithgow a short time before his death. He was an intelligent Christian, and bore constant witness on the side of his Saviour. A correspondent in the Hunter River District writes: – “The following adherents of the Free Church laid down life's burden recently: – Miss Janet McFadyean, of Bolwarra, at the age of 55 years. She was recovering from an illness, and was arranging to attend Divine service the following day, when suddenly she passed away. She is greatly missed by the Church and the friends she loved.

“Mr. Neil McLennan passed away, at the age of 69 years, after a long and trying illness, which he bore with Christian fortitude and resignation. On the day of Mr. McLennan's funeral, Mr. Duncan Cumming, of Daws Creek, was suddenly called away. He was an active member of the Rouchel Committee, and a collector of the Sustentation Fund for about 20 years. The same week the summons came to Mrs Donald McQueen, of Kilcoy, at the age of 74 years. In her younger days she became paralysed in all her limbs, which rendered her as helpless as a child. Through Divine grace she felt herself to be a sinner, and gave evidence that she accepted the sinner's Saviour – to all such death is gain.”

A correspondent at Maclean writes: – “Influenza has been as prevalent here as in other parts. Some staunch friends of the Presbyterian Church of Eastern Australia were removed through it – Miss M. McDonald, daughter of the late Mr. Hugh McDonald, Dunfield. She was highly esteemed for her consistent Christian life. On the Lower Clarence, Mr. Donald Frazer, who had been in impaired health for a long time, was attacked and did not rally. He enjoyed the visits of his pastor and the reading of God's Word.”

Mr. Alexander Cameron, of Codrington, Richmond River, died of heart failure after a few days' illness. He was highly respected by all who knew him for his exemplary conduct.

Mr. Donald McLean died at “Dunrobin,” Broadford, Victoria, of heart disease, on the 6th September, after five months failing health. He came from Scotland to Victoria 55 years ago. He was one of the first deacons ordained in the Branhholme Church 27 years ago, and for some time was leader of the praise there. He was always regular and conscientious in his attendance on the means of grace, and liberal towards all the funds of the Church.

Mrs. Fraser, widow of the late Mr. George Fraser, died at Macarthur, Victoria, on the 7th October, at an advanced age. In her youth she had enjoyed the ministry of Dr. Charles McIntosh, of Tain. His sermons and other means of grace were sanctified to her. Her husband, who died about 17 years ago, contributed most liberally towards the erection of the Free Church Manse at Hamilton. She was constant in her attendance at the Byaduk Church, 11 miles from her home, which involved 22 miles travelling on Sabbath afternoon, and occasionally attended the Hamilton Church, 22 miles distant, and was always in her seat a quarter of an hour

before 11 a.m. She died in a few minutes, after the singing of Ps. 121, the reading of Rev. 22, and prayer by the Rev. J. P. Lewis.

PRACTICAL GRATITUDE

Last week the Rev. J. Velvin, Church of England clergyman at Coramba, held a Thanksgiving Service at the residence of Mr. W. Seccombe, Orara River, for the recovery of that gentleman's family – all of whom had been ill. After the service, Mr. Seccombe presented the family's medical attendant, Dr. Will C. Speece, with a horse and buggy in recognition of his attention and skill during the periods of illness. Mr. Seccombe also donated a piece of land as a site for a hospital. – Port Macquarie News.

ACKNOWLEDGMENTS.

“Magazine.” – Mr. John Cameron, Codrington, Richmond River, 2/6; Mrs. Campbell, Dulwich Hill, 2/6; Mr. Angus McPhee, Coldstream, C. R., 2/6; Mr. Duncan Graham, Hastings River, 5/-; Mr. Ewen McDonald, Sydney, 2/6; Mrs. Pincott, Newtown, 2/6; Mr. Mitchell McKay, Parramatta, 5/-; Mr. George Robinson, Upper Manning, 2/6; Mr. John McPhee, Aberdeen, 5/-; Mr. John McDonald, East Maitland, 2/6; Mr. John McNaughton, Geelong, Victoria, 2/6; Mrs. McFarlane, sen., Hamilton, Victoria, 5/-; Mr. H. Aldwinckle, Hamilton, Vic., 2/6; Mrs. H. McDonald, Hamilton, Vic., 2/6; Mr. Duncan McLean, Branhholme, Vic., £1; Mr. Coll. McDonald, Hamilton, Vic., 5/-; Mr. S. McKay, Geelong, Vic., 5/-; Mrs. McDonald, South Yarra, Melbourne, £1; Mrs. McKenzie, Salt Ash, 2/6; Rev. W. N. Wilson, Raymond Terrace, 5/-; Mr. Donald McDonald, Urana, 2/6; Mrs. McKidd, Barraba, 2/6; Mr. John McFadyean, Morpeth, 2/6; Mr. Angus McLean, Branhholme, Vic., 2/6; Mrs. McSkimming, Sydney, 5/-; Mrs. Watson, West Maitland, 2/6; Mr. F. Lowe, South Grafton, 2/6; Mr. John Stevenson, East Maitland, 2/6; Mr. Roderick McLeod, Condah, Vic., £1; Mr. M. C. McKenzie, Aberdeen, £1; Mr. H. Ramsay, Macleay River, 7/6; Mrs. D. McDermid, Mount Pleasant, 2/6; Mr. J. Stewart, Concord, 2/-; Mr. D. McInnes, Barrington, 5/-; Mr. Neil McQueen, Lawrence, C. R., 5/-; Mr. Angus Morrison, Condah, Vic., 2/6.

Students Fund. – Collected by Messrs. Allan McInnes and Alexander

Grant, Barrington: – Mr. Duncan McInnes, £1; Messrs. N. and A. Shaw, 10/-; Mrs. Ross, Barrico, £1; Mr. Allan McInnes, £1.

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Foreign Missions (seoni). – Collection in Raymond Terrace Church, 16/-; (donations), Mr. S. McQueen, sen., 10/-; Miss L. McQueen, 5/-.

COMMEMORATION FUND.

(1846-1907.)

East Maitland Church Building Fund – Collected by Miss F. McDonald, Wallalong: – Mr. Jas. Buyers, Brisbane, £2/2/-; Mr. M. C. McKenzie, Aberdeen, £2/2/-; Mr. H. Clift, East Maitland, £1/1/-; Mr. Charles Wade, Hinton, £1; Mr. J. R. H. McDonald, Swan Reach, £2; Mr. James Cromarty, Swan Reach, £1; Mr. W. C. McDonald, Surat, Queensland, £1; Rev. W. N. Wilson, Raymond Terrace, £1; Messrs. James Kerr and Sons, Ltd., West Maitland, £1; J. Campbell and Co., Morpeth, £1; Mr. D. McFadyean, Sydney, £1; Cameron and McFadyean, Sydney, £2/2/-; Mr. P. Campbell, Kilcoy, £1; Mr. Anderson, Kilcoy, £1; Collection, East Maitland, 10/-; Mrs. D. McLean, Balmain, 5/-; Mr. Alexander J. McDonald, Redfern, 5/-; Mr. Angus McPhee, Coldstream, Clarence River, 10/-; Miss Mary McPhee, Coldstream, C. R., 10/-; Mrs. H. McPhee, Coldstream, C. R., 9/6; Mrs. Bay, Coldstream, C. R., 2/6; Mr. Donald McPhee, Coldstream, C. R., 5/-; Miss Flora McPhee, Coldstream, C. R., 10/-; Mr. John Graham, Woodville, 10/-; Messrs. Myles McRae and Co., Sussex St., Sydney, £3/3/-; total, £25/7/-.

Collected by Miss Stevenson, Bolwarra, East Maitland: – Mrs. D. Cormack, Bexley, Sydney, £2; Mr. John Gillies, West Maitland, £1; Mr. A. W. Sparks, West Maitland, £1; Mr. E. P. Capper, West Maitland, £1; Mr. W. Lipscomb, West Maitland, 10/-; Mr. Robert Reid, Wellington., 10/6; Mrs. Watson, West Maitland, 10/-; Dr. Liddle, West Maitland, 10/-; Mr. Walter Bennett, Dungog, 10/6; Mr. W. K. Mackay, West Maitland, £1; Mr. J. K. Mackay, Dungog, 91; Mr. D. Cohen, Newcastle, £1; Mr. George Matthewson, Salt Ash, £1; Mr. J. Matthewson, Salt Ash, 5/-; Mr. W. Cromarty, Anna Bay, 5/-; Mr. Crawley, Anna Bay, 2/6; Mrs. P. Upton, Anna Bay, 2/-; Mr. A. Upton, Anna Bay, 3/6; Mr. C. MacPherson, Anna Bay, 2/-; Mr. C. Cromarty, Anna Bay, 5/-; Mr. G. Wills, West Maitland, 2/6; Dr. Wright, East Maitland, 2/6; A Friend, East Maitland, 4/-; T. S. P., East Maitland, 5/-; Mrs. Brown, East Maitland, 10/-; Mr. D. Ley, East

Maitland, 5/-; Mr. H. E. Dewar, East Maitland, 5/-; T. L. B., East Maitland, 5/-; Mr. Robert S. T. Pender, West Maitland, 5/-; J. R., West Maitland, 5/-; Mr. John Hart, West Maitland, 5/-; A Friend, East Maitland; 2/-; Messrs. George Winkley and Co.,

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West Maitland, 5/-; J. W. P., West Maitland; 6/-; Mr. A. S. Foster, East Maitland, 2/6; A. B. C.; West Maitland, 2/6; Mr. C. E. Norrie, West Maitland, 2/6; P. B. C., West Maitland, 2/6; Prescott and Co., Ltd., Sydney, £1/1/-; Mr. W. Brown, Raymond Terrace, 10/-; Mr. J. Calman, "Eagleton," 5/-; Mr. S. McQueen, jun., 5/-; Mr. R. Armstrong, West Maitland, 2/-; Mr. W. Read, Wallalong, 10/-; Mrs. Slade, West Maitland, 10/-; Mrs. R. Graham, Bell-view, 10/-; total, £20/5/-.

Collected by Mr. J. D. Thompson, East Maitland: – Henry Bull and Co., Sydney, 10/6; Paterson, Lang and Bruce, Ltd., Sydney, £1/1/-; total, £1/11/6.

Collected by Messrs. Allan McInnes and Alexander Grant, Barrington: – Mr. Alex. Grant, £1; Mr. Duncan McInnes, £1; Mrs. H. Grant, sen., 5/6; Mr. Hugh McSwan, 10/-; Mrs. McKinnon, 10/-; Mr. Duncan McLennan, 10/-; Mr. John McInnes, 10/-; Mr. Donald Ross, Berrico, £1; Mr. Allan McInnes, £1; total, £6/5/6.

NOTICES.

East Maitland Church Building Fund. – Through the liberality of the friends of the church the sum of £81 10s has been raised in aid of this fund, which, with two other sums of £20 and £10 respectively, expected in the near future, will raise the total to about £117. The total liability is about £218, this can be reduced to about £100. Then immediate steps will be taken to appoint trustees to hold the church and site in trust for the congregation, and the Synod of Eastern Australia. In the meantime, we may add, that the Rev. W. A. Wilson of Raymond Terrace, and Mr. J. R. H. McDonald, Treasurer of Building Fund, Swan Reach, Hinton, or any of the members of the congregation will be glad to receive subscriptions from friends in the state. The Free Church cause was initiated in the Hunter River district in 1846, as one of the fruits of the testimony in favour of

Divine Truth, so faithfully borne by the Rev. William McIntyre, M.A. In view of the rationalistic trend of modern thought, the maintenance of this testimony is more urgent than ever. The local friends, especially the lady collectors, by their zeal and indefatigable labours, have done nobly and well in their endeavours to secure a

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permanent place of worship in this important district. With the help of Free Church friends in the state, we expect to see the whole debt extinguished in a short time. It would be a matter of great gratification if this could be accomplished before the next Annual Meeting of Synod in February, 1908. We believe that this most desirable consummation is quite possible. May the Master touch the hearts of men, that they may give Him of His own.

Students' Fund. – Subscriptions towards this most necessary fund will be received by the Treasurer, Rev. W. McDonald, "Hamilton," 114 Victoria Street, Potts Point, Sydney.

TAREE. – The new church in this town will be opened (D.V.) on Sabbath, 15th December, when the Sacrament of the Lord's Supper will be dispensed. The Rev. W. McDonald, of St. George's Church, is expected to assist the Rev. S. P. Stewart at the services.

Synod Treasurer

Rev. W. McDONALD,
"Hamilton,"

114 Victoria Street, Pott's Point, Sydney

Magazine Treasurer

Mr. JAMES STEWART,
"Fernhurst"

Concord Road, Homebush.

Commemoration Committee

Treasurer: Rev. W. McDONALD.

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 Y , 1 9 0 8 .

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“Nec Tamen Consumeatur”

THE

Free Presbyterian Magazine.

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

VOL 2. No. 4.

SYDNEY: MAY, 1908 [PRICE – 2/6 per annum]

THE FUTURE OF THE NEW SOUTH WALES FREE CHURCH.

It has been alleged by some of the enemies of the Free Church in New South Wales that it no longer exists, having been merged into the larger denomination – the Presbyterian Church of New South Wales; and by others it is declared that there is no need for its existence at all. These statements are incorrect. The Synod of Eastern Australia, which is the legal designation of the Free Church in this State, has now a larger number of ministers than it had at its inception in 1846, and holds identically the very same principles it did sixty years ago. All who intelligently read the signs of the times, and compare the principles of the larger body with the supreme and infallible standard of God's Word, cannot fail to see the necessity of maintaining a Church in the Australian Commonwealth which contends for the verbal inspiration and inerrancy of the Holy Scriptures. The Presbyterian Church of Australia, judging from its Constitution and the public utterances of its professors, has descended from this lofty and invulnerable position. It is needless to say that all such Churches are on the “downgrade.” It is difficult to conceive how such can hold the doctrines of the Evangelical Church, such as, the Diety of our Lord, His substitutionary sacrifice, etc. The Free Church in this land is, undoubtedly, intended by Zions King to be a witness for the whole of revealed Truth. Such being the case, it should work for the attainment of the highest ends – the glory of God, the salvation of souls, and the edification of His people. These are produced by the use of His own appointed means and the blessings of His Spirit accompanying them. Hence, they are properly called the means of grace. All other means will produce spiritual blight and disaster, for the Lord will frown upon those who use them.

That the Church may be revived, built up, and extended, it is, therefore, necessary to carry on the work according to God's own mind. In

the Master, "Teaching them to observe all things whatsoever I have commanded you." To which the promise is attached, "Lo, I am with you always, even to the end of the world." In view of these commands and promises, our Presbyterian forefathers in the "land of the Covenant" endeavoured to build the Church on the "foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." The result was that God blessed them, and the Church "looked forth, fair as the moon, clear as the sun, and terrible as an army with banners."

We, under the Southern Cross, will also be blessed and be made a blessing, if we be faithful to our Divine trust. Let us, then, briefly mention what, in our opinion, are essential to spiritual success: –

(1.) That the glorious Gospel – Ruin by the Fall, Redemption by Christ, and Regeneration by the Holy Spirit – be faithfully and diligently preached on Sabbath and weekdays.

(2.) That the preachers be men of God, equipped with graces and gifts, and commissioned by the Master to preach the everlasting Gospel. God will not bless an unconverted ministry.

(3.) That the worship be Scriptural and Spiritual in all its parts. Praise rendered to God by the use of inspired Psalms only, and the voices of the congregation as the instrument only.

(4.) That the office bearers, elders and deacons be converted men, qualified by Divine grace for the discharge of the spiritual and secular duties devolving upon them. Unconverted men as office bearers are a hindrance, and keep back the blessing of God which maketh rich.

(5.) That the people pray for their ministers and office bearers. It is when Zion travails she brings forth children. When Aaron and Hur upheld the hands of Moses, the Israelites prevailed, and the enemies of God's people were discomfited; and so it is still in the Christian Church. When God intends to bless a Church, He stirs up men and women to plead for a revival. These will give Him no rest day or night till He make Jerusalem a praise in all the earth. Even one praying man or woman is a blessing to a congregation, and, if this be so, how blessed, happy, and influential is a congregation where there are scores of such, who live within the veil!

(6.) That a congregation may be blessed and prosperous, it is necessary that family worship be maintained every day, morning and evening. This is the acknowledgment of Jehovah by the family. God's people in all the ages have practised it. God bore testimony of Abraham,

"That he would command his children and his household after him." Joshua declared, "As for

me and my house, we will serve the Lord." How solemnising are the words of the prophet, "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name."

(7.) The adequate support of the means of grace. This is a solemn act of Divine worship, and is performed intelligently and conscientiously by a number of Christian men and women. But we fear that it is very much neglected by many who have an outward connection with our Churches, who appear to forget that God has a cause in this world that must be supported and extended. One of the outward means necessary for this is money. This is His property of which we are only the stewards. "The silver and gold belong to Him, and the cattle upon the thousand hills." In this prosperous land there is far more, we are afraid, spent on sinful pleasure than in the support and extension of the Kingdom of Christ. What are the fruits of this idolatry of sport? Let the prophet speak: "Ye are cursed with a curse; for ye have robbed Me, even this whole nation." One of the conditions of revival is expressed by the prophet in the following words: "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 occurs to us that, if the Presbyterian Church of Eastern Australia is to expand, and, like the "vine brought out of Egypt, fill the whole land with its shade," the members and adherents of the Church must abound in the grace of Christian liberality. There are at present seven labourers connected with the Church, five settled pastors, one unattached minister, and one licentiate. To maintain these adequately it will be necessary to raise about £1500 annually for Sustentation Fund alone. In addition to this funds are needed for repairs to buildings, Foreign Missions, Synod Expenses Fund, Widows and Orphans Fund, and Students Fund. As far as known to the writer, the total amount of Church debts on buildings is about £230 – about £100 on the East Maitland church and £130 on the new church at Taree. These should be extinguished during the current year. Have the Free Church people in this State the pecuniary ability to raise yearly, say, £2000 for the sustentation and other funds of the Church, and extinguish the small debt of £230 before the end of 1908? We believe they have. Then let them rise to the occasion. It is a duty and privilege to give to the Lord of His

own. The King's commandment is:

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“Come into His courts, and bring
An offering with you;
In beauty of His holiness,
O do the Lord adore.”

(8.) We cannot bring our remarks to a close without appealing to young men to come to the help of the Lord against the mighty by giving themselves first to the Lord and then to His Church, saying: “Here am I, send me.” Such young men, who are determined to do the Master's work in His own way, will be sustained, spiritually and temporally, “Their bread and their water will be sure.” In all their labours and conflicts they will hold communion with the Master, and when their work is done He will say, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” Let not young men be discouraged by the death of the youthful and devout student whose first and last sermon appears on another page. Let others take up the work he had set his heart upon, and from the prosecution of which he was debarred for wise and holy purposes. The work is grand and glorious, and Zion's King will, we are confident, raise up others who will “contend for the faith once delivered to the saints.” Let the friends of the Free Church in the State ponder and put into practice these solemn truths, and then the prophecy will be fulfilled: “A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time.”

“BEHOLD, I STAND AT THE DOOR.”

(By the late Mr. J. S. ROBINSON, Divinity Student.)

(Psalms selected: 37: 29-38; 2: 1-12; 24: 7 to end.)

“Behold, I stand at the door and knock, if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.” –
Revelation 3: 20.

This was part of the message the Apostle John received from the Amen, the faithful and the true witness, the beginning of the creation of God, to deliver to the Church of the Laodiceans. At that time the apostle was in the isle that is called Patmos, to bear record for the Word of God and for the testimony of Jesus Christ. He was in the spirit on that day, when he heard

behind him a great voice, as the blast of a trumpet which bore down through the elements from on High the messages which the Alpha and Omega commanded to be written in the book and sent to the seven Churches which were in Asia. The

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day on which these messages were delivered, we are told, was the Lord's Day, and it is part of one of those messages that we are going to try, under the guidance of the Holy Spirit, to consider for a little while.

In the first place, we notice that this part of the message begins imperatively and finally terminates in a conditional promise. “Look,” He says, “I stand at the door, and knock.” He pictures Himself to them as a stranger knocking at the door of their church seeking admittance, not as an impostor, but as a friend. Then, next we notice the condition that He requires: “If any man will open the door.” That is the only condition after they have heard His voice that He requires from those who would be inheritors of the great promise that immediately follows: “I will come in to him, and will sup with him, and he with Me.”

The condition of the Church of the Laodiceans was at this time very deplorable, and God, Who searches the hearts and tries the reins of the sons and the children of men, informed them that He knew their works, and that there were no secrets nor hidden things that were not naked and open before His all searching eyes, for He walked in the midst of the seven golden candlesticks, which were the Seven Churches, with eyes as a flame of fire, which searched out the dross that was in their works, just as the fiery furnace searches out the dross in the precious metal seven times until it is purified. So the Lord was about to judge the Laodicean Church not on doubtful grounds, but on a perfect knowledge of their works. What these works were we are not distinctly told, but we are told the condition brought about by those works. It was a condition of lukewarmness, just a condition that avoided the two extremes, the happy medium we might call it – it was neither cold nor hot – and just as water that is neither cold nor hot tends to vomiting when drunk, so in the same way does God spue every lukewarm thing out of His mouth. But He desires that they were either cold or hot, for even if they were cold they would be more pleasing to Him; but He shows us that the lukewarm position is the most dangerous and most hopeless. Every Church is liable to this state of lukewarmness, unless she is incessantly looking into herself with the fiery eyes of the written Word of God, peering into every work and action to see whether there is any dross or lukewarmness which shall be distasteful to her Lord. Although the

works of the Laodicean Church are not enumerated, nevertheless, in the seventeenth verse, it is clearly implied what one of her works was. She boasted that she was rich and increased with goods, and had need of nothing, and knew not that she was poor and blind and miserable. This she did, instead of proclaim-

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ing the glad tidings of salvation; and so mixing dross with the precious metal, tried in the fire seven times and purified, which He counsels every sinner to buy of Him, that they may be rich, and white raiment, that they may be clothed, that the shame of their nakedness might not appear. This precious metal is the righteousness of Christ by which he fulfilled and made honourable that law which we had broken, and which the sinner receives when he accepts of Christ. But what He said to the lukewarm Church of the Laodiceans, He says to all lukewarm Churches, "Be zealous, therefore, and repent, for I know thy works" just as perfectly as I knew the works of the Laodiceans; "so then because thou art neither cold nor hot I will spue thee out of My mouth." But, listen to what He says afterwards: "Behold, I stand at the door and knock." And notice that door is not a stranger's door, but the door of His own house, which has been shut in His face. He stands outside, with a seamless garment down to His feet, and girt about with a golden girdle, weary and sad. He is patiently waiting. His hair is wet with the dew of night; on His brow stand great drops of perspiration, as when in the Garden of Gethsemane. He felt that all had forsaken Him and fled. He is looking with anxious, longing eyes, with sad and sorrowful countenance, for He has been calling and knocking unheeded, and, straining His ears to hear the footsteps of an approaching welcome. His whole attitude is one of long-suffering, patience, love and mercy, and besides knocking He calls as well, saying, "If any man hear My voice." But that voice is not the voice of gladness, but of sorrowful pleading, and as the cry of One Who has come to His own, and His own received Him not. That great love wherewith He loved us has been slighted and set at naught, and what can send a keener pang to the heart than love spurned by those loved. But even from underneath that sad and sorrowful countenance may be seen beaming forth the infinite rays of His Majesty; and as in Golgotha's darkest hour, when He wore the crown of thorns and endured the buffeting and the shame He was still the King of Glory, so she may reject Him now and not hearken to His voice or His knocks, nevertheless He will still be the King of Glory, and the Church will be the loser. But by His infinite grace may the Church raise aloft her voice with hearts and souls of one accord:

"Ye gates, lift up your heads on high,
Ye doors, that last for aye,
Be lifted up that so, the King
Of Glory enter may."

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Then if the Church will hearken to His voice, and open the door, she shall become an inheritor of the promise, for He will come in to her, and will sup with her, and she shall enjoy sweet communion with Christ her Saviour, and in Him become reconciled to the Father, and made partaker of all the benefits that accompany or flow from justification, adoption, and sanctification, which Christ purchased with His own blood.

There are other doors at which Christ is standing knocking, and one of them is the door of our Commonwealth and of our State. Have you ever realised that our Commonwealth Government, in its strenuous endeavours to protect our land from the alien and Asiatic races, has also protected it from the presence of the King of Glory! For under the existing conditions of our laws, if Christ were to come to Australia as an alien, as He was when on earth before, He would not be allowed to set His foot on Australian soil. I believe that our Australian legislators, when on the Judgment Day they will stand before Jehovah's awful throne, will be guilty under Christ's own accusation of having refused Him admittance, as the Prince of the kings of the earth, into this fair land given to the British Empire. Please turn up Matthew, 25th chapter, 31st verse: "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left." And when they shall be gathered before the bar of His inflexible justice, one of his accusations shall be: "I was a stranger (or, in other words, an alien) and ye took me not in." And they shall answer and say, "Lord, when saw we Thee a stranger and took Thee not in?" But His answer to them shall be, "For inasmuch as ye did it not to one of the least of these ye did it not to Me." Then from that awful throne shall issue that dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh, to what an awful doom is Australia hastening. "Be zealous, therefore, and repent," while yet there is time; for behold, that Great Judge Who shall deliver that awful sentence is standing knocking at the door of our land. He has knocked before, and is knocking still, and He is saying still that if any man will hear His voice and

open the door, He will come in to him and will sup with him. He is knocking by His Word and Spirit; He is knocking by the drought and the pestilence, by His love and His sparing mercy. He is knocking by His providential dealings with other cities and nations; and, oh; if we will not heed these knockings, I firmly believe that He will at

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length knock by the hand of some dark God fearing race, and He will knock then in the sound of the battle cry. Surely that will be stirring enough. He will knock by the cannon's roar, surely that will be loud enough. He will knock by the groans and the cries of the wounded and the dying; surely that will be touching enough to soften the most stony heart; and if she does not heed these knockings, I believe she will receive the just recompense for her deeds, for God has said, "that the nation and kingdom that will not serve Thee shall perish; yea, these nations shall be utterly wasted." And it reminds me of the fig tree upon which the Lord expected to find figs, but found none, and He cursed it, and said, "Cut it down, why cumbereth it the ground?" And I believe He will say that of the people of Australia, "Cut them down, why cumbereth they that fair land." If ever you have used that talent which the Lord entrusted to you, wrongly, or not used it at all but wrapped it in a napkin and hid it in the earth, then be zealous, therefore, and repent, and when opportunity occurs may we use it in such a way as to open wide the door and let the stranger and the alien in, for Paul says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

But there is another door at which He is patiently knocking, and it is commonly said to be the door of the heart. When God made the heart He made it after the pattern of a palace, in which there were many glorious mansions. This house He intended for His own habitation. The highest and grandest room in that house was the Understanding. He created man a rational being, lord of creation, having dominion over every creature; he was placed as a tenant over God's heritage. Next came the apartment of Love, next the chamber of Memory, in which the soul holds conversation with the past and recalls the many loving kindnesses of Jehovah. Next in importance comes the chamber of Hope, through whose window we look far away over the boundless plains of futurity, and right away under the dim horizon we see by the eye of faith, as through a glass darkly, just as Moses from the heights of Mount Pisgah got a look at the Promised Land; so by Hope's eye, we see our home, the New Jerusalem, with its pearly gates so white, built upon that holy hill of Zion. There was the cabinet of

Desire and of Gratitude from which we pour forth our prayers and return thanks for all blessings received. Then there is the chamber of Conscience where the soul holds sweet communion with its Lord. Then, lastly, there is the chamber of Will, where the soul makes its resolutions. But this grand house has been utterly defiled

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through sin, it is no longer a lovely habitation, no longer possesses that radiant gleam of light, but presents the very picture of desolation. The room of Understanding has become darkened; that room of Affections has been filled with the lusts of pleasure, the world, and the devil; that room of Memory is haunted by the remembrances of our past sins; that room of Hope is used for looking out on worldly success and things that perish with the using; that room of Heavenly Desire has become extinct, for we are prone to evil as the sparks are to go upward. That place where Gratitude once was is now displaced by greed and indifference; that room that Conscience once occupied is never used, its doors and windows are closed tight; that place of Will, where those good resolutions were made, is now the chief centre of rebellion against God, and it is now the hardest to subdue and conquer.

Oh, my friends, this palace is now inhabited by thieves and robbers, and the door has been shut in the face of its Owner, and, behold, He stands at the door and knocks! He has been knocking long. He has knocked before; He is knocking still. He is not a robber; He is not a thief; but He is the Owner, and is knocking as a friend, and, oh! you treat no other friend so ill. But you do not hear Him knocking, there is such a babel of noises within. The world and the devil are making an uproar for fear you will hear Him knock, and open the door. He tries a thousand different knocks. He tries them loud and He tries them low. He knocks by that sickness, that pain, and that bereavement. He knocks by that chair that once was filled, but now is vacant. He knocks by the thunder, the lightning, and the stormy tempest; and He knocks by His love and His mercies. Listen! and see whether you cannot hear Him knocking, and hear His voice saying, "Open the door, and I will come in to you, and will sup with you, and you with Me." This is the great reward of those who will comply with the condition under which it is given. That condition is that we will open the door, but we will not open the door unless we first hear Him knocking and calling to us, and if we hearken to His voice He will come in to us and sup with us, and we with Him. First of all, "I will come in to him." By the grammatical

construction of this promise, we are assured of its certainty, and that is sure and will not fail. He says, "I will come in." Now the auxiliary verbs "shall" and "will" in the English language have certain peculiarities which make this promise much more interesting. "Shall," when used in the first and third persons, expresses simply a purpose with an intention to carry that purpose into effect; but when "will" is used in the first or third persons, it makes the language very strong, and ex-

presses a fixed purpose with determination to carry that purpose into effect. Oh, then, how stable and sure is His promise to us and to all who will open the door to Him! He says, "I will sup with Him, and he with Me." The word "sup" need not necessarily imply the last meal of the day, what we call supper, but applies equally to every meal of the day, to dinner as well as to breakfast; as we see in John, 21st chapter, when Christ shewed Himself to His disciples again when they were fishing in the Sea of Tiberias, it was early morning, and they had toiled all night and had caught nothing; and when He came He knocked at the door of their hearts by bidding them to cast the net on the right side of the ship, and they did so, and brought the nets to land full of great fishes. They had opened the door of their hearts to Him, and hearkened to His voice, and when they came to land they found that He had come in to them; and there they saw breakfast ready, a fire of coals and fish laid thereon, and bread; and Jesus said, "Come and dine." In those days the fact that people ate or supped together had a very strong meaning. It implied great and sincere friendship, and if we will hear His voice, and open the door, He will come in to us, and we will sup together, and we will find in Him "a friend that sticketh closer than a brother, a friend in sickness and in adversity, and in every time of need." If we will let Him in He will come in and overcome all our enemies, and He says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." And so, by our daily intercourse with Him He will be preparing us for that great supper when, as He said, He would no more drink of the fruit of the vine until that day that I drink it new in the Kingdom of God. And so may God give us each and everyone grace sufficient for us in our time of need, so that the tumult of the world and roar of the devil may be hushed that are going on within; and when all is peaceful and calm we may hearken to that gentle knock, and hear that still small voice: "It is I, be not afraid; open the door and I will come in, and abide with you forever."

A FREE CHURCH PROTEST AGAINST THE NEW THEOLOGY.

PROFESSOR ADAM'S ADDRESS.

To the Editor of the "Southern Cross."

Sir, – Please allow me space for a brief reply to some statements made by Professor Adam in his address on the "Ecclesiastical and Theological Outlook in Scotland," as reported in your last two issues.

1. He contemns a decision of the highest court of justice, of the decision of the House of Lords, which declared the party long known as the minority in the ecclesiastical struggle, caused by the majority's defection from the position of the Free Church of Scotland originally, to be the real Free Church, and, therefore, entitled to the property of that Church. The Professor says that it was "monstrous;" and but for the Act of Parliament which modified it, would have inflicted a "flagrant and intolerable injustice" on the United Free Church. Yet this decision, as the Lord Chancellor showed, was only in accord with the decisions of the final court of appeal for the last century. It was also in accord with the opinion given by the leading advocates in Scotland, which hindered this same union from taking place over thirty-five years ago. It is recognised as being in accord with the science of British jurisprudence by lawyers generally. And had it not been that the United Free Church was so powerful politically, it would not have been interfered with by the Legislature. Even with all the political influence and mutinous behaviour of the United Free Church, Parliament directed the Commissioners to deal "equitably" with the Free Church. There was more regard for law, justice, and the sacredness of trust by the civil court than by the United Free Church. The conduct of the latter is in contrast with that of the Free Church. For instance, in that the former locked the latter out of their Assembly Hall at the time of the union, and had policemen at the door to prevent their entrance; but when the Free

Church had possession, by the Lords' decision, they offered the United Free Church the use of it for their meetings. Although the unionist section kept the Free Church from any share in any of the funds till the decision of the Lords, they endeavoured to get forcible possession of churches built by the Free Church minority, even where the congregations were nearly all anti-unionist, and actually summoned Free Church ministers to quit their holdings, and exhibited the most hostile spirit towards them, whilst declaring that they had no title to a fraction of the property. All this, and much that is now historical, could rightly

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be called "monstrous," and "flagrant and intolerable injustice." But some allowance must be made, I presume, for defeated litigants.

2. The Professor dubs the real Free Church the "legal Free Church." Now, it is no dishonour to be legal. But there is no more excuse for calling it legal than for calling the United Free Church the illegal Church. Not so much; for the United Free Church held millions worth of property illegally, which the Free Church never did. But the use of the word, as applied to the Free Church, both at home and here, is more than a slur. It is used to imply that the Free Church wrongly appealed to the civil tribunal, and she alone. Whereas the facts are that United Free ministers appealed to the civil powers to prevent Free Church congregations from worshipping as such in their own churches. The result of United Free influence was that a gunboat with eighty police was sent to the island of Lewis, where the Free Church adherents numbered 15,000, to awe them. The Free Church, in self defence, apart from any other consideration, had to appeal to the law, unless they were prepared to go out and leave everything to the Unionists, who claimed all, and summoned them to quit. Then, when the judgment went against them, the unionists went beyond the law, in vehement agitation for an Act of Parliament to bring them back all they could get of the property declared by law not to be theirs, notwithstanding all their oppression and claims, to the injury of those who had not deserted their principles, and because they would not.

3. The Professor represents the Free Church of Scotland as an "ultra-conservative, unprogressive and anti-unionist body." This is just a specimen of what men who subscribe a Scriptural creed, believe in it, and consistently maintain it, are regarded by men to whom the signing of articles, with solemn vows, to maintain them, is only a matter of form, or a condition of enjoyment of advantages not intended to be fulfilled. Many a prophet, apostle, martyr and witness to the truth has been so regarded by

those who are "given to change," against which the Word of God warns us.

4. The Professor boldly utters the "Higher Critics" revolutionary views of the sacred Scriptures. How ever men with such views could, before the House of Lords, have the face to plead their identity with the Free Church of 1843, and to claim the use of property and funds founded for the conservation of the very opposite, is surprising. But then, finding that that judicial body could not respect this claim, Professor Adam's party employed all their ingenuity to prove. that they had the right to change their doctrines and retain the property. This right, as the Professor says, the United Free Church

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has now. In accordance with this radical precaution, the new Church can safely hold any part of the Bible to be erroneous, and its funds can be used to support it. He allows that the old views of Bible inerrancy were more "easily grasped and worked," were "valuable in polemics," and comforting as giving certainty about things. But he discredits them, and pleads for what may seem to be a kind of infallibility that comes to men when illuminated by the Holy Spirit, instead of the infallibility of the Bible. If the "Christian consciousness" is to be the judge of what is believable in the Bible, when will we get agreement, finality, or certainty? How is it that this theory is not taught in the Bible itself? Why do the sacred writers teach and imply the reverse? Was the enlightenment of the vast cloud of witnesses of the past so defective that they gave the Bible too high a place? And how are we to know whether the older or the modern light, apart from the Word, which saints ever held to be a light to their path, is right or not? For the difference between the orthodox views of the inspiration of the Bible is truly "appall- ing," as the modern critic says. But is it to be left to the Christian's judgment as to how much of the Bible is the Word of God? That really means that each one, practically, may have a Bible for himself, may receive as much or as little as he may please. What kind of a creed will the one be which the Professor so cheerfully predicts? According to his theory, the Bereans should have waited for the development of their minds before searching the Scriptures to see whether the apostles spake aright.

Let me refer to the solitary instance of "an error" which the Professor charges the evangelist Matthew with, in attributing to Jeremiah a prophecy by Zechariah. It would not require too much of an ordinary reader's reverence to prefer to believe that, if an error at all, it is more likely to have been due to transcription than to a mistake by one so well acquainted with Scripture as Matthew, even apart from belief of his

inspiration. But is it an error? The learned Bishop Lightfoot thought not, who says: "Jeremiah of old had the first place among the prophets, and hereby he comes to be mentioned above all the rest in chapter 16: 14, because he stood first in the volume of the prophets, therefore he is first named. When, therefore, Matthew produceth a text of Zechariah under the name of Jeremy, he only cites the words of the volumes of the prophets. Of which sort is that also of our Saviour; "All things must be fulfilled which are written of Me in the Law, and the Prophets, and the Psalms," or the Book of Hagiographa, in which the Psalms were placed first." – Yours, etc., JOHN SINCLAIR. Geelong.

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"JEREMY THE PROPHET."

TO THE EDITOR OF THE "SOUTHERN CROSS."

Sir, – There are some things in Professor Adam's inaugural, which you publish, that amaze me. He describes the belief "that the Bible was verbally inspired and inerrant on all matters" as the general supposition in Scotland half a century ago, and refers to Calvin in proof that this "was never . . . a necessary part of the Reformed doctrine."

These statements are devoid of foundation. The belief in the inerrancy and verbal inspiration of the Bible has been confined neither to Scotland nor to the first half of the nineteenth century. It has been the conviction of all the Christian ages and of every Christian Church. It was the faith in which John Calvin wrote and toiled and suffered. I select the following statements from his commentaries. "Whosoever . . . wishes to profit in the Scriptures let him, first of all, lay down this as a settled point, that the Law and the prophets . . . are dictated by the Holy Spirit" (2 Tim. 3: 16). That credit, he also says, is to be given to the holy Prophets "which is due to God." Peter "says that they were 'moved' . . . because they dared not to announce anything of their own, and obediently followed the Spirit as their guide, who ruled in their mouth as in His own sanctuary" (2 Pet. 1: 20-21). To these testimonies let me add the following quotation from his dedication of his commentary on Genesis. No words could be better suited to our own times. "In the meantime," he writes, "audacious scribblers arise, as from our own bosom, who not only obscure the light of sound doctrine with clouds of error, or infatuate the simple and the less experienced with their wicked ravings, but by a profane license of scepticism allow themselves to uproot the whole of religion. For, as if, by

their rank ironies and cavils, they could prove themselves genuine disciples of Socrates, they have no axiom more than that faith must be free and unfettered, so that it may be possible, by reducing everything to a matter of doubt, to render Scripture flexible (so to speak) as a nose of wax. Therefore, they, who being captivated by the allurements of this new school, now indulge in doubtful speculations, obtain at length such proficiency, that they are always learning, yet never come to the knowledge of the truth."

But what, it will be asked, of Calvin's pointing "to an error in Matthew 27: 9, where a prophecy is quoted as from Jeremiah, when it should have been Zechariah, without being seriously troubled by this manifest slip on the part of the New Testament writer?" There is a misrepresentation here,

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unintentional, I believe, on the Professor's part, and which he will, no doubt, regret. John Calvin never said, and never for one moment believed, that this was a "slip on the part of the New Testament writer." He believed it to have been a transcriber's error. His words are: "How the name of Jeremiah crept in, I confess that I do not know, nor do I give myself much trouble to inquire." The mistake, in his view, did not belong to Matthew's manuscript, but had "crept" into copies made from it, or into copies which were subsequently made from these. This is an opinion, however, which later investigation has failed to confirm. The manuscripts show no variation whatever as to this passage. There has been no disturbance of the text, and the only possible conclusion is that the word "Jeremiah" belongs to the Gospel as originally written.

When, some years ago, I had to wrestle with this difficulty, I concluded that it was worth while to read Jeremiah, and to see whether there might not be something there which the Spirit of God desired that I should read in the light of this tragic incident in the Saviour's history. I was rewarded. In the 18th and 19th chapters there are two predictions regarding the judgment of Judah and Jerusalem; and these predictions are specially connected with the potter's work, and even with the potter's field. The Prophet is commanded to go down to the potter's field (18: 1-17), for "there," saith the Lord, "I will cause thee to hear My words." The Prophet goes down and sees the potter forming a vessel. The vessel was marred in the hands of the potter, "so that he made it again another vessel, as seemed good to the potter to make it." Thereupon follows the promised message: "O house of Israel, cannot I do with you as this potter? saith the Lord" (6).

Refusing to be made a vessel of mercy, but they will be fashioned a vessel of wrath; for they persist in their iniquity “to make their land desolate and a perpetual hissing: everyone that passeth thereby shall be astonished and wag his head” (16).

The delivery of the message is followed by a plot against Jeremiah, “for,” said the leaders of the people, “the law shall not perish from the priest, nor counsel from the wise; nor the word from the prophet” (18). They were certain that the rejection of Israel never would be, and never could be, accomplished. Here is the Divine reply: “Thus saith the Lord, go and buy a potter's earthen bottle, and take of the ancients of the people and of the ancients of the priests, and go forth into the valley of the son of Hinnom, which is by the entry” (not of the “east” gate) “of the gate of potsherds, and proclaim there the words that I shall tell thee” (19: 1-2). Then follow words of

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doom. A day is coming when that place “shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of the slaughter And I will make this city desolate and an hissing: everyone that passeth thereby shall be astonished and hiss because of all the plagues thereof” (6-8). Then the bottle was broken before them, and this word was added: “Thus saith the Lord of Hosts, even so will I break this people and this city as one breaketh a potter's vessel that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury” (11).

The prophecy in Zechariah takes us only part of the way. Why were the thirty pieces of silver – the Redeemer's blood money – cast to the potter, and that, too, “in the House of the Lord?” The supposed blunder of “Jeremy the Prophet” is the explanation. The money was cast down there that once more “the ancients of the people and the ancients of the priests” should go down to the gate of the potsherds and the house of the potter, and meet the word of the Lord that waited for them. This is intimated, not only in the name “Jeremy the Prophet,” but also in the Spirit's re-shapiug the words of Zechariah. Let me place the prophecy and the quotation side by side:

“Cast it into the potter: a goodly of price that I was prized at of them. And I took the thirty pieces of children silver, and cast them to the potter

“And they took the thirty pieces silver, the price of Him that was valued, whom they of the of Israel did value: and gave them

in the house for of the Lord” (Zech. 11: 13).

the potter's field, as the Lord appointed me” (Matt. 27. 9-10)

The prediction in Zechariah is now adapted by the Spirit of God to the circumstances which fulfilled it. They – “the chief priests” – took the money and gave them for the potter's field; and by the words “Jeremy the Prophet” it is now made known that the rejection of Christ was the rejection of Israel. Till that sin of sins be known and confessed and bewailed, Israel cannot, and shall not, be restored. And so this gigantic Bible difficulty has persisted in pointing the Bible student past Zechariah to Jeremiah that he might have fully before him the word of the Lord. – Yours, etc.,

(“Southern Cross.”)

JOHN URQUHART.

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FAITH.

“I know no passage in Scripture that gives a clearer and more decisive warrant to a simply objective faith than Hebrews 6: 17-20. The hope is grounded, not on aught that is within, but on that which is independent of us, and external to us – the truth of God, the immutability of His counsel, the faithfulness of His promise, strengthened by this double guarantee that He has not only said it but sworn it. We do not steady a ship by fixing the anchor to aught that is within the vessel. The anchorage must be without the vessel; and so of the soul, when resting, not on what it sees in itself, but on what it sees in the character of God – the certainty of His truth, the impossibility of His falsehood. Thus may I cast the anchor of my hope on the Foundation which God Himself hath laid in Zion – laying hold and taking refuge, not in the hope that I find to be in me, but in the hope that is set before me. I know that there is legitimate hope, too, in the consciousness of a work of grace within me; but the primary hope, the beginning of our confidence, is of altogether an objective character, and respects God in Christ reconciling the world, and not imputing unto them their trespasses. Simplify and strengthen this confidence, and make it every day more sure and steadfast, O my God.” – Chalmers.

ECCLESIASTICAL INTELLIGENCE.

The Synod of Eastern Australia, which is identical in principle with the National Church of Scotland, opened its sixty second Session on Friday, the 7th of February last, in St. George's Church, Sydney. The Synod was opened with a seasonable discourse by the retiring Moderator, Rev. W. N. Wilson, of East Maitland and Raymond Terrace, on John 10: 16, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd." Rev. S. P. Stewart, of the Manning, was elected Moderator for the ensuing twelve months. The business of the Session occupied four days, and the following are the items that are of general interest: –

It was resolved to recommend the Presbytery of Sydney and Maitland to take Mr. J. D. Ramsay (who has been a student of the Church for five years) on trial for license. The Moderator, Rev. S. P. Stewart, who has been pastor of the Manning River charge for about 30 years, was appointed a delegate to represent the Synod at the meeting of the General Assembly of the Free Church of Scotland, which will meet in Edinburgh in May next. Deliver-

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ances were agreed to, requesting the Moderator, when in Scotland, to bring before the General Assembly the desirability of establishing a mission among the Aborigines of the Northwest of Australia, and also to confer with the Assembly with the view of establishing a theological seminary in Sydney.

It was reported that a very promising student, Mr. James Stanley Robinson, had departed this life on the 13th day of December last, and that Mr. Donald McLean, who had been appointed representative elder for St. George's Church, had died suddenly on Friday morning, 7th instant. It was agreed to send letters of condolence to Mr. and Mrs. Robinson, of Wingham, and to Mrs. McLean, of Balmain.

It was also reported that the Rev. J. P. Lewis had resigned, owing to accepting a unanimous and cordial call from the Free Church congregation at Hamilton and Bransholme, Victoria, where he was now labouring with much success in building up the Free Church cause in that important district.

Mr. J. D. Ramsay, student, having been examined in the subjects prescribed in the Synod's curriculum, and having given satisfaction, it was resolved to recommend the Presbytery of Sydney and Maitland to take him on trial for license.

It was considered a pleasing feature regarding the future outlook of

the Church that a number of young men in the various States were offering themselves for the ministry of the Free Presbyterian Church. A very interesting and cordial letter of greeting was received from the Free Church of Scotland.

PRESBYTERY OF SYDNEY AND MAITLAND. – This court met by appointment of Synod on the 14th of February, at St. George's Church, Sydney. Revs. D. McInnes and S. P. Stewart, and Messrs. John Robinson and Duncan McLachlan, Elders, being present were associated. Rev. William McDonald was elected Moderator for the ensuing twelve months. The Clerk reported that the student (Mr. Ramsay) had passed the examination in the subjects prescribed for him by the Synod, with credit, and that the Synod had recommended the Presbytery to take him on trial for license. Mr. Ramsay was then called upon to read discourses and papers on subjects which had been chosen for him, and to answer a number of questions. The student having retired, all the brethren present expressed themselves well satisfied with his attainments, and it was resolved to license Mr. Ramsay on the 24th of February. Accordingly on this date the Court again met, and the Moderator (Rev. W. McDonald) preached an appropriate sermon from John 12: 26, "If any man serve Me, him will My Father honour." The Moderator then addressed to Mr.

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Ramsay the questions appointed to be put to candidates for license, which were satisfactorily answered and the Formula subscribed in the presence of the congregation. The Moderator engaged in prayer, and then addressed Mr. Ramsay thus: "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by authority of this Presbytery, I hereby declare you, Mr. J. D. Ramsay, duly licensed to preach the Gospel of Salvation; I give you the right hand of fellowship as a preacher of the Gospel; and most heartily bid you God speed." Thereafter the licentiate was suitably addressed by the Moderator, Revs. D. McInnes and W. N. Wilson, Mr. McInnes closing the solemn service with prayer.

NEW FREE CHURCH AT TAREE. – This church was opened on Sabbath, 15th December. It is a well built church, and reflects credit on the congregation. Having been agreed by the Session that the Sacrament of the Lord's Supper should be dispensed on the opening day, the Rev. W. McDonald, of Sydney, was invited to assist the minister, the Rev. S. P. Stewart in conducting the services. Preparatory services were conducted by the visiting minister at Tinonee and Wingham on Thursday and Friday,

from the texts, Ephesians 2: 19, "And of the household of God;" Phil. 3: 20, "For our conversation is in heaven." On Sabbath the church was crowded when the visiting minister preached from Isaiah 4: 5. "For upon all the glory shall be a defence." The pre-Communion address was given by the pastor from the words of 1 Corinthians 15: 58, "Therefore my beloved brethren, be ye steadfast," etc., and the post-Communion address by the visiting minister from Psalm 5: 11, "But let all those that put their trust in thee rejoice," etc. An evening service was held at which the pastor preached to a large congregation. On Monday a congregational meeting was held, presided over by the pastor, at which satisfactory financial reports were given in. Thereafter the Rev. S. P. Stewart vacated the chair, which was taken by the Rev. W. McDonald. Then it was moved by Mr. John Robinson, Elder, and, seconded by Mr. Cameron, and carried unanimously, "That in view of Mr. Stewart's long and faithful pastoral work, and the impaired state of his health of late, he be granted a leave of absence of six or more months." This motion was supported in appreciative and sympathetic terms by a number of the friends.

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PRESENTATIONS.

FAREWELL TO THE REV. S. P. STEWART.

An instance of the love and esteem in which their pastor is held by the members of the congregation of the Presbyterian Church of Eastern Australia throughout the district was exemplified by the gathering in the Taree Church on Monday afternoon last, to bid farewell and make a presentation to the Rev. S. P. Stewart on the eve of his departure for Scotland. When we point out that the whole matter was conceived and carried out in less than a week, notwithstanding adverse weather conditions, it still further redounds to the popularity of the rev. gentleman in question.

The gathering on Monday afternoon was most enthusiastic – representatives being present from Wingham, Marlee, Cedar Party, Tinonee, Cundle, Dumaresque Island, Jones' Island, Purfleet, and Forster, whilst there were quite a number from Taree.

Mr. John Robinson, who was voted to the chair, said they were all

aware of the business of the gathering, viz., to say farewell to their pastor for a short time, but he hoped it would not be for too long. He could not say he was really pleased, but in a sense he was pleased. They had all known for some time that their pastor wanted a rest, and now it had come to this. He was very pleased to see so many present to say farewell. He hoped that Mr. Stewart would have a pleasant voyage, and that he would be given bodily health. He also hoped that he would have a profitable time in meeting friends and ministers in the Old Country, and he was sure Mr. Stewart would not be above learning a few things, which he trusted would not only be for his own benefit, but also for that of his congregation when he returned. He had very much pleasure in handing to Mr. Stewart a sum collected by the congregation, which would go a little way towards defraying the expenses of the trip. The Chairman then handed the Rev. Mr. Stewart a purse containing £67 12s 6d.

The Rev. S. P. Stewart, who was deeply affected, said he was not a good hand at making speeches on occasions like the present, and gave an anecdote illustrating his position. There were certain conditions in giving addresses to suit the drift of different temperaments. One thing he could do was to thank them and express his continued regard for all – old and young. As the chairman had said, he would not be above learning whilst at school. One thing he would do, and that was to give them in the Old Country a little more real information about Australia than they had got. He again thanked them and would remind them of the text he had preached from the previous day: – "And

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now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Mr. Longworth wished the Rev. Mr. Stewart a happy and prosperous trip Home, and hoped that he would have a pleasant time.

Mr. Alex. Murray said he was exceedingly pleased to be present. He believed the trip would do their pastor very much good. After 27 years' labour amongst them he wanted a rest. On behalf of the congregation, he might repeat Mr. Stewart's text and say, they commended him to God, and hoped he would come back benefited.

Mr. A. McLachlan said it was not often they could say they were pleased when they met to say goodbye. In the present instance they would be very much better pleased when they meet to shake hands on their pastor's

return. He hoped that the trip would be the means of rejuvenating him, and that on his return he would feel as he had done when he came to the river first, and fit for another 30 years' labour amongst them. He thought Mr. Stewart was starting his holiday wrongly by preaching twice in Victoria the last Sabbath he would be in Australia. He was afraid the only rest he would get was a month on the boat going home, and a month when returning. He would like to point out that he owes it not only to himself and his family, but also to his congregation, to keep the one object in view, and that was the thorough recovery of his throat.

Mr. D. Murray wished Mr. Stewart a very pleasant trip and a safe return. For most of them the sea trip would not be pleasant, but it was not so with their pastor, as he was a good sailor. Whilst he was away they would all be pleased to know that he was enjoying his holiday. It was a long time since he first remembered hearing him preach, viz., 27 years ago, and he deserved his holiday. The congregation did the right thing in granting him six months. He wished him a very happy trip.

The Rev. Mr. Stewart said he would do the best possible regarding their wishes. He was most grateful for their kind expressions and good will. Mr. Stewart offered prayer.

During the absence of the Rev. Mr. Stewart, the Rev. W. N. Wilson, of the Hunter, and the Rev. W. McDonald, of St. George's Church, Sydney, will conduct alternate services, which have been planned by the Rev. Mr. Stewart. The services, therefore, will be conducted in just the same order as if he were here.

In the evening, at a meeting of the Orange Lodge, Mr. Stewart received at purse of sovereigns containing £22 10s. — "Manning River Times."

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PRESENTATION TO REV. S. P. STEWART

was made the same evening. The Rev. W. N. Wilson presided, who gave out the 100th Psalm, read a suitable portion of Scripture, and offered prayer. Thereafter he called upon Mr. E. A. Rennie, ex-Auditor General, and an old friend of Mr. Stewart's, to address the meeting. At the close of his interesting remarks Mr. Rennie presented Mr. Stewart with a purse of sovereigns, contributed by his friends in the city and various parts of the State, the total amount being £51 12s 6d. Mr. A. W. S. Gregg also spoke eulogistically of Mr. Stewart, whom he had known for many years, and expressed his confidence that, in the old country he would ably represent the Free Church of New South Wales at the General Assembly of the Free Church of Scotland. Mrs. McInnes, of Maclean, presented Mr. Stewart with

a travelling rug, on behalf of the ladies of St. George's Church. Mr. Stewart suitably returned thanks for the kindness of the friends as shown by their presence and valuable gifts. The following Psalms were sung between the addresses: 133, 1; 121, 1; 132, 13; 122, 6.

Mr. Stewart left Sydney by the "Suevic" on Wednesday, 18th March, and preached at Geelong for the Rev. John Sinclair twice on Sabbath 2nd. He has written to his friends in Sydney from Hobart and Albany. His many friends in the State will be glad to hear that his health has already decidedly improved.

ST. GEORGE'S CHURCH, SYDNEY.

COMMUNION.

The Sacrament of the Lord's Supper was dispensed on Sabbath, 9th February. The attendance was good. The Rev. S. P. Stewart preached the action sermon from John 15: 15, "Henceforth I call you not friends," etc., The tables were fenced by the Rev. W. McDonald from the words: "Ye are my friends if ye do whatsoever I command you," and also gave the pre-Communion address from Psalm 9: 14, "I will rejoice in thy salvation." The Rev. W. N. Wilson gave the post-Communion address from Eph. 5: 1, "Be ye therefore, followers of God as dear children." The Rev. D. McInnes preached in the evening from: "Unto you, therefore, who believe He is precious."

The annual distribution of Sabbath School prizes took place on Monday evening, 9th March, when there was a good congregation present, consisting of Sabbath School scholars, parents and friends. The ex-Moderator, the Rev. W. N. Wilson, presided, and the Rev. S. P. Stewart, in felicitous terms, presented the children with the book gifts provided for them.

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THE CHRISTIAN'S BANK..

I have a never failing Bank, of more than golden store,
No earthly bank is half so rich, how can I then be poor?
It's when my stock is spent and gone, and I'm without a groat,
I'm glad to hasten to my bank, and beg a little note.
My banker smiling says to me, "Why don't you oftener come?
And when you draw a little note, why not a larger sum?
Why live so niggardly and poor? your bank contains such plenty,
Why come and take a one pound note, when you might have a twenty?"

Yea, twenty thousand ten times told, is but a trifling sum,
 To what our Father has laid up, secure in Christ His Son."
 Since then my banker is so rich, I have no cause to borrow,
 I'll live upon my cash today, and draw again to-morrow.
 I've been a thousand times before, and never was rejected;
 Sometimes my banker gives me more than asked for or expected.
 Sometimes I've felt a little proud I've managed things so clever.
 But ah! before the day was gone, I felt as poor as ever.
 Sometimes with blushes in my face, just at the door I stand;
 I know had Moses kept the bank, I surely must be damned.
 I'm sure my bank will never break, no it can never fail;
 The firm, three persons in one God, Jehovah, Lord of all.
 Should all the banks in Britain break, the Bank of England smash;
 Bring in your notes to Zion's bank, you'll surely get your cash.
 And if you have but one small note, fear not to bring it in;
 Come boldly to the bank of grace, the banker is within.
 All forged notes will be refused, man's merits are rejected;
 There's not a single note will pass, that God has not accepted.
 It's only those beloved of God, redeemed by precious blood,
 That ever had a note to bring, these are the gifts of God;
 Though thousand ransomed souls may say they have no notes at all,
 Because they feel the plague of sin, so ruined by the fall.
 This bank is full of precious notes, all signed and sealed and free,
 Though many doubting souls may say, there is not one for me.
 Base unbelief will lead the child to say what is not true;
 I tell the soul that feels self lost, these notes belong to you.
 The Leper had a little note, "Lord, If thou wilt thou can."
 The banker cash'd his little note, and healed the sickly man.
 We read of one young man indeed, whose riches did abound,
 But in the banker's book of grace this man was never found.

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But see the wretched dying thief hang by the banker's side,
 He cried, "Dear Lord, remember me!" he got his cash and died.

—DANIEL HERBERT.

PEGGY AND THE PREACHER.
 A DIALOGUE ON BAPTISM, &c.

Scene: — "The Grove Bridge." *

PREACHER— "Good morning, Peggy."

PEGGY— "Sure, sir, an' I think ye hae the advantage o' me."

PREACHER— Oh, that doesn't matter much; but I just wanted to ask you,
 How is it with your soul?"

PEGGY— "Deed, sir, bein' a stranger to me, I'd just return the compliment.
 and ask, How is it with your ain ?"

PREACHER— "Oh, I'm all right; I'm on the straight road to heaven."

PEGGY— "I'm cruel glad to hear it, for there is so many of them tramps goin'
 about now that care little about their sows!"

PREACHER— "I think you mistake me, Peggy; I'm the new Preacher in the
 Tent in Moyletragh."

PEGGY— "Oh, the Preacher, are ye; deed I've heard iv ye. Ye belong to the
 folk they ca' Dippers."

PREACHER— "I belong to the family of Christ, and not like your so-called
 religious people here. I am as sure of heaven as if I were in it."

PEGGY— "You must be a far greater man than Paul, for he niver said nothin'
 so strong. But I do remember readin' of another yin — maybe he was a frien' o'
 yours, who was so good that he thank it God that he wasn't as ither men."

PREACHER— "Never mind, Peggy, about my friends, but answer me, Are ye
 saved?"

PEGGY— "I'd jist answer one question by axin anithel! Are ye saved yersel?"

PREACHER— "Sure I've told you, Peggy, and that's enough."

PEGGY— "No, the Master says it's by their fruits ye'll know them and not by
 their talk; and for all I know ye may be no converted a bit yet."

PREACHER— "Peggy, I was converted two years ago, and I am rejoicing in
 God ever since."

PEGGY— "I'm three score an' nine years the owl May fair of Garvagh last, an'
 I hae seen mony things in my time, an' I heerd plenty o' people in the Revival
 sayin' they were jist as sure o' heaven as you are, an' they turned out the
 greatest rascals in the country."

*Near Garvagh, County Derry.

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PREACHER— Will you come to the Tent, Peggy, and maybe I'll convince
 you."

PEGGY— "Before I answer, might I make so bowld as to axe ye, were ye
 always o' the Dippin' way o' thinking; or what business did ye follow
 before?"

PREACHER— "I was a colporteur until I was converted."

PEGGY "A coal-porter. Them's the ones that carry the books. Indeed we hae
 some experience o' some o' them boys."

PREACHER— "Well, but Peggy, will ye come to the Tent?"

PEGGY— "Before I go, is it the Dippin' ye're goin' to preach?"

PREACHER— "Yes, on Monday night I'm going to prove from Scripture that

baptism can only be by dipping, and that none should be baptised until they are converted.”

PEGGY– “Marcy on us! then nane o' us is baptized.”

PREACHER– “No, you couldn't be when you wer'nt dipped.”

PEGGY– Well, now, I remember the Israelites wer'nt dipped goin' through the Red Sea, an' Paul says they were baptized; an' the Egyptians were completely soused in the water; an' they wer'nt baptized. What do ye say to that?”

PREACHER– “Oh, that does not refer to the Sacrament of baptism.”

PEGGY– “It refers to the way o' doin' the thing, and it jist proves the opposite o' your preachin', for it proves that sprinklin' is baptism; dippin' is not.”

PREACHER– “Well, but come to the celebration of the ordinance.”

PEGGY– “Well, then, when ye're bate at the Red Sea, we'll tak' Paul ; how was he baptised?”

PREACHER– “He was dipped, of course.”

PEGGY– “Av coorse he was nathin' o' the kind. Has common sense, man. How could he be dipped, jist brought into a strange house, in a private bedroom, an' ordered to stan' up. Dear me, but the wather was mighty plenty in Damascus when they could fill a bedroom at a moment's notice, an' them havin' to carry it in goatskins on their heeds. Their doors, too, must has been very tight.”

PREACHER– “Well, but he could be dipped after all.”

PEGGY– “If so, Ananias would have said, Lie doon in this tub, Paul, like a cat in a hat, an' we'll try an' dip you, for the wather is very scarce. But instead o' that he said, Paul stan' up and be baptized, complately provin' that Paul was baptized by' sprinklin when standin' up.”

PREACHER– “At any rate, Peggy, the Eunuch was dipped when he was baptized. They both went down into the water and came up out of the water. That settles you.”

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PEGGY– “Well, I heard our minister explain that, an' he knows the languages which you coal-porters don't, an' he said it jist meant down to the wather and up frae the wather. They might hae wet their shins, ye know, but that wouldn't be your dippin'. An' by the same token, if Philip dipped the Eunuch, the Eunuch just turned and dipped Philip. An' how was only yin baptized, although both were dipped? so that it is out o' the frying-pan into the fire for you Dippers to explain the Eunuch.”

PREACHER– “But baptism is represented as a burial – 'Buried with him

by baptism,' which could not be said if it was by sprinkling.”

PEGGY– “Now ye're awa somewhere else; ye're like a hungry cow in a field of clover, glamin' a mouthfu' here and anither there, an' canna defend ony o' your ain cases. I could prove in the same way that ye ought to hang yersel. Judas went out and hanged hissels. Go thou and do likewise.”

PREACHER– “But baptism as a burial settles the question; there is no getting over that.”

PEGGY– “I thoct when a person was buried that he was clean away for iver in this worl', but when you bury by dippin' ye has them up the next minit as if a thing had niver happened. Ye see the thing does na fit ava. If ye did the thing right ye wad bury like the Egyptians, when ye has them doon keep them doon; but then they were no baptized after a' the dippin' and buryin', so that ye are in the box no matter what way ye tak' it.”

PREACHER– “Sure there's no sense in sprinkling; it does not mean anything.”

PEGGY– “Mean anything! It means all God intended it. It is a type o' the baptism o' the Spirit, an' the type must be like the substance. Now when you were converted were you dipped into the Spirit?”

PREACHER– “Oh, the Spirit I know is poured out, but that is nothing.”

PEGGY– “It is nathing? Your dippin' is clean awa to the dogs, man, when it is no a picthur o' the baptism that saves; for that matter you might as well rowl your convarts in the mud in Mr. McLaughlin's mill dam down there. Sure, man, its as plain as pikestaff that the baptism by wather must resemble the baptism o' the Spirit.”

PREACHER– “I was going to say, Peggy, that the pouring out of the Spirit, has nothing to do with baptism – it is the blood of Christ. You know we are plunged in the blood of Christ.

PEGGY– “D' ye hear the man! Plunged in the blood o' Christ! Where d' ye get that, man?”

PREACHER– “Peggy, don't you know about the fountain filled with blood?”

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PEGGY (warmly)– “Pshaw; ye'r now at your man made hymns; but it will no' do, Mr. Preacher. I now challenge you to produce in a' the Bible any expression or idea like 'plunged in the blood o' Christ.' Man, ye're makin' Scripture now, and then fatherin' it on your Maker. There's: nae sic expression ava. Now, since ye has mentioned the blood, its sprinklin' that is the thing, man. It was sprinkled on the doorposts in Egypt an' the High

Priest sprinkled it on the mercy seat, a type o' the sprinklin' of Christ's blood on the hearts, as Paul allows in Hebrews.

PREACHER— “Well now, Peggy, what about the baptism of infants? Yon know there is no proof in all the Scripture for it.”

PEGGY— “What fools nearly a' the worl must hae been then to believe it. Pity God didn't mak' you eighteen hunder years ago to keep the worl' richt on the point.”

PREACHER— “I challenge you to produce one proof.”

PEGGY— “Well now, before we look, I'll gie ye anither challenge, an' ye have't answered a challenge I gave you yet. Produce from the Scriptures any case o' a child o' Christian parents whose baptism was delayed until he was able to profess his own faith.”

PREACHER— “That's not the point, Peggy. Give us the proof.”

PEGGY— “Man, alive, has ye no gumption ava?' that's jist the point. Sure there's no dispute about baptizin' convarts. It's the children o' convarts or believers is the question. Are they to be baptized or no?”

PREACHER— “Certainly not. There is no authority for it. Even where the Apostles baptized whole households every member professed his own faith.”

PEGGY— “Deed, sir, I think ye hae carried more books on your back than iver ye got into your heed, especially the owl Bible. Did ye niver hear o' Lydia?”

PREACHER— “Oh, yes, Peggy; but Lydia's household all believed; you can't prove there were children in it.”

PEGGY— “Whar did Lydia's household all believe?”

PREACHER— “(Turns up the passage – reads).

PEGGY— “Whar I say? (Sensation) Sure you see your only belyin' your Maker again. Nobody's heart was opened but Lydia's ain; yet her weans were all baptised on the profession of her faith; an' to prove the thing, Lydia confesses as much by sayin' “If ye have judged me to be faithful, an' niver mentions any other in the house believin.

PREACHER— “But I believe they were all adults.”

PEGGY— “You may beleeve that that cow is stannin' on her heed if you like, but 164

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that doesn't alter the fact. Lydia was the only believer in the house and the whole household was baptised on the profession o' her faith. That settles the business.”

PREACHER— “Well, it's only an inference after all in Lydia's case.. Give me a command to baptise infants.”

PEGGY— “A guid inference is a guid argument, and I'm glad ye acknowledge as much, an' if there was nae ither, Lydia squelches you Dippers clean an cliver. But tell me. What was the method o' admittin' into the Jewish Church?”

PREACHER— “Oh, you are going back to circumcission; that has nothing to do with baptism.”

PEGGY— “It's the admittin' into the Church is the questin'; how is that to be done? In the Jewish Church it was done by the circumcission of infants. What's the method in the Christian Church?”

PREACHER— “On profession of faith.”

PEGGY— “Ach, man, don't hedge. What ordinance do you administer when admittin'?”

PREACHER (hesitating)— “We baptize by immersion.”

PEGGY— “I knew I'd knock it out o' you. Then baptism is the door o' admission into the

Christian Church, jist as circumcission was the door into the Jewish. Now ye'll not deny that infants were received into the Jewish Church. Gie me a 'Thus saith the Lord,' for excludin' them in the Christian.”

PREACHER— “Oh, you must prove that they were ever admitted into the Christian Church.”

PEGGY— “Man alive, they are in it already, for they were never put out; an' they has as good a promise to be in it, Peter says, as you hae, 'The promise is unto you and to your children.' An' the Master Himself said, 'Suffer the infants to come unto Me and forbid them not, for o' such is the kingdom o' heaven.'”

PREACHER— “But the Master wasn't speaking of baptism then.”

PEGGY— “Well, if they were fit for the kingdom o' glory, they were surely fit for the kingdom on earth. I think that knocks the bottom out o' your objection to children.”

PREACHER— “But what connection is there between sprinkling with water and cutting with a knife?”

PEGGY— “What connection is there between bakin' bread and catchin' fish? Yet Christ says the kingdom o' heaven is like them baith. Man, don't you know that Paul says the cuttin' awa o' the flesh represents the cuttin' awa o' the body of sin, and the washin' w' wather represents the cleansin' frae sin. The takin' awa o' sin is like cuttin' in the yin case, an' washin' in the ither: '

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PREACHER— “But circumcission was only administered to males, and you baptize children, both males and females.”

PEGGY— “So the Passover was only observed by males, yet we all admit both

males and females to the Lord's Supper. Man, sure ye ought to know that in the ancient times the females were always represented by the males, but the blessings o' the Gospel are for everybody now."

PREACHER— "But how does baptism seal an infant's engrafting into Christ."

PEGGY— "It does na seal it to the infant at all. It's a seal o' engrafting to the parents who profess their faith. They represent their child, which is the law all the worl' over, an' if only yin o' them be a believer it's enough, for 'the unbelieving husband is sanctified by the beleevin' wife, else were your children unclean, but now are they holy."

PREACHER— "But it is the child who is baptized."

PEGGY— "So it was the child Isaac, who was circumcised, but the circumcision was the seal o' the father Abraham's faith; not o' the child's; because Abraham represented the child in the ordinance."

PREACHER— "I must admit Peggy, you have read your Bible well, but how will you answer this, Faith is necessary to baptism; infants cannot believe, therefore they should not be baptized."

PEGGY— "I'll jist answer it in this way: Faith is necessary to salvation; infants cannot beleeve; therefore they cannot be saved. Your argument excluding them from baptism will send every yin o' them to hell. So you may take your choice between your argument and its consequences."

PREACHER (uneasy and looking at his watch) — "I must be going, Peggy. I have wasted a long time."

PEGGY— "It's no wasted, I hope. I think I hae given ye more true knowledge o' baptism than ye got since ye were convarted. But I'll ax ye a question or two before you go."

PREACHER— "Very well, Peggy."

PEGGY— In your Church ye're a' convarted, an' ye're a' beleevers, an' ye're a' saved, an' ye hae no haythin' childer amang ye. Now what has ye done for Christianity these eighteen hunder' years above other Churches?"

PREACHER— "Well I'm sorry we haven't done more than we have."

PEGGY— "But you know that you has no unconvarted ministers, an' ye hae no unconvarted communicants, an' ye ought to do wonderfu' works for God. Now what has ye done this lang time in Cowlraine, for example?"

PREACHER— "The people are very prejudiced about Coleraine."

PEGGY— "A Church as pure as yours ought soon to live down prejudice, but 166

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I'm sorry to hear it's dyin' out out in Cowlraine wi a gallopin' consumption
* — a bad sign o' a pure Church."

PREACHER— "Yes, but look at the success of our Tent here in

Moyletragh."

PEGGY— "That's to be tried yet. But now what about your Church in England? How is it doin'?"

PREACHER— "We have a very large Church in England."

PEGGY— "But what is the kerrecthur o' it? That's what I want?"

PREACHER— "It's, I think, very good."

PEGGY— "Well, I'm only spakin' the opinion o' Spurgeon, who has kicked your Church clean aff in England, and though you're a' convarted, and a' beleevers, an' a' washed free sin, he says ye neither preach nor practice the common doctrines o' salvation, an' that ye're on the 'doon grade,' whatever he means by that."

PREACHER— "I suppose he means that we are not as good as we ought to be."

PEGGY— "Do you know what I think he means. I think he had in his eye the story in the Gospel where the Divil got into the pigs one time on the mountain, an' they got on the 'doon grade,' and ye know the end o' them, and I think he was 'feered your Church was like the pigs, an' he wanted to escape in time."

PREACHER— "Good-bye, Peggy."

PEGGY— "Good-bye, kindly, sir, an' God be wi' You"— Christian Banner.

* The reference is to a few years back.

Note 1. — The expression in Rom. 6: 3 — "Baptised into His death, means into the design and object of His death: and refers not to the mode of dispensing the ordinance. 2. — "Buried with Him." etc., can have no reference to immersion, inasmuch as Christ's body was not lowered into a grave, as our custom is to bury.

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OBITUARY.

MR JAMES STANLEY ROBINSON.

This excellent Christian young man departed this life on the 13th December, at the age of 21 years, in a private hospital in Sydney, after an illness (typhoid fever) of three weeks. He left his home at Keppy Hills, Wingham, Manning River, in company with his father, Mr. James Robinson, and his minister, Rev. S. P. Stewart, in February last year, to study in Sydney for the ministry of the Presbyterian Church of Eastern Australia. The Rev. S. P. Stewart, in moving that he be received as a student at the annual meeting of the Synod, said that he could strongly recommend him. It was soon apparent to all who came into contact with him that he was an earnest, intelligent and God fearing young man. Immediately he began to study for the March (1908) University Matriculation examination. At the same time he took the deepest interest in all departments of Church work in connection with St. George's Church, attending regularly the Wednesday evening prayer meeting, at which he engaged in prayer along with the aged Christians; attended the Tuesday evening Bible Class, which he also conducted in the absence of the minister, and led the praises of the congregation occasionally. His services were highly appreciated, for it was evident that his heart was in the work, and all duties were performed with ability and yet with becoming modesty. His views on Divine Truth were thoroughly in unison with the principles of the Free Church in doctrine, government and worship. He was a firm believer in the verbal inspiration and inerrancy of the Bible, and, therefore, detested the rationalism of the Higher Critics, which exalts human reason above the written Word of God. He loved the Psalms, and had a decided objection against the use of hymns in the worship of the sanctuary. In every way he gave evidence of possessing gifts and graces, which would have qualified him, had he been spared, to become an able minister of the New Testament, and faithful watchman on Zion's walls. But the Master had destined him for higher service in His own immediate presence.

Those who knew him and heard him at devotions, had no doubt regarding his saving interest in Christ; but to obtain an expression of his faith, he was asked, when the serious nature of his malady was ascertained: "Do you put your trust in Christ?" His answer was, "All my hope and trust are in Him." When prayer was offered at his bedside, he clasped his hands over his chest, closed his eyes, and by the expression of his face gave indication that he was holding communion with the Unseen World.

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A short time before his fatal illness, he prepared a sermon (which proved to be the first and last) on Rev. 3: 20. He intended to deliver this

discourse at Raymond Terrace on his way to his old home during the vacation. The Psalms which he intended to be sung were actually selected. This sermon, which appears on page 140, will be a memorial of our departed young friend. By it, "he being dead, yet speaketh." Let us pray that its perusal may be blessed, especially to young men that, like the youthful author, they may first give themselves to the Lord, and then to His Church to work in His Vineyard, saying, "Here am I, send me." His funeral, which took place at Wingham, Manning River, was attended by a large concourse of people, many of whom were moved to tears when paying the last tribute of respect to their departed friend, whom they loved and respected.

MR. DONALD McLEAN.

Mr. Donald McLean died suddenly at his residence, Pashley Street, Balmain, on the morning of Friday, 7th February, at the age of 74 years. He had attended three meetings in St. George's Church during the week. Committee meeting on Monday evening, Session meeting on Wednesday afternoon, and the weekly prayer meeting in the evening of the same day. At the Session meeting he was appointed representative elder for St. George's Church, and intended to take his seat as a member of the Synod on Friday evening. The Master had, however, willed otherwise, and when the Synod was constituted, his place was vacant, for he had been translated from the Church Militant to the Church Triumphant, and was present with the Saviour whom he loved.

Mr. McLean was a native of Ross-shire, and had the privilege, in his young days, of sitting under the ministry of the late Rev. Dr. John Kennedy, of Dingwall. He arrived in New South Wales 54 years ago, and for the first few years carried on a private business. Ultimately he received a Government appointment in Maitland. Here he had the privilege of hearing the Revs. Wm. McIntyre, James McCulloch, Alexander McIntyre and others. Though the incorruptible seed of the Word had been sown in his heart in his youth, yet, it was under the ministry of the seraphic Alexander McIntyre, at Ahalton, Hunter River, that he became, through conviction of sin, a decided Christian in 1856. The text which the Spirit blessed to bring him to a saving knowledge of Christ being, it appears: "This man receiveth sinners, and eateth with them." On that occasion the preacher divided his hearers into three classes. (1.) Those who came to meet with Christ – they would not be disappointed, for the

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Saviour would bless them with the manifestation of His presence; (2) Another class came here today seeking Christ, and they would not be disappointed, therefore, poor sinner, take courage, and you will find Him whom you are seeking, for that desire is not of the devil's planting; (3) there is another class here today, said the preacher, who did not come to meet with Christ, and they will not find Him. Possibly these lines may be read by some who had the privilege of hearing that winner of souls whose labours were blessed in many lands. May we not ask you, has the Gospel become to you the "Saviour of life unto life?" If not, you are still invited, and will be received, by Him, if you come to Him as a poor, helpless, undone sinner, pleading for mercy through His atoning sacrifice. Mr. McLean, through his capability and devotion to duty, was promoted from time to time, the last appointment which he held being Governor of Tamworth Gaol, from which he retired on a pension eleven years ago, and then took up his residence in Balmain. He and his wife signed the call to the present minister of St. George's Church. In a short time he was elected an elder in the congregation. In this position, owing to his spirituality of mind, devotion to duty, and uncompromising adherence to principle, he was a tower of strength. On the Sabbath following his death, the Sacrament of the Lord's Supper was dispensed in St. George's Church. To this solemn ordinance he had been looking forward with delight, anticipating the commemoration of the Saviour's atoning death along with His professing people, but the Master had destined him for the perfect communion of the higher sanctuary, into which he peacefully passed at the appointed time. Mr. McLean loved the Truth and fed upon it, and bore testimony by his life and conversation against the heresies propounded by the higher critics. He would actually shed tears when speaking of those who attacked the Bible, the Deity of our Lord, and His Vicarious Sacrifice. He was thoroughly and intelligently loyal to the distinctive principles of the Free Church, and far exceeded his promises in supporting the means of grace in connection with the Church, which he loved. "Help, Lord; for the Godly man ceaseth; for the faithful fail from among the children of men."

MRS. MACMILLAN.

Mrs. MacMillan died suddenly at her residence, Forest Lodge, on a recent date. For a number of years her health had been failing, but, being of a buoyant disposition, she fought against her ailments and increasing infirmities. On the morning of the day of her death, she got up very early and began her

active household duties, when suddenly she became ill and passed away in about 45 minutes. "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."

MRS McFARLANE.

Mrs. McFarlane also passed away, after a short illness, at her residence, Carr's Creek, near Grafton. She was connected for many years with the Fry Street congregation, in whose prosperity she took the deepest practical interest. These removals are loud and solemn calls to us "to give all diligence to make our calling and election sure," and whilst in the possession of health and strength, to "be stedfast, immovable, and always abounding in the work of the Lord." "The night cometh when no man can work."

MR. JAMES GRIERSON WILSON.

This well known and highly respected gentleman met with a tram accident in George Street, City, near the Post Office, which ended fatally in about two hours. Mr. Wilson was one of the oldest residents of Sydney, arriving in New South Wales in February 1840, in the same ship as the ex-Auditor-General, E. A. Rennie, Esq. He was in 1849 elected Deacon in the Free Church, Pitt Street, along with Mr. Rennie, who is now the sole survivor of that band. For a number of years he held the position of elder in St. George's Church, Sydney. He had a keen intellect, and always took the deepest interest in theological and ecclesiastical subjects. At the time of his death he was 86 years old. He left a grown up family of sons and daughters, all of whom occupy respectable positions.

CHURCH EXTENSION.

To the Members and Adherents of the Presbyterian Church of Eastern Australia. Dear Christian Friends, –

There is a loud call to make an endeavour to extend our borders. Young men are offering themselves for our ministry, and we have adherents in localities, who seldom see a minister of our Church, and who are longing for the privilege of being able to meet together regularly to worship God in Scriptural simplicity and purity. There might be no need for our Church to continue to exist, if the other Protestant Churches were becoming more Scriptural and spiritual, but we have to lament a down-grade tendency, which

gives rationalistic teaching unrestrained utterance in theological halls, and many pulpits, and introduces practices into the worship of God, to gratify man, and to please the flesh, setting aside the plain command to "worship God in spirit and truth," and encourages a worldly spirit which is preying upon the vitals of true religion. This land, therefore, greatly needs the Scriptural and time honoured principles we contend for, and which in the past have been mighty, as regenerating, spiritual forces, gaining for us all that which is best in the world today. A leading minister of the Presbyterian Church of New South Wales remarked recently: "The Presbyterian Church is not the champion of Protestantism that it used to be, and, if he had his way, he would bring her back to her former faithfulness, but this," he said, "seems impossible." It is folly to regard defeat as inevitable, which amounts to saying, that error is stronger than truth, and Satan mightier than Christ. Let us expect the right to conquer, and then, according to our faith, it will be unto us. Members of other Churches have said, "If Free Church principles were only known, they would be approved of and adopted by the best people in all the Churches." Our enemies misrepresent us by saying, "We are narrow, bigoted, and out of date," and we should sweep these falsehoods away, by making it widely known that we stand for Scriptural teaching and worship, and that our Church is the only one in this land that will not tolerate unscriptural practices in the worship of God. The "Modernists," falsely so called, are not advancing, but drifting backwards, for they are seeking to restore the corrupt practices and teaching of the superstitious and ignorant Dark Ages. Our fault is that, having the best principles in the world, we are doing very little to make them known outside our own borders. We all doubtless desire the Free Church to grow and prosper in this land, and should regard it both as a duty and a privilege to give of our substance towards the important object of Church Extension. It is proposed to ask all our people within our reach to contribute something for this purpose on a Sabbath named below. The Free Church people are more numerous than many think, and if all that are able can be moved to give a small sum annually, the result, I am sure, will be astonishing, and if this is done from a spirit of loyal devotion to Christ, and of fervent gratitude for the distinguishing mercies and privileges we as a Church enjoy; then we may soon expect our Church to become a strong power in the land, and God will use us to do wonderful things. Then those who have toiled in the face of terrible odds to advance the Redeemer's cause

wilt be able to sing:

"That man who, bearing precious seed,
In going forth doth mourn,
He doubtless, bringing back his sheaves,
Rejoicing shall return."

W. N. WILSON,

Convener, Church Extension Committee.

Raymond Terrace, March, 1908.

Contributions towards Church Extension. – The sum given should be sent to be placed on the collection plate at on Sabbath, the The contribution, after deducting the average Sabbath collection, should be sent to the Convener of the Church Extension Committee.

Name.	Amount.
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This list is chiefly meant for the use of those who may not be able to attend the service at which the collection will be taken up. Church extension is a matter that concerns all, and therefore all should have an opportunity to give a helping hand.

COMMEMORATION FUND.

EAST MAITLAND CHURCH.

The effort made last year for the purchase of this church from Mr. S. McQueen, sen., "Oaklands," Tomago, was successful beyond anticipation. The total amount of indebtedness at the inception of the movement, including £36 13s 5d, expended for necessary repairs, was £211 13s 5d. The sum of £108 was raised for the reduction of this incubus from the following sources: – Personal subscriptions and collections at services, £78; sale of part of Church land, £20; special donation from Mr. S. McQueen, sen., £10. This has reduced the debt to £103 13s 5d, which is still owing to Mr. McQueen, who charges only 2½ per cent. interest, and has not asked for any security, trusting to the honour of the Free Church friends.

Mr. McQueen has also conveyed the church and lands to the following trustees: – Messrs. J. D. Thompson, East Maitland; J. McDonald, Boorara; J. Stevenson, East Maitland; N. Cromarty, Anna Bay; and H. Matthewson, Salt Ash.

The trustees hold the property in trust for the congregation and Synod of Eastern Australia. The congregation, since the transference of the property to them, has spent £6 in repairing the fence, making in all £42 13s 5d spent in effecting improvements.

The Commemoration Committee has resolved to make another effort during the current year for the total extinction of the debt. Through the zeal of a lady collector the sum of £3 15s has already been collected for this purpose.

It is unnecessary to remind the friends of the Free Church that, if at all possible, no debt should be contracted in connection with Church buildings, or the maintenance of the Gospel, which is a part of Divine worship; but when such debts become a matter of necessity, prompt efforts should be made for their extinction. The silver and the gold belong to the Master, and when withheld from the maintenance and extension of His own cause, a curse is incurred. He is addressing many of His professing people today, as He did the Church in the days of Malachi: – “Ye are cursed with a curse; for ye have robbed Me even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, said the Lord of hosts, if I will not open you the windows of Heaven, and pour you out such a blessing that there shall not be room to receive it.” Contributions will be received by any member of the Commemoration Committee, viz., Revs. W. Grant (Aberdeen), W. N. Wilson (Raymond Terrace), and W. McDonald (“Hamilton,” Victoria Street, Potts Point, Sydney), or any local friend of the congregation. By order of the

W. McDONALD,
Convener and Treasurer.
Sydney, April, 1908.

SYNOD EXPENSES FUND COMMITTEE.

The Synod has resolved to establish a fund to be called “The Synod Expenses Fund,” the object being to pay the travelling expenses of ministers and representative elders in attending the Synod and Presbytery meetings, and also to meet necessary printing expenses. The travelling expenses, especially on the part of country ministers, to the city once a year on Church business, are considerable, and must be a drain on their meagre incomes. To meet those expenses, it will be necessary to raise at least £30 a year. The Free Church friends throughout the State, who take an interest in, and are praying for the upbuilding of our little Zion, will, we are confident, show their practical interest by contributing to this important fund.

WILLIAM McDONALD,

Convener of Committee and Treasurer of Synod.

“Hamilton,” 114 Victoria Street, Potts Point, Sydney,
April, 1908.

N.B. – Contributions will be acknowledged in “Free Presbyterian Magazine.”

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ACKNOWLEDGMENTS.

TESTIMONIAL TO REV. S. P. STEWART.

(By friends outside the Manning Congregation.)

Mr. A. W. S. Gregg, Homebush, £5; Mrs. M. M. Campbell, Newtown, 10s; Mrs. McCulloch, Newtown, 10s; Rev. W. Grant, Aberdeen, £1; Mr. E. A. Rennie, Ashfield, £5; Mr. Allan Ramsay, Macleay, 5s; Mr. John Ramsay, Macleay, 7s 6d; Mr. Malcolm Ramsay, 1s; Mr. Colin Ramsay, 2s 6d; Mrs. Ramsay, 1s 6d; Mr. John Gillies, Maclean, C.R., £1 1s 6d; Mrs. Hector McLean, Williamtown, 7s 6d; Mr. Allan McLean, Williamtown, 7s 6d; Mr. S. McQueen, jun., Tomago, 7s 6d; Mr. D. Cameron, Serpentine, C.R., 10s; Mr. N. Sutherland, Chatsworth, C.R., 5s; Mr. Jas. Campbell, Chatsworth, C.R., £1; Mr. Alexr. Campbell, Chatsworth, C.R., 10s; Mr. Allan Cameron, James, Creek, C.R., £1 1s; Mr. J. Ferguson, Maclean, 10s; Mrs. R. McDonald, Maclean, 5s; Mr. Alexr. McDonald, Woodford Park, Maclean, £1; Mr. Alexr. McDonald, jun., Woodford Park, Maclean, £1; Mr. R. McDonald, Woodford Park, Maclean, 10s; Mr. Kenneth McDonald Woodford Park, Maclean, 10s; Mr. Allan McLachlan, Ulmarra, C.R., £1; Mr. A. Anderson, sen., Warrego, C.R., £1; Mr. A. Anderson, jun., Warrego, C.R., £1; Messrs. D. and W. Nicolson, £1; Miss C. Matheson, South Gate, C.R., 7s 6d; Miss M. McKenzie, Maclean, 5s; Rev. D. McInnes, Maclean, C.R., £1 2s; Mr. James Ross, Palmer's Island, £1; Mr. James Buyers, Brisbane, £1; Mr. John McDonald, Muswellbrook, 10s; Mr. James Campbell, Wauchope, £1; Mr. D. McInnes, Barrington, £1; Mr. H. B. Nicoll, Beechwood, 10s; Mr. Norman McLeod, Ulmarra, C.R., £1 1s; Mrs. Donald McLean, Balmain, 10s; Mr. D. R. Kennedy, Rouchel, £1; Rev. W. N. Wilson, Raymond Terrace, £1; Mr. J. Welsh, Glenuries Creek, 5s; Mr. Joseph McDonald, Wallalong, Hunter, 5s; Mrs. McPhee, Iona, 5s; Miss Fraser, Singleton, 2s 6d; Mrs. Wilkinson, Singleton, 3s; Mrs. M. Fraser, Singleton, 3s; Mr. Duncan Graham, Korea Is., Beechwood, Hastings, £2 2s; Miss Mackay, Letter Ewe, Hastings, 2s 6d; Mr. D. Bain, Crosslands, Hastings, 5s; Mr. Alexander Bain, Gowrie, Hastings, £1; Mr. Inspector Lobban, Stanmore, £1 1s; Mrs. Morrison, Harris Street, Sydney, 10s; Misses Fulton (2), £1; Miss Helen Cameron, Argyle Villa; Grafton, £1; Miss Jessie Cameron, Sydney, 3s; Rev. W. McDonald, Sydney, £1; Mr. A. P. Stewart, Sydney, £1 1s; Mr. Robert Mackay, Rollands Plains, £1 1s; Messrs. McKenzie Bros., Muswellbrook,

£1; Dr. Wallace, Sydney, 10s; Mrs. D. Keith, Forest Lodge, £1; Mrs. D. Cumming, Davis Creek, Rouchel, 2s 6d; Mr. A. McDonald, Tomago, £1 1s; Mr. Stewart Ramsay, 2s 6d Total, £51 12s 6d

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Miss M. McKenzie, Maclean, 2s 6d; Mrs. McLennan, Pymont, 2s 6d; Mr. Angus Beaton, sen., Barrington, 3s 6d; Mr. Donald Keith, Forest Lodge, 2s 6d; Mr. John McDonald, Taree, 2s 6d; Mr. Donald Stewart, Wingham, 5s; Mr. Hector McLennan, Taree, 5s; Mr. Alexander McLennan, Taree, 5s; Mr. John Robinson, Dingo, Manning River, 2s 6d; Mrs. John Nicolson, Clunes, Vic., 2s 6d; Mr. C. Stewart, Koroore Is., Wauchope, 5s; Mrs. Graham, sen., Hastings, 2s 6d; Mrs. McBean, Bourke, 2s 6d; Mr. Alexr. Murray, Foster, Manning River, 5s; Mr. James Lindsay, Huntingdon, Hastings River, 2s 6d; Mr. Angus Nicolson, Macarthur, Vic., 5s; Mrs. Gillies, Rozelle, 2s 6d; Mr. Murdoch Mackay, Fiji, 2s 6d; Mr. John McRae, Ultimo, 2s 6d; Mr. Angus Morrison, Condah, Vic., 2s 6d; Mr. Alexr. Campbell, Chatsworth, 2s 6d; Mr. Duncan Anderson, Chatsworth, 2s 6d; Mr. James Campbell, Chatsworth, 6s; Rev. D. McInnes, Maclean, 10s; Mrs. McDermid, Mount Pleasant, Wingham, 2s 6d; Miss A. McDonald, Wingham, 2s 6d; Mr. F. Chisholm, Barrington, 2s 6d; Mr. Duncan McLachlan, Yamba, C.R., 2s 6d; Mrs. H. B. Nicoll, Beechwood, 7s 6d; Mr. Donald Stewart, sen., Wingham, 5s; Mr. James Robinson, Wingham, 2s 6d; Mr. Allan Cameron, Summer Hill, 5s; Mr. Kenneth Murchison, Geelong, Vic., 10s; Mrs. Miller, Sydney, 5s; Mrs. John McMillan, Branxholme, Vic., 5s; Mr. Kenneth McDonald, Woodford Park, Maclean, 10s; Mr. Allan McDonald, Geelong, Vic., 5s; Miss Jessie Cameron, Sydney, 2s 6d; Mrs. John McLean, Aberdeen, 5s; Mr. Robert McKay, Rollands Plains, 10s; Mrs. McLeod, Harwood Is., C.R., 2s 6d; Mr. Charles Murchison, Macarthur, Vic., 2s 6d; Mrs. Watson, West Maitland, 2s 6d; Mr. Farquhar McAulay, Chatsworth, 2s 6d; Mr. John McDonald, Muswellbrook, 2s 6d; Mrs. McLean, Balmain, 2s 6d; Mr. Angus McLean, Branxholme, Vic., 5s; Mr. J. H. Cameron, Manning, 2s 6d; Mrs. M. M. Campbell, Newtown, 2s 6d.

COMMEMORATION FUND.

East Maitland Church. – Collected by Miss Stevenson, East Maitland – Mr. W. J. McLauchlin, West Maitland, £1; Miss McKenzie, Bolwarra, £1; Mr. J. Pryke, Glenceroon, 10s; Mrs. J. McDonald, Pollsolim, 5s. Total, £2 15s.

FOREIGN MISSIONS (Seoni).

Conducted by Free Church of Scotland.

Already acknowledged, £1 11s; East Maitland Congregation, 10s; Fry Street Church, Grafton, £2 16s; Sabbath School, Maclean, 16s; Collection at Maclean and Chatsworth, £4 2s; donation from E. A. Rennie, Esq., £2 2s;

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Sabbath School, St. George's Church, Sydney, £1 9s.0½d. Total, £13 8s 0½d.

This amount has been forwarded to the Treasurer of the Free Church of Scotland.

STUDENTS FUND.

Already acknowledged, £28 17s 9d; Mr. Angus Beaton, sen., Barrington, £2; Maclean Congregation Ladies' Association, £7; Mr. Allan McLean, Williamtown, £1. Total, £33 17s 9d. Balance on hand, £14.

CHURCH EXTENSION.

Already acknowledged, 12s 7d; East Maitland Congregation, 10s; per Rev. D. McInnes, Mr. Stewart McDonald £3. Total, £4 2s 7d.

SYNOD EXPENSES FUND.

St. George's Church, £1 1s 9d.

STANDING COMMITTEES.

Foreign Missions. – Rev. W. McDonald, Convener, and Revs. W. Grant and W. N. Wilson, and Mr. R. Allen.

Church Extension. – Rev. W. N. Wilson, Convener, and Revs. Wm. McDonald and W. Archibald, and Mr. R. Allen.

Titles. – Rev. Wm. McDonald, Convener, and Rev. W. N. Wilson, and Mr. Alex. Law.

Finance. – Rev. S. P. Stewart, Convener, and Revs. Wm. McDonald and W. N. Wilson, and Messrs. R. Allen and John Robinson.

