

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, 1908.

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VOL 3. No. 1. SYDNEY: DECEMBER, 1908 [PRICE – 2/6 per annum]

LOOKING AT A PIERCED SAVIOUR.

Zechariah 12: 10.

“I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon Me whom they have pierced,” etc.

We have in the text, as well as elsewhere, a promise that the Holy Ghost would be poured upon the inhabitants of Jerusalem. Jerusalem being the capital of the Jewish State or Commonwealth, it represented in a great measure the Jewish Church; therefore whatever promises of good things to come of a spiritual kind were made to Jerusalem included in them to some extent at least not only the Jewish Church but also the Christian Church; therefore all the promises that were made to the Jewish Church, and not peculiar to it, included in them the Christian Church also. The promise in our text is one of these.

Since this promise was first uttered, as well as before that, it is a fulfilling in every age of the Church. Since the death and resurrection of Christ the Spirit has been poured more abundantly than it was at any period previous to that memorable event. On the day of Pentecost He was poured upon about three thousand at once (Acts 2). In all the revivals that took place before and after the day of Pentecost the Spirit was poured down. These and all the revivals that will take place in the world till the elect are gathered in, are included in such promises as the text and are a fulfilment of such promises.

Taking this view of the promises in the text: –

I. In the first place let us endeavour to consider who it is that was promised to be poured upon the inhabitants of Jerusalem. And great is our need of His being poured upon us when we do so.

1. The Holy Ghost being God (Acts 5: 1-4; 2 Cor. 13: 11), is the same in substance, equal in power and glory with the Father and the Son, and has therefore all the attributes of the Deity as the Father and the Son have. He is in every respect God, without beginning of days or end of years, as the other persons of the Deity.

II. In the second place, let us endeavour to consider how the Spirit acts in the case of all upon whom He is poured effectually.

1. The Spirit acts upon all such as a sovereign, a free and an unmerited Spirit (Ps. 51: 12). No one in himself or for anything in him or about him has a better claim upon the convincing or effectual working of the Spirit than another for all the children of wrath even as others while in their natural state (Eph. 2: 3). In this respect there is no difference, for all have sinned and come short of the glory of God (Rom. 3: 23). During the Old Testament dispensation the saving operations of the Spirit were confined to the Jewish Church, which was made up of Jews and some proselytes. The heathen world was enveloped in gross spiritual darkness and ignorance, dying in their sins, for where there is no vision the people perish (Prov. 29: 18). Without faith it is impossible to please God (Heb. 11: 6). Faith cometh by hearing, and hearing by the Word of God (Rom. 10: 13, 14, 15). And they that believe not perish (Mark 16: 16). According to the economy of grace there can be no salvation where the cardinal doctrines of Christianity are totally unknown. Since the glorification of Christ the middle wall of partition which separated the Jews from the Gentiles is broken down, and the operations of the Spirit are extended to people of every clime and nation and tongue under the sun, according to the command Christ gave the apostles.

2. The Spirit when He is poured out upon any one, acts not only as a sovereign and a free spirit, he acts also as a spirit of grace. When the Spirit comes to any individual, He finds him quite destitute of all good, and brim full of all evil; He finds him in close union with the Evil One and in enmity and rebellion against God, not subject to His law nor indeed able to be (Rom. 8: 7-8). He finds him under the wrath and curse of God, liable to all the misery of this life, to death itself, to the pains of hell, unable and unwilling to save himself and unwilling to be saved by Him who came to save sin-

ners from their sins (John 5: 40). In this deplorable state the Spirit finds all when He is poured upon them. He finds them the children of wrath fit for destruction, even as others. He finds them ignorant of their own state, unwilling to know it or be brought out of it. As was said above, the Spirit when He comes to deal savingly with anyone acts as a Spirit of grace, not only outwardly but also inwardly. Naturally we are all spiritually blind and unwilling to see, but when the Spirit is poured upon any He makes them willing to see matters as God sees them. Every sin, whether of omission or commission is an aim at God's very existence as well as a transgression of His law. It is also a rejection of Christ and a desire that Christ would be put to death. The language of the heart of every graceless sinner is, in God's sight, "Away with Him, crucify Him, crucify Him; we will not have Him to rule over us!" This being the language of all graceless hearts, it is not the want of will on the part of sinners but the want of power that prevents him annihilating Christ's very being, and destroying His cause in the world. But when the Spirit is poured down upon any one as a Spirit of grace, He destroys the enmity of the heart against God by renewing the nature of Him upon whom He is poured, and so enabling the sinner to look unto Him he has even been piercing by his sins. The person so visited looks back upon himself as the murderer of the King of Glory (1 Cor. 2: 8). So heinous a thing it is to murder any human being that he who does so is not fit to live, by man shall his blood be shed (Gen. 9: 6). But he that sheddeth the blood of the Eternal Son of God he will be counted worthy of the most severe punishment (Heb. 10: 28, 29). The putting forth of unbelief is a crucifying afresh of Christ. All of us here, because we heard of Him and He is freely offered to us in the Gospel, who are unbelievers, are at this very moment Christ slaying as has been seen already. Alas! how tightly the guilt and criminality of our conduct rests upon us! How unlike at this very moment we are to Paul in his feelings when the Lord met him on his way to Damascus in search of all who professed the name of Jesus (Acts 9: 1); or to the convicted thousands on the day of Pentecost upon whom the Spirit was poured as promised in our text. Everyone that is at all acquainted with Jewish history knows that the sorrow of Jewish parents for their first born was of a very bitter and heart rending nature, even to witness by a neutral person.

We have the bitter mourning of Jewish parents for their first born very fully expressed when we read that Rachel mourned for her children and refused to be comforted because they were not (Matt. 2: 17-18). The

ing in the text and context was to be both bitter and general. So is the case in all places when the Spirit is poured in rich abundance upon the inhabitants. We have a full proof of this in all the accounts we have of revivals in the Bible and in other authentic documents.

3. A person may have been by natural conscience most awfully and beyond endurance awakened, as may have been the case with Judas before betraying Christ, and yet be not savingly awakened. Conviction is not conversion. There must be some adequate and saving knowledge of sin before anyone, as far as we can see, will come to Christ, but there is knowledge of sin that is not saving. Cain and Judas had this knowledge of sin. Many of the elect when first awakened feel for a time as if there were no salvation for them. Many even of them that are savingly awakened are often in the course of their lives ready to conclude that there is no salvation for them, that they have committed the sin against the Holy God. But the Lord will not allow either of these to fall into despair utterly. They may be long in darkness, tossed and tempted, yet the Lord will not forsake the work of His own hand. When He has commenced a good work He will carry it on to perfection. A person upon whom the Spirit is poured down looks, on the one hand, upon himself as a guilty sinner – as one that is slaying Christ all his lifetime by his sins, and therefore deserving the severest punishment, being guilty of the greatest crime possible, the putting to death the Lord of Glory. On the other hand, he looks upon Christ crucified as able and willing to save all that come unto God by Him for salvation.

4. Upon all whom the Spirit is poured as the Spirit of grace He is also poured as a Spirit of supplication, or, in other words, as a Spirit of prayer, for prayer is made up of a number of supplications. These supplications are presented under the guidance and teaching of the Spirit in the name of Christ, with confession of sins and an acknowledgment of God's mercies – of His providential and saving mercies.

5. All upon whom the Spirit is poured as a Spirit of prayer. He is poured upon such as a Spirit of confession of sins, of original, of personal, of family, and of natural sins. Confession of sins implies godly sorrow for sin, forsaking of it, and a purpose through grace to walk in all God's commands.

6. When the Spirit is poured upon families or communities as a Spirit of confession of sin, such will gather together as families and as

communities as the Lord will give them opportunity to confess their sins and to seek forgiveness of them.

III. In conclusion, let us examine ourselves by this subject and see whether really the Spirit is poured upon, us individually as a Spirit of grace and supplication. If not as a Spirit of believing supplication, assuredly not as a Spirit of grace, for when He is poured in the one capacity He is beyond a doubt in the other. When any is renewed in the Spirit of His mind, he then prays privately in the family, in the prayer meeting, and in the congregation of God's people.

Rev. ALLAN

McINTYRE.

Preached at Blair Atholl, Scotland, July 23rd, 1857.

“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 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 immediate-

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ately 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 proclaiming 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

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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."

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

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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 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

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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 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 Aff- ections 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.

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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 expresses 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

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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."

PRESBYTERIAN CHURCH GOVERNMENT.

By the late J. STANLEY ROBINSON, Divinity Student.

(Read at a Congregational Meeting in St. George's Church, Castlereagh Street, Sydney, in February, 1907.)

Wherever order and uniformity have to be established among a plurality of objects, whether animate or inanimate, there is always an absolute necessity for the application of certain laws. These laws, as the circumstances will imply, cannot exist without a lawmaker, neither can they issue any power, except just enough to prove their own invalidity, unless they bear the stamp and authority of that maker. This method of securing order and uniformity by the application of laws is commonly termed government, and can only be performed in two ways, either by the supreme ruler himself, or through his duly authorised administrators, who are continually under his supreme supervision. God, who is the Almighty ruler of

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the Universe, adopts both these plans of government. The first He applies to the whole inanimate creation, consisting of the whole world of spherical bodies, and the latter to the animate creation, and to His earthly Tabernacle, the Church. This Church of God is very often spoken of in several different ways. Sometimes it is employed in a very comprehensive sense, including not only the godly, but all who profess and call themselves Christians, but who are, nevertheless, merely making an outward show of religion. At other times it is used in a manner that would imply the exclusion of all but the Godly and Elect, and then again as representing a congregation professing the Gospel of Christ, by the exercise of spiritual functions and ordinances. It is in this last sense that the Church is endowed with laws from the Great Lawgiver, whereby its whole body may be governed and its spiritual functions and ordinances exercised accordingly, that all things being done decently and in order may redound to the Glory of God, and to the further edification and comfort of the whole Church. This ecclesiastical power issues in many different forms, besides the one particularized by the subject, such as Congregationalism, Separatism, Prelacy, and others, all of them except one claiming Divine establishment. It will suffice to give here a very brief account of the theories put forth by these different religious sects. Congregationalism holds that congregations should be independent of each other, and that all members are entitled to share in the regulation of the Church affairs. Separatists refuse to admit that Christ and His Apostles established any form of government in the New Testament. Prelacy maintains that the whole government should be centred in one person of high rank and order, and refuses to allow ruling power to

ordinary ministers, but requires them to be subordinate officers. Presbyterians hold that the whole government and affairs of the Church should be vested in one order of ministers, and deacons, and as it claims this to be the form instituted by God in the New Testament Church, through the Mediator, Jesus Christ, and committed to those lawfully called to execute the government, there is but one foundation upon which such a form of government could have been established as a Divine institution, and that is the Word of God. Were it otherwise, to claim Divine authority, and not built on this foundation, it would certainly be a wicked assumption of God's most exclusive rights and privileges. But Presbyterians did not assume this form of government, neither did it spring from compromises, but flows directly from God through Jesus Christ, the chief corner stone of that secure and glorious foundation which is laid in Zion, built upon the apostles

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and prophets, upon which the Presbyterian government throws its whole support. The permanency of this foundation being unquestionable, I, therefore, firmly believe that amongst all others Presbyterian is the only constitution that proceeds directly from the Throne on High, bearing the stamp and seal of the Lawgiver and Governor, and so must be the only truly valid form in existence. As the King Himself has shown us, "the form of the house and the fashion thereof," and given us all essential principles, either by direct statement or apostolic practice, there ought to be no difficulty in determining which is the "House of the Lord." These grand essential and leading principles, which have been deduced from Scripture and apostolic practice, are fifteen in number, and are as follows: – (1) The only King and Head of the Church is the Lord Jesus Christ. (2) The visible Church is the organized society of those professedly believing in and bearing testimony unto Christ. (3) The Scriptures are the only ultimate standard of law to the Church. (4) Apostolic scriptural practice is of universal and perpetual obligation. (5) The office of elder is essential and permanent in the visible Church. (6) The office of the ministry is divinely authoritative and permanent. (7) The office of elder or bishop is identical. (8) Every congregation should have a plurality of elders, among whom the duties of teaching and ruling are distributed. (9) The highest position is that of elder or bishop, whose rule is wholly ministerial. (10) Every congregation should have a plurality of deacons, conjoined with the elders, specially entrusted with temporal affairs. (11) The election of all officers is an inherent right of

the members of the Church. (12) Admission to office must be by prayer, and the imposition of the hands of the body of elders. (13) The course of administration in every congregation is by representative associated elders. (14) The congregations of a locality form one Church, which is governed by their associate elders. (15) Administration in difficult cases of doctrine, discipline, worship, and government, is authoritatively effected by assemblies of representative elders.”

The first great principle of Christ's sole right to the Headship of His Church, held and taught by Presbyterians, to be the most essential of all, and being practically repudiated by Prelatic Government, we reach the enormous divergence that wends its way between Presbyterianism and Prelacy. Remaining obedient to her Lord's own statement, “One is your Master, even Christ, and all ye are brethren,” the Church Presbyterian allows but one order of ministers, and does not allow any office bearer

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in that order to usurp dominion or lordship over his brethren, but requires all to be humble ministers, and servants of Jesus Christ, neither seeing nor feeling any necessity for a temporal head upon earth, for their Spiritual Head hath assured them that “He is with them alway, even unto the end of the world.” (Matt. 28: 20.) But contrary to this, the advocates of the anti-Christian theory of Prelacy maintain three distinct orders of ministers, and declare each to be essential to the valid constitution of the apostolic Church. To the highest of these orders is attributed the superintendence of all churches, and to whom all other orders must be obedient as Head of the Church and Vicar of Christ. Surely this position is falsely usurped by anti-Christ, “Who opposeth and exalteth himself so that he as God sitteth in the temple of God,” because such a substitution ultimately results in the dethronement of Christ from His mediatorial office as Head of the Church, and practically rejects Him in favour of some mere mortal man, who can claim, by Divine right no higher authority than that bestowed on the order maintained by Presbyterians. When we look back on the Church as it existed in its pure, primitive, and apostolic form, when Christ, after He had offered up the sacrifice to satisfy Divine justice, ascended into the Holy of Holies to make intercession for the sins of His people, not for a day or a year, but for all time, we see that in this office He must stand alone forever, succeeding no one, and succeeded by no one, the Alpha and Omega of the order. As the Church has been faithful to Him as her only Head ever since, may she continue in faith, believing that although “He is absent in the flesh, yet is He present in the Spirit.”

The other fourteen principles deal principally with the Church and governing officers, and may for the sake of convenience be gathered into one: – “The Church of God is governed, according to His law, by representative elders, appointed and associated by His authority.” This assembly is called a presbytery in the New Testament, and the officers presbyters or elders. The first order of officers bestowed in the Church were apostles. These were not merely disciples or learners, but were special ambassadors of the King commissioned to act in the establishment of the Church of the New Testament. Although they were men of only one order, they were the recipients of two entirely distinct callings. The first calling is admitted by all to be of a supernatural character, possessing three extraordinary traits. (1) They were especially chosen and designed by Christ Himself, to be the witnesses of His resurrection. (2) They were the possessors of miraculous gifts. (3) They were to be the inspired oracles of Divine revelation. Paul claims

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to be an apostle, not of man, neither by man, but by Jesus Christ. (Gal. 1: 1.) This immediate calling by Christ Himself was requisite to qualify them for the other two functions they were to fulfil, so that when bearing witness unto Him, and declaring the revealed will of God to the Church by word and writing, their authority would be indisputable, and their testimony complete. These extraordinary qualifications, it is evident, were granted for the accomplishment of some extraordinary work, which apparently was the founding and beginning of the Church under a new dispensation, after Christ the substance had been exhibited. To this supernatural calling Presbyterians deny that there is any such thing as succession, as the purposes for which it was designated were adequately fulfilled with the close of the apostolic age. If the apostles, then, were granted an extraordinary power for the extraordinary work of laying its foundation and commencement, they were also granted an ordinary power for its establishment and perpetuation, as we are told “He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the Saints for the work of the ministry, and for the further edifying of the body of Christ. Till we all come in the unity of the faith.” (Eph. 4: 11-13.) In this ordinary office the apostles were but ministers of the Word and shepherds of God's flock, “over which the Holy Ghost had made them overseers, to feed the Church of God.” This they were to do, “not as being lords over God's heritage, but being ensamples to the flock.” Acting in this capacity they were called presbyters or elders

in some places, and epis-copus or bishop in others. These titles were interchangeable, being simply names of the same office considered under different aspects. The former denotes the authority and dignity of the office, and the latter, which means oversight or superintendence, denotes the duties and requirements arising from that office, and we find the apostles in many places identified with both these terms, but never in the same connection. An instance of this is seen in St. Paul's Epistle to Titus, when giving him the qualifications of elders, whom he was to ordain in every city, deliberately employs both these terms in co-relation, but not connectively, as elders and bishops, but begins by telling him that he left him in Crete for the purpose of ordaining elders, and immediately after gives him the qualifications of a bishop, thereby proving the both titles to be significant of the one office. Elders, then, being also bishops, not upon human authority, but by the appointment of the Holy Ghost, and as no alteration could have been effected without the express authority of the Supreme Head of the Church;

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this ordinary office of elder or bishop still remains essential in the Church, and is held by Presbyterians as a perpetual office. It is also agreeable to the Word of God, and conformable to the principles of Presbyterian government to appoint a plurality of these officers in every church, among whom the duties of teaching and ruling are to be distributed. Some are engaged in both teaching and ruling, while others are engaged chiefly in ruling. These officers, when assembled and acting conjointly one with another, constitute the principal governing body of the Church, and is called in Scripture, the presbytery, from which the Church derives its name. Besides the office of elder there is another, that of deacon. This office, unlike that of elder, was a new institution by the Apostles, and arose out of the urgent demand for temporal administration. The Church had so rapidly increased, and the work of preaching to and governing had accordingly increased that the apostles found it impossible to discharge duties both temporal and spiritual, with the result that the Grecians began to murmur by reason of their widows being neglected in their daily ministrations. Then the twelve summoned the multitude together, and said, "Wherefore; brethren, look ye out among you seven men of honest report full of the Holy Ghost and wisdom, whom we may appoint over this business." (Acts 6: 3.) Stephen and six others were chosen, and in this way the office of deacon was instituted as a help in the governing body of the Christian Church. As the qualifications of those

who would aspire for this office have been enumerated as a guide to future Churches, it is clear that the office was intended to remain while the exigency remained, which will undoubtedly be to the end of the world, as Christ said, "The poor have ye always with you." Every Church, therefore, should have a number of these officers, whose duty is to attend to the temporal concerns of the Church. These officers, when assembled and acting conjointly with the elders, complete the governing body acknowledged by the Presbyterian Church. Assemblies are of three sorts: – Congregational, classical and synodical. A congregational assembly consists of the ruling officers of any particular congregation. A classical assembly is in other words the presbytery, and is formed after the practice of the Church at Jerusalem. This Church, it is quite clear, did not consist of one congregation only, because both the second and sixth chapters of Acts report of the diversity of languages that existed among the believers, and that the apostles acted as presbyters, which proves that it consisted of several congregations under one presbyterial government, and it is also mentioned that the elders of that Church met together and formed what is now

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called a presbytery or classical assembly, for certain acts of government and discipline. Synodical assemblies consist of pastors and other Church governors, and other fit persons whenever it is thought necessary. These assemblies may consist of different sorts as provincial, national, and general, and are most advantageous in defending the Church against the introduction of false doctrine in this present iniquitous age of modern criticism and infidelity. A more perfect and complete system of Church government the world has never known. Such a vast corporation of office bearers and members, each taking their own place, and performing their several duties with such order and uniformity, and bodily subjection and loyalty to their only acknowledged Head, cannot fail to manifest the source from which they derive this great unity and power, with such vividness as to compel the critic to see the presumption of his own criticism, and the infidel and sceptic to doubt their own unbelief. The glorious purpose of the Church so constituted and governed is to build up believers in holiness and comfort, through faith unto salvation, to convince and convert sinners, and to direct them to Christ, the Bishop and Shepherd of their lives, and to bear continual witness to the resurrection and the life. In order for it to accomplish this great end it must necessarily encourage three great features to

continually meet and harmonise; they are the liberty of its entire membership, the authority of its rulers, and the unity of its rulers and the unity of its whole body. Having touched on the authority and unity before, there yet remains the first and most vital of all, that which maintains the inherent right of the members to all power bestowed by Christ upon His Church. The principal medium through which this power flows is the election of all office bearers. Besides election they have a liberal action in representation, in consent, and when all other resources become exhausted, in appeal and protest. In this way the Christian people have a right to the "liberty wherewith Christ hath made them free." But there was a time in the history of Presbyterianism when this great essential principle was at stake. This catastrophe began about the year 1834, by the passing of an Act called the "Veto Act," and terminated in the year 1843, by what is generally known as the Disruption. This Veto Act attempted to abrogate the right of election, and declared a simple dissent rather than a positive call to declare the mind of the members. The Church being desirous to free herself from such State enslavement resolved in the Assembly of 1842 to adopt a Claim of Rights. This being rejected by the State, the Church had to sacrifice all State support in order to

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maintain her spiritual independence, and to serve her King faithfully in His own appointed way. Erastianism, or obedience to State control, having been openly tolerated, a body of ministers considering it their imperative duty to stand by the crown rights of the Lord Jesus Christ, and to preserve the rights of the Christian people, after the Assembly of 1843 had been constituted, laid a protest on the table in the presence of the Royal Commissioner, and then withdrew and assembled in another hall, and formed the first Assembly of the Free Protestant Church of Scotland. It was in this great fight for spiritual freedom from which the Church took the name the Free Church, that these ministers were obliged to throw themselves for support upon the providence of God, and the benevolence of the Christian people, but nevertheless, did not exempt the State from its obligation to support the Church, but rather manifested that it was the State's duty to further the cause of Christ, and at the same time to allow Him the sole right to govern His own body. John Knox, in his first interview with Queen Mary, said, "Think not, madam, that wrong is done to you when you are willed to be subject to God. Yea, God craveth that Kings be foster fathers and Queens nurses to His people. And this subjection to God, and service to His Church, is the greatest dignity that flesh and blood can get upon earth."

How thankful ought we to be to Almighty God for preserving through dark ages of tyranny and paganism, a branch of the Church Presbyterian, that is still strenuously guarding Christ's crown rights, and has not swerved one fraction from the sentiments uttered by its founder, which is known to us in New South Wales as the Free Presbyterian Church of Eastern Australia.

Our ark of hope! Though wild the waves
Of Sin and Error round thee roll,
And o'er thy path the tempest raves
To turn thee from thy destined goal –
'Tis cheering, through the gloom, to see
Thy Gospel banner wide unfurled
Above the storm wave fearlessly,
The refuge of a ruined world.

Borne on the fleeting stream of Time
Through buried ages thou hast past,
And in thy onward course sublime
Attained our distant day at last;
No trace of Eld's corroding tooth
Upon thy glorious form appears;

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But radiant with immortal youth
It floats amid the wreck of years."
– Smyth on "Presbyter."

"IS IT INFIDELITY?"

The "Baptist" is, we believe, the official organ of the Baptist denomination in this State. As such the whole denomination is responsible for the views propounded in it. The attack made upon the Rev. John Urquhart in its leading article is a painful revelation that the infidel views of the higher critics have been taught and defended by a number in that Church. If they had been valiant for the truth like the late Rev. C. H. Spurgeon, Professor Bruce's Apologetics would never have been put into the hands of the students. The use of this text book and the fierce attack upon the Bible champion who condemned it, are plain evidences that some at least in that denomination are on the "down

grade.” The article in the “Baptist,” referred to above, has not been apologised for nor withdrawn, and, therefore, we feel justified in publishing Mr. Urquhart's trenchant reply. We are glad, however, to learn that the heretical text book has been withdrawn, and that the two leading men who were foremost in attacking Mr. Urquhart have not been elected by the Union on the Education Committee. The evangelical party have been, so far, successful. May they increase in number, zeal, and influence, so that their denomination in New South Wales may become a “pillar and ground of the truth.” Those who stood by Mr. Urquhart, because he stood by the Bible, showed their sense of honour and practical sympathy by publishing in leaflet form, accompanied by an explanatory note, the letter rejected by the “Baptist.” They are the following: –

The following letter was sent to the New South Wales “Baptist,” in reply to a leading article which appeared in the June number. The said article was a bitter, cruel, and unchristian attack upon the Rev. John Urquhart, who, we all know, has and continues to, openly and boldly, both by pen and speech, warn the Christian Church against the inroads of the monstrous infidelity of the Higher (?) Criticism, now so prevalent everywhere. Mr. Urquhart is not allowed even the right of British fair play by the New South Wales “Baptist.” He is secretly tried, sentenced, and held up

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to public scorn, without even the right to be heard in defence.

The Editor, in July “Baptist,” simply announces: – “We have received several letters on this subject, but do not consider it desirable to print any of them. The matter should now be allowed to drop.”

The letter is now published by several advocates of fair play.

The word “infidel,” according to the Dictionary, means one who “does not believe in the inspiration of the Scriptures.”

Melbourne, Victoria,
June 23, 1908.

IS IT INFIDELITY?

To the Editor of

“The Baptist.”

Sir, –

Your article in this month's “Baptist” has surprised me. From whom might I look for sympathy with my efforts to repress the inroads of unbelief if not from the Editor of the organ of that Protestantism which has declared so

often that its religion is “the Bible and the Bible alone?” Yet, instead of receiving sympathy, I have been attacked in a white faced fury that has been as regardless of consistency as of the courtesy due to me as, a Christian teacher, as a Baptist, and as a stranger.

It is generally known that we here are in the Antipodes; but, that things should be so upside down in Sydney that “The Watchman” wakes – not to guard the city against the stealthy approach of the foe – but to cudgel, and if possible make an end of the man who raised a most necessary alarm, who would believe? Nevertheless, such is the fact. You knew of the forces which were moving against me. You knew that repeated attempts had been made to obtain from me some admission upon which a legal action might be founded, by which I should be silenced and crushed, but not answered. You knew that your ministers were alarming their brethren in the other States. You knew that a motion had been formulated calling upon the Baptists of New South Wales to condemn and repudiate me. You knew all this, and yet it was not enough for you to leave me without support; you yourself must join in, and actually head the assault!

The contentions of your article would, in circumstances less solemn, furnish genuine amusement. Ye deprecate any discussion as to the character of Professor Bruce's book. You are of opinion that it is likely to do more harm than good. Is it your meaning that the Baptists of New South Wales are to subscribe

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money and to hand over the students to the Educational Committee in entire indifference as to whether the Committee leads these to doubt that very Word of God upon which their beliefs as a denomination, and the beliefs of the entire Christian Church, are founded? Was this the intention of the Committee in demanding a vote of confidence without investigation or even discussion? And, if these questions be answered in the affirmative, may I further enquire whether the Pope has ever asked for more?

You defend the Committee on the ground that a more suitable book could not be had. That statement is followed by two others which, in future ages, may give the critics of “The Baptist” no little trouble. You tell your readers that the Committee has decided to withdraw the book at the end of the present term, and then you express your own opinion that the book is indefensible! It cannot be defended, and yet your Committee is of such an order that they chose that book as the most suitable that could be found!

But enough of this: your charge against me is twofold. I am

condemned first of all because of my contention that the book teaches infidelity. Let me remind your readers of some of the grounds upon which I came to that conclusion: –

(1) The divine inspiration of the prophets is ignored. They profess (as we know) to give us the very words of God; but this book traces these words to the characteristics of the men; and it denies that the last twenty-seven chapters of Isaiah were written by that prophet on the ground that Isaiah could not meet circumstances of which he had no individual knowledge, or console men whom he had not seen. Now, if these are the words of Him who sees the end from the beginning, and to whom the future is as fully known as the present, wherein lies the force of Professor Bruce's argument? That argument has no force whatever, unless the notion that these are God's words is set aside. Will it be denied that this is Infidelity?

It is hardly necessary that I should quote his question: "What amount of truth is there in these prophetic forecasts of the future? To what extent has history realised prophetic ideals?" or that I should add in reply: "It is a commonplace in the interpretation of prophecy that all prophecies have not been fulfilled, and that some of them, in the precise form in which they are given, never will or can be fulfilled." Is it a false accusation and a slander to say that this denies the divine origin of the prophecies, and is infidelity?

(2) I also tested the book by its attitude towards the burning question of the day, – the authorship of the first five books of the Bible. The constant

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testimony of the Scripture and the witness of our Lord are that these are the Word of God given through Moses. This Professor Bruce most distinctly denies. These books, he teaches, are a late concoction – a long continued series of forgeries. He further defends the supposed authors of this alleged fraud. He contends that they were not guilty of immorality, but that their acts sprang from a "crude morality." But that the foundation of the Bible is the result of a huge and age long imposture is the teaching to which your students have been subjected for two years. Will any man dare to say that the book is not an infidel book, and that your students have not been taught infidelity through the action of your present Educational Committee? It is possible to believe that the book was selected as a text book by men who did not share the views which it is the purpose of the book to impress. Shall I be told that it was selected and defended by men who have that horror of such teachings which has characterised believers in every age, and that they regard the spread of those views among Christian students and Christian teachers as the

mightiest evil against which the Church has to guard?

But the height of my offending is the statement regarding the leading members of the Educational Committee. I have said "that their plan is to make infidels of the students, and through them to overthrow the faith of your churches and congregations." To have made my meaning quite clear I should have said "evident plan;" for I had before me no private information. I was dealing solely with their selection of such books. Shall I be told that there was no design whatever in these selections? Did they actually take no thought at all as to the consequences of such studies? If I occupied a similar position and introduced one Unitarian book after another, should I be justified in describing the allegation that I was on the side of Unitarianism, as a false accusation and a groundless slander? Am I making an unwarrantable demand when I ask that the actions of the leading members of your Committee shall be judged in the same way? They had a book of the same character as Bruce's in the hands of the students, which was only dropped because of the strong protests of other members of the Committee. Having been compelled to cease using that, they then introduce this book of Bruce's. I exposed last September the infidel character of this production. Notwithstanding that exposure the book was continued for another year. It is now to be put aside for the sole reason that, in the face of the widespread condemnation of the book, its retention is no longer possible. Do you ask me to believe that this steady course has been pursued without design,

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and that the actions of your leading Educationalists are not to be subjected to the ordinary principles of judgment? No, Sir, I love your churches too well, and the cause of God's truth is too dear to me to permit me to keep silence, even though the reward of testimony should be a libel action, and the hot and unmeasured denunciations of "The Baptist."

I am,

Yours sincerely,

JOHN URQUHART.

ECCLESIASTICAL.

AUSTRALIAN DEPUTY AT THE GENERAL ASSEMBLY OF
THE FREE CHURCH OF SCOTLAND.

It is 50 years since a Deputy was sent by the Australian Free Church to the Free Church of Scotland. The General Assembly having, in 1858, by a deliverance, recognised the majority in Victoria, who had compromised the distinctive principles of the Free Church for the sake of forming an organic union with Erastians and Voluntaries, refused to hear Mr. Miller as a Deputy of the Free Presbyterian Church of Victoria, but was willing to hear him as the Deputy of a body "calling itself" the Free Presbyterian Church of Victoria. This was clear evidence that the Free Church had commenced at that early period to go on the down grade. Thus she drifted till, in 1900, the majority seceded, and, along with the United Presbyterian Church, formed a new denomination called the United Free Church. The faithful minority was, however, in 1904, declared by the House of Lords to be the true Free Church of Scotland; entitled to all the funds and property. In 1905 the General Assembly rescinded all deliverances sanctioning instrumental music and hymns in the worship of God, and all other innovating resolutions. The Rev. S. P. Stewart, the Deputy, in addressing the General Assembly was listened to with rapt attention. At the close the following deliverance was carried amidst applause, on the motion of Professor McLeod, seconded by Professor Alexander: –

"The General Assembly agree to put on record their deep gratification at the presence of Rev. S. P. Stewart, representative of the Free Presbyterian Churches of New South Wales and Victoria, and Rev. A. Brummel-

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haup, of the Reformed Churches of the Netherlands.

"They have heard with much interest the statements of the Deputies as to the position and work of their respective Churches. They assure the Deputies of the warm sympathy of this Church with them and all their brethren throughout the world that stand fast by the Reformed Confession, and thus exemplify the harmony of the Reformed Churches in that system of doctrine which is so nobly expressed in the Westminster Confession, for having been enabled to continue to maintain which in recent trials, this Assembly is profoundly grateful to God.

"They further assure the Deputies that it will give them lively satisfaction to hear of the success of the efforts of their Churches to hold forth the light of life in their different spheres, and request them to convey

to their Churches the fraternal greetings of this Assembly of the Free Church of Scotland. They ask the Moderator to express to the Deputies the cordial thanks of the Assembly."

The Moderator then gave the Australian Deputy the right hand of fellowship, and said: –

"My dear Brother, – It is with peculiar pleasure that I express to you the thanks of this house for your presence with us this evening, and the address with which you have favoured us. You will be so good as to convey our brotherly greetings to your Church.

Your presence with us calls to mind a chapter of Church history that is now very much forgotten – a chapter that reflects much credit on the faithful minority that in the Australian churches resolved to adhere through good report and evil report to the full-orbed testimony of the Disruption Church, and a chapter that we can look back upon with only mixed feelings. In the present distress we can ill afford the assistance that your Church needs, and that it has craved at our hands. But you may depend upon it that our prayerful sympathy goes forth to all throughout the world that seek to maintain such a hearty testimony for Scripture Truth as your Synod does. And this prayerful sympathy, you may take it, is not a thing of words but of deeds, for the only thing that prevents us from giving more practical expression to it is the overwhelming amount of work that we have to overtake at home.

Should any opportunity arise, we shall rejoice to do what we can for our brethren in the far South."

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RETURN OF THE REV. S. P. STEWART.

SYDNEY.

The Moderator of the Synod of Eastern Australia, the Rev. S. P. Stewart, returned to Sydney from Europe on Friday, 16th October, and preached in St. George's Church, Castlereagh Street, on the following Sabbath evening; and on Monday evening received a welcome home in the same church from the members of the Synod. The ex-Moderator, Rev. W. N. Wilson, presided. After devotional exercises, on the motion of the Rev. William Grant, of Aberdeen, seconded by Mr. Robert Allan, of Sydney, it was agreed to present the following address to Mr. Stewart: –

"Reverend and Dear Sir, – The members of the Presbyterian Church

of Eastern Australia beg to extend to you a most cordial welcome home, and desire to express their gratitude to Almighty God for granting you a pleasant voyage to and from Europe, and for bringing you back in safety to the Church you have so long, loyally and devotedly served, and which would have been sorely distressed if you had been prevented in any way from resuming your duties in this land; for never before has there been a period when, from a human standpoint, your services appear more valuable to your attached flock, to the prosperity and usefulness of our beloved Church, and for the the various schemes she has devised and is seeking to carry into operation for the diffusion of Divine Truth an Godliness.

We particularly desire to thank you for discharging so satisfactorily the duties of a delegate to the Free Church of Scotland – and we feel assured that your able advocacy of the claims of the Free Church in Australia upon the practical sympathy of the parent Free Church must yield good results in the future. And we are glad that what you have endeavoured to do for the maintenance and extension of Scriptural Presbyterianism in this land is not only appreciated by the Synod, but has won for you the esteem and commendation of the whole Church.

In conclusion, we rejoice that you have returned with renewed health, and we pray that you may enjoy this priceless gift for many years, and that the Great Head of the Church may cause His face to shine upon you and bless you abundantly.”

Mr. Stewart, in reply, stated that he arrived in London on the 18th May, the 65th anniversary of the memorable disruption, and next day travelled to be present at the opening of the General Assembly of the Free Church of Scotland, meeting with a gratifying reception as the delegate from

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Australia. Remarking on the climate, he instanced the newspaper reports of so much sunshine at different places, as indicative of the want of it, as ours publish so much rain here and there. An interesting sketch of the principal men in the Free Church represented them as being gifted variously as the circumstances of the Church require, and being very different to the description given by their opponents. The Scottish Free Church Assemblies meet in sight of each other's halls, and about the same time. The positions in which they stand as Churches were clearly described. The Established Church had a good deal of Caesarism about it, and stood for the principle of State establishment if it stood for anything. The United Free Church has no definite position. It believes in being free to change both doctrines and practices. Both of these Churches are to a great extent imbued with

Unitarian rationalism. The speaker gave instances, and declared that in Scotland such a condition was not denied. He spoke also of the prevalence of a destructive Biblical criticism. Some young ministers seemed to take all their Hebrew and Greek into the pulpit with them. He narrated the surprise which one of these pedantic gentlemen met with on visiting one of his congregation. The minister, instead of fulfilling the trust reposed in him, used his time in the pulpit to a great extent in telling the people how much of the writings attributed to Moses, Isaiah, and others was not genuine. Every time he did this a thoughtful man, on returning to his home, took his scissors and clipped every portion of Scripture thus condemned. Some time after the preacher visited his friend, and on announcing worship in the house, had this mutilated Bible put before him. “What's this?” said the astonished pastor. “The Bible,” said the other. “The Bible! What have you done this for?” queried the minister. “Oh,” said the man visited, “it is all you have left of it.” The lesson thus given resulted in that minister's silence on the matter for a long time.

Reference was made also to the United Free Church's tactics regarding the property of the Free Church. On an occasion when the Rev. R. Lee, United Free secretary, thought the case was not being prosecuted successfully by the United Free Church advocate, the gentleman rose to question the witness before the Commissioner, and was abashed by the witness firmly gazing at him – a big Scotchman – and asking, “Are you the man that opened the letter.” This had relation to a private letter of the Free Church secretary, which came by mistake into the office of the United Free secretary, who opened it, and supplied it to the late Principal Rainy, who used it at a public meeting.

Speaking of St. Giles's, Edinburgh, the lecturer remarked that the service

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held was so ritualistic that the only difference between the present and the time when Janet Geddes threw her stool at the bishop's head was the absence of Janet and the stool. As distinguished from the two large Churches described, the position of the Free Church of Scotland was set forth and ably defended. It stood for purity of worship, purity of doctrine, and, of course, for an infallible Bible. He held it was a position worth living for; yea, worth dying for. Regarding worship, the Free Church's position was that the Lord should be pleased; but many sought to please themselves. The idea of many was that numbers should decide matters,

and not the Word of God. According to them, the crowd which worshipped Nebuchadnezzar's image must have been right, because they were so many; and the three protestors wrong because there were but three. The lecturer concluded a pleasantly delivered and most interesting discourse by stating a kind message from the Home Free Church to those in Australia, and declaring their wish to render them help in the future, though at present not able to spare any ministers, although now seventy in number.

On the motion of Mr. James Watson, seconded by Mr. Robert Mackenzie, a hearty vote of thanks was accorded to Mr Stewart.

WINGHAM.

At a gathering of about 400 people at Wingham, on Wednesday, 28th, presided over by Mr. John Robinson, elder, Mr. Stewart received a hearty welcome home from his congregation, when Mr. McLachlan, Public School teacher, on behalf of the congregation, presented an illuminated address, of which the following is the text: –

Rev. S. P. Stewart.

Reverend and Dear Sir, – We, the office-bearers, members, and adherents of the Manning River congregation in connection with the Presbyterian Church of Eastern Australia, beg to extend to you a most cordial welcome on your arrival home, after an absence of eight months in Europe. We can assure you that your presence and labours among us have been very much missed. In your enforced absence we have been comforted by the hope that, under Divine blessing, your health would be fully restored to you, which we know you will use in the Master's service in seeking, by His grace, the salvation of sinners and the edification of the body of Christ.

“Our earnest prayer to God is, that you may be long spared to go in and out among us as our loved and honoured pastor; and that when your work is finished in the Church militant you may receive the greeting from

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the Master, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

Signed on behalf of the Congregation,

HECTOR McLENNAN.

JOHN ROBINSON.

JAMES ROBINSON.

ALEXANDER McLENNAN, Elders.

THE REV. JOHN SINCLAIR'S LABOURS IN NEW SOUTH WALES.

The Rev. J. Sinclair has been visiting New South Wales for about 25 years, especially the Clarence River district, where his services have been greatly appreciated. In June and July he rendered conspicuous service to the Free Church cause in this State, which will be long and gratefully remembered by ministers and people. He began by conducting the weekly prayer meeting in St. George's Church, Sydney, on Wednesday, 24th June. On the following Sabbath, June 29th, he conducted Communion services at Raymond Terrace, in addition to the preparatory and thanksgiving services. On his way to the Manning and Hastings Rivers, where he kindly agreed to give three Sabbaths' supply in the absence of the Rev. S. P. Stewart, he preached at the Barrington, and lectured on “Why am I a Free Presbyterian?” He preached at the Manning on Sabbaths 5th and 12th July, dispensing the Sacrament of the Lord's Super at Wingham on the latter date. Sabbath, 19th was devoted to the Hastings, where the Communion was also observed. In both districts the visiting minister conducted other services, and visited a number of families. On Tuesday, 21st, the visiting minister preached in Mr. Dornan's house, East Kempsey, Macleay River, to a congregation of 35 or 40. Then next day he boarded the Clarence steamer at Trial Bay, and reached Maclean the following morning, preaching, lecturing, and visiting till Tuesday night. For these valuable services, the Free Church in this State owes a debt of gratitude to Mr. Sinclair. They are evidences of the fraternal relations between the Free Church in Victoria and the Synod of Eastern Australia, as well as identity of principles. This happy relation existed at the formation of the two sister Churches. The late Rev. Alexander McIntyre laboured in the two colonies and in connection with both Churches. The following quotation from a letter addressed to the Rev. James McCulloch, as convener of

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the Committee on Correspondence with sister Churches, is a proof of the very cordial relation then existing: –

“Reverend and Dear Sir, – The very acceptable and brotherly communication addressed to the Synod of the Free Presbyterian Church of Victoria by the Committee of the Synod of Eastern Australia, on correspondence with sister Churches, and dated 28th January last, was duly laid before the Synod at its meeting in Geelong on the 26th ult., and

I was directed to acknowledge receipt in the name of our Synod and to reciprocate the friendly sentiments therein expressed. As representative of our Synod at present, it is therefore my duty cordially to thank the Committee of the Synod of Eastern Australia for their words of encouragement, and the professions of zeal in maintenance of the truths and testimony which have been laid on our Victorian Synod by the Great Head of the Church at once as a burden to be borne and a privilege to glory in.

We heartily rejoice to find the hearts of brethren in another colony so steadfastly engaged to the same position of witness for Christ's prerogatives as King of Zion and Prince of the kings of the earth; and heartily also do we respond to the hope which you express, that He whose cause it is may prove the breaker up of the way for you and for us, and make crooked things straight before us and rough places plain The Synod of our Church will rejoice to hear of your prosperity as of its own, and, notwithstanding the apparent failure of all help from Scotland for many years back in Victoria, we shall earnestly desire that your hands may be strengthened and your hearts encouraged by speedy accessions of labourers worthy of their hire, and conscientious (where so many have proved treacherous) to the engagements of their ordination. And we commend you, brethren, to God and to the Word of His grace. In The name of the Synod of the Free Presbyterian Church of Victoria,

ARTHUR PAUL, Moderator.

St. Kilda, 28th May, 1867.

SYDNEY.

ST. GEORGE'S CHURCH.

An interesting meeting of the Sabbath School teachers, scholars, and young people was held on Friday evening, 21st August, when Mr. William
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Davis, on behalf of the young friends presented the following address, accompanied by an enlarged photograph to Mr. J. Campbell Robinson, as the representative of his uncle, Mr. James Robinson: – To Mr. and Mrs. Robinson, and the Misses Robinson.

“Dear Friends, – On behalf of the Sabbath School and young people attending St. George's Free Presbyterian Church, Sydney, we desire to tender you our deep sympathy in the loss and sorrow sustained by you in the death

of your only son and our dear friend, J. Stanley Robinson.

We deplore his early death for several reasons, but chiefly because we feel that had it been our Heavenly Father's will to spare him, he would have been a faithful ambassador of Christ and an efficient minister of the Church in which he had chosen to serve his Divine Master.

We shall long cherish his memory, and trust that we may all be enabled by grace to follow his example and give ourselves early to the Lord.

As an expression of our sympathy with you all, and as a token of our esteem for our departed friend, we ask your acceptance of the accompanying photograph. We pray that our Lord Jesus Christ Himself, and God, even our Father, Who hath loved us and given us everlasting consolation and good hope through grace, may comfort your hearts and establish you in every good word and work.

We are, dear friends, yours sincerely,

Linda Davis,	Marion Munro,
Kate Davis,	May Munro,
Annie Macaulay,	Leila Campbell,
Flora McKay,	Agnes Davis,
Trixie McDonald,	Ian Davis,
Arch. Breckenridge,	P. Govern,
James Stewart,	William Russell,
William Davis,	Jeannie MacDonald,
Gordon McDonald,	Marjorie Davis.”

Mr. J. Campbell Robinson briefly replied, and then read the following letter forwarded by Mr. James Robinson: –

“To the Young People of St. George's Free Presbyterian Church,
Sydney,

“Dear Brothers and Sisters – Your beloved pastor, on his recent visit to the Manning, told us of your intention to present us with an enlarged photo of our late beloved son and brother, Stanley, who, in Infinite wisdom and love, the Master has been pleased to call home.

Dear Friends, words will not convey to you the gratitude we feel for

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your thoughtful kindness, and we will prize it as a memento of the esteem you had of our late son and brother. It will also remind us of all the kindness and sympathy he received from the pastor and congregation of St. George's, and call to our minds the assurance we have that he is now with Christ whom he loved and who was “all in all” to him. We

rejoice, and are thankful to be able to believe that he is now among the redeemed through the atoning blood of Christ.

Our fervent prayer is that we all may be so united to Christ that we will have an abundant entrance into the Kingdom of Heaven through Him, there to meet our Saviour and unite with our loved ones in singing the praises of Him who has redeemed us with His own blood."

Signed on behalf of Mrs. Robinson, Myself, and family,
JAMES ROBINSON.

The Rev. John Urquhart lectured in this church on Thursday and Friday, 3rd and 4th September, the subjects being, "The month and the year of Christ's death foretold centuries before He come," and "A Divine Disclosure regarding the AntiChrist." The half-yearly Communion was observed on Sabbath, 27th September.

MACLEAN.

The Sacrament of the Lord's Supper was dispensed in this congregation on Sabbath, July 26th. The Rev. John Sinclair, of Geelong, conducted all the services. Preparatory services were attended by large congregations on Thursday and Saturday. The Sabbath was a very wet day, yet the church was nearly full in the morning when the Sacrament was dispensed with great solemnity, and the pastor's absence through sickness was felt impressively. Several, besides some of his family, also were prevented from being present even had the day been fine. In the evening, dark and wintry though it was, a good number were present. Monday's thanksgiving service was observed by nearly a filled church, and nearly every sitting was occupied in the evening when, at the pastor's request, Mr. Sinclair delivered a lecture on "Why am I a Free Presbyterian?" and received a vote of thanks, moved and seconded in a hearty manner by Messrs. D. McLachlan and A. Anderson, elders. The series of services in this town concluded with one at Chatsworth on Tuesday evening, when the hall was full. — "Free Church Quarterly."

The Rev. J. D. Ramsay officiated from Sabbath, August 2 to Sabbath,

September 27, with the exception of Sabbath, September 13, when the Rev. W. McDonald, of Sydney, preached. During the other Sabbaths the elders have conducted services. The people, we are happy to hear, coming out well to the means of grace.

The Rev. W. N. Wilson, of East Maitland and Raymond Terrace,

has kindly agreed to supply for five Sabbaths, beginning with November 15th. Other brethren in New South Wales and Victoria have also agreed to give supply. The praying men and women in the congregation, and those interested in Zion's welfare throughout the State, will, we know, pray earnestly that Zion's King may send the pastorless congregation a man with a consuming zeal for the Divine glory and the salvation of souls. None but such will be a blessing.

EAST MAITLAND AND RAYMOND TERRACE.

To allow the Rev. J. Sinclair to visit the Northern Rivers, the Rev. W. N. Wilson supplied the Geelong congregation, Victoria, and also Hamilton, for five Sabbaths. During his absence Mr. Robert Allen, of Sydney, conducted a number of services, which were appreciated. Mr. Allen and Mr. Herbert Ramsay are expected to supply during Mr. Wilson's absence on the Clarence.

MANNING RIVER.

In addition to the valuable help given by the Rev. J. Sinclair, during the absence of the pastor in Scotland, the Rev. W. N. Wilson supplied for five Sabbaths, and visited a large number of families from house to house. The Rev. W. McDonald also supplied for two Sabbaths. Other services were conducted by members of the Session, especially Mr. John Robinson. Mr. Isaac Graham, student, conducted two or more services.

GRAFTON

was supplied for a number of Sabbaths by the late Rev. D. McInnes, Rev. W. Archibald, and Rev. J. D. Ramsay. The Rev. Mr. Wilson, when on the Clarence, will look after the Church's interest in this important field.

THE BRUNSWICK RIVER.

The Rev. J. D. Ramsay, has been labouring here since March with the exception of eight or nine Sabbaths given to the Clarence district.

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PRO-RE-NATA MEETING OF SYNOD.

A pro-re-nata meeting of the Synod of Eastern Australia was held in Sydney on Monday, 19th October. Sederunt, Revs. S. P. Stewart

(Moderator), W. N. Wilson, Wm. Grant, W. McDonald, and Mr. Robert Allen, elder. The business being the consideration of the vacancy at Maclean, caused by the death of the Rev. Duncan McInnes, the conduct of the ex-Moderator. Rev. W. N. Wilson, in calling the meeting was approved of. It was unanimously agreed to, that the Rev. W. McDonald, of Sydney, be appointed interim Moderator of the Session of the Maclean congregation.

AUSTRALIAN PRESBYTERIANISM.

There are in the Commonwealth three different sections of the Presbyterian Church. They are: The Free Presbyterian Church, the Reformed Presbyterian Church, and the Presbyterian Church of Australia. The first named retains the Scriptural constitution of the national Church of Scotland. The second is the Covenanters Church, honoured by all, because it has so long and faithfully witnessed for the crown rights and royal prerogatives of King Jesus. The third is the product of Unions based on compromises. The last is the Federal Union, consummated on the 24th July, 1901. The legal designation of the Free Church in New South Wales is, "The Presbyterian Church of Eastern Australia." It has been asserted by some that there is no doctrinal difference between the Presbyterian Church of Eastern Australia and the Presbyterian Church of Australia. This statement is incorrect. That the friends may see the respective constitutions of the two Churches, a desire has been expressed for their publication. We have much pleasure in complying with this request. They are: —

PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

QUESTIONS AND FORMULA,

(To be signed by Probationers and Office-bearers).

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 practice?

2. Do you sincerely own and declare the Confession of Faith, approved by the General Assemblies of the Church of Scotland, to be the con-

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fession of your faith, and do you own the doctrine therein contained to be

the true doctrine which you will constantly adhere to?

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

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church officers, distinct from, and not subordinate in its own province to civil government; and that the civil magistrate has not jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles embodied in the Claim, Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842; in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in the presence of the Royal Commissioners on the 18th May, 1843, and in the protest read in the Synod of Australia, in connection with the Established Church of Scotland, on the 10th. October, 1846, as declaring the views which are sanctioned by the Word of God and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ and her subjection to Him as her only Head, and to His Word as her only standard?

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

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

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

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

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

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

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

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

FORMULA.

I. _____ do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith approved by General Assemblies of the Church of Scotland to be the truths of God; and I own the same as the confession of my faith, as likewise I do own the purity of worship practised in the Presbyterian Church of Eastern Australia, and also the Presbyterian government and discipline thereof – which doctrine, worship, and Church government I am persuaded are founded upon the Word of God, and agreeable thereto; I also approve of the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right and in the protests referred to in the questions already put to me, and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, main-

tain, and defend the said doctrine, worship, discipline and government of this Church by Kirk, Sessions, Presbyteries, Provincial Synods, and General Assemblies.

PRESBYTERIAN CHURCH OF AUSTRALIA

BASIS OF UNION.

I. The supreme standard of the United Church shall be the Word of God, contained in the Scriptures of the Old and New Testaments.

II. The subordinate standard of the United Church shall be the Westminster Confession of Faith, read in the light of the following declaratory statement: –

1. That in regard to the doctrine of redemption as taught in the subordinate standard, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation without distinction on the ground of Christ's all sufficient sacrifice, as regarded by this Church as vital to the Christian faith. And inasmuch as the Christian rests upon, and the Christian consciousness takes hold of certain objective supernatural historic facts, especially the Incarnation, the atoning life and death, and the resurrection and ascension of our Lord, and His bestowment of His Holy Spirit, this Church regards those whom it admits to the office of the holy ministry as pledged to give a chief place in their teaching to these cardinal facts, and the message of redemption and reconciliation implied and manifested in them.

2. That the doctrine of God's eternal decree, including the doctrine of election to eternal life, is held as defined in the Confession of faith, Chapter III. Section I., where it is expressly stated that according to this doctrine, "Neither is God the author of sin, nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away but rather established," and, further, that the said doctrine is held in connection with the truth – that God is not willing that any should perish, but that all should come to repentance, that He has provided a salvation sufficient for all, and adapted to all, and offered to all in the Gospel, and that every hearer of the Gospel is responsible for his dealing with the free and unrestricted offer of eternal life.

3. That while none are saved except through the mediation of Christ, and by the grace of the Holy Spirit, Who worketh when and where and how it pleaseth Him; while the duty of sending the Gospel to the

heathen who are

are sunk in ignorance, sin and misery, is imperative; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the Gospel; in accepting the subordinate standard, it is not required to be held that any who die in infancy are lost, or that God may not extend His grace to any who are without the pale of ordinary means, as it may seem good in His sight.

4. That in holding and teaching, according to the Confession of Faith, the corruption of man's nature as fallen, this Church also maintains that there remains tokens of man's greatness as created in the image of God, that he possesses a knowledge of God and of duty – that he is responsible for compliance with the moral law and the law of the Gospel, and that, although unable without the aid of the Holy Spirit to return to God unto salvation, he is yet capable of affections which of themselves are virtuous and praiseworthy.

5. That liberty of opinion is allowed on matters in the subordinate standard not essential to the doctrine therein taught, the Church guarding against the abuse of this liberty to the injury of its unity and peace.

6. That with regard to the doctrine of the civil magistrate and his authority and duty in the sphere of religion as taught in the subordinate standard, the Church holds that the Lord Jesus Christ is the only King and Head of the Church, “and Head of all things to the Church which is His body.” It disclaims accordingly intolerant or persecuting principles inconsistent with the liberty of conscience and right of private judgment, declaring in the words of the confession that “God alone is Lord of the conscience.”

III. Any proposed revision or abridgement of the subordinate standard of the Church, or re-statement of its doctrine, or change of the Formula, shall, before being adopted, be remitted to the local assemblies, and through them to the Presbyteries, and no change shall be made without the consent of a majority of three-fifths of the members present, when the final vote of the General Assembly is taken.

IV. Or any change being made in the Basis of Union, in accordance with Section II, if any congregation thereupon refuses to acquiesce in the change, and determine to adhere to the original Basis of Union, the General Assembly is empowered (1) to allow such congregation to retain all its congregational property, or (2) to deal with such other way with the said property as to the Assembly may seem just and equitable.

V. Any proposed change in either of the two preceding sections

and IV. shall be made only under the provisions contained in Section III.

VI. Formula to be signed by Ministers and Elders at their ordination or induction, and by Probationers on receiving license: –

I own and accept the subordinate standard of this Church, with the explanations given in the articles contained in the Declaratory Statement, as an exhibition of the sense in which I understand the Holy Scriptures, and as a confession of my faith, I further own the purity of worship practised in this Church and the Presbyterian government thereof to be founded upon the Word of God and agreeable thereto, and I promise that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the doctrine, worship, and government of this Church.

A WARNING TO THE FREE CHURCH PEOPLE.

Evidence is obtained from time to time of attempts made to transfer Free Church properties to another denomination. A short time ago, before the induction of the Rev. W. McDonald as minister of St. George's Church, Castlereagh Street, Sydney, in connection with the Synod of Eastern Australia, a communication was sent by a well known gentleman in another denomination to two gentlemen in the Presbyterian Church of Australia in the State of New South Wales, one of whom occupied the position of elder, asking them to allow themselves to be nominated as trustees for St. George's Church. They, as honourable men, refused. Since then action has been taken, with the result that trustees have been appointed for the following properties: – St. George's Church, Sydney; Free Church, Maclean, Clarence River; Free Church manse, Aberdeen; Free Church manse, Fry Street, Grafton; three allotments, Hoof Street, Grafton; Free Church, East Maitland; and the new church, Taree, Manning River.

In the case of St. George's Church, Maclean, and Grafton

properties, application to the Equity Court was rendered necessary through the death of one of the trustees, and other causes of an intricate nature. The cost of obtaining title deeds for some of these properties, and appointing trustees was considerable: St George's Church, £50; Maclean Church, over £40; the

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Grafton properties, about £75; total, nearly £170. This trouble and expense would have been averted had prompt measures been taken for the appointment of trustees as vacancies occurred through the death, resignation, removal from this State, or secession from the Synod of Eastern Australia of trustees. In the declaration of trust it is stated: "In the event of any trustees, or trustee, whether named or to be appointed, as said is, ceasing to be members of the said body, or united body, of Christians, then, and in that case, such trustees or trustee shall ipso facto cease to have any right to act under these presents, and the trust shall be thenceforward conducted by the other trustees, as if such trustees or trustee, ceasing as said is, were actually dead." All honourable men will act accordingly; but as traitors do in some way or other creep into churches, it is for those interested in the welfare of the Presbyterian Church of Eastern Australia to know how to treat such.

The following correspondence, and the subjoined extract from the Minute Book of the Free Presbyterian Church, Singleton, shows the necessity of the Free Church people in this State waking up and asserting themselves in regard to their right to their own property. The ecclesiastical position of the Church so clearly defined, as will be seen on another page, clearly shows that properties held in trust for the Presbyterian Church of Eastern Australia cannot be transferred to any other denomination. It is well also to know that the Declaration of Trust, under which church properties are held, only authorises a sale for the purpose of providing another place of worship. To apply the proceeds of such a sale to any other purpose, is therefore, a breach of trust on the part of the trustees: –

"Hamilton," 114 Victoria Street, Potts Point,
November 20th, 1908.

William Wood, Esq., Financial Secretary,
Presbyterian Church Offices, 23 York Street, City,

"Dear Sir, – I have been informed that the deeds of the Free Presbyterian Church, Singleton, in connection with the Presbyterian Church of Eastern Australia (Synod of Eastern Australia) are in your

office. If this be so, will you kindly forward them to me?

I am, dear Sir, respectfully yours,

WILLIAM McDONALD,
Convener of the Titles Committee, of the
Presbyterian Church of Eastern Australia.
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To this request the following reply has been received: –
General Assembly, Presbyterian Church of Australia,
Presbyterian Church Offices, 23 York Street, Sydney,
21st November, 1908.

Rev. William McDonald, "Hamilton,"
114 Victoria Street, Potts Point,
Re SINGLETON.

Dear Sir, – I have to acknowledge your letter of yesterday, which will be placed before the Church Property Committee at next meeting. Meantime, I think it well to state that I am not aware of any deeds being on hand here except for land (and buildings thereon) which is exclusively the property of the Presbyterian Church of Eastern Australia in the State of New South Wales.

I have the honour to be, dear Sir,
Your obedient servant,
WILLIAM WOOD, Secretary.

Mr. Wood's reply is diplomatic. Reading between the lines it apparently means that the Free Presbyterian Church, Singleton, the deeds of which the Convener of the Titles' Committee was informed by a Sydney solicitor, were in the Presbyterian Church Offices, York Street, is, if the solicitor's information be correct, actually claimed as being "exclusively the property of the Presbyterian Church of Australia in the State of New South Wales."

The following extract from the Minute Book of the Free Presbyterian Church, Singleton, together with the fact that the Presbyterian Church of Eastern Australia has held undisputed possession of the church for nearly 50 years, proves to a demonstration that the church in question is the "exclusive property" of the Free Church, and that the Presbyterian Church of Australia has no right or title to it: –

SINGLETON FREE PRESBYTERIAN CHURCH.

The foundation stone of the above named church was laid by George Pearce Bowman, Esq., on the 1st day of June, in the year of our Lord, one thousand eight hundred and fifty-nine, the congregation being in existence

about six years, and has been ministered unto by various clergymen of the Church. The present minister is the Rev. James McCulloch, who was ordained pastor of the congregation on the 6th day of September eighteen hundred and fifty-five (6th September, 1855). The site on which the church is built was the gift of George Bowman, Esq., J.P., Richmond, New South Wales. The site and church

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reared thereon are the property of the congregation, professing holding and maintaining the principles of the Free Church of Scotland, as set forth in the Claim of Rights and Protest and Deed of Demission at the Disruption of 1843. To parties, holding, professing and maintaining views of Scripture, doctrine, church government, and discipline at variance with the Confession of Faith, the Larger and Shorter Catechisms, and the documents referred to this church shall not rightly belong. This minute is signed by "George Bowman," as chairman of the Building Committee.

Another congregation in connection with the Presbyterian Church of New South Wales has existed for many years in Singleton. This has always been distinct from the Free Church congregation in doctrine, worship, government, the latter being the only congregation professing, holding, and maintaining the principles of the Free Church of Scotland, as stated above. It may also be stated that the congregation, which appears to claim the Free Church property in Singleton prior to 1865, was in connection with the Synod of Australia, which, was in connection with the Established Church of Scotland. Then, in 1865, it joined the Presbyterian Church of New South Wales, which was formed by the union of the Synod of Eastern Australia, the majority of the ministers of the Synod of Eastern Australia, and the representatives of the United Presbyterian Church. The Free Church congregation at Singleton declined to join the Presbyterian Church of New South Wales. The following extract from their Minute Book is ample proof of this: —

"At a congregational meeting held on the 21st March, 1865, the following resolution was carried: 'That this congregation, having heard of the preliminary union which has been formed between a majority of the ministers of the Synod of Eastern Australia and the Synod of New South Wales, resolves in the meantime, and until a more satisfactory union can be effected, to remain in its present position, and to seek ministerial supply from the Presbytery of Maitland in connection with the Synod of Eastern Australia.'"

It has remained to this day under the jurisdiction of the Synod of Eastern Australia. This being so, it will be most interesting to all concerned

to ascertain if the statements made by the Sydney solicitor to the effect that the deeds were in the Presbyterian Church Office be correct. If so, how did they get there? And who is responsible for giving these documents to a new denomination formed in 1901, and from which every vestige of the Free Church testimony is erased? It is needless to say that decisive steps will be taken to recover the deeds.

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OBITUARY.

MR. J. STANLEY ROBINSON, Divinity Student.

[The following notice, and the sermon on Rev. 3: 20, appeared in the last number of the "Free Presbyterian Magazine," but owing to a great demand for copies we were not able to supply our friends. It has, therefore, been considered advisable to reprint the obituary notice and the sermon. These, along with the essay on "Presbyterian Church Government," will, we hope, be blessed to the young people of the Church, — Editor, "F. P.M."]

This excellent Christian young man departed this life on the 13th December, 1907, 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 examinations. 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.

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This page is left blank.

It originally contained a
photograph of Mr. J. Stanley Robinson.

This has been omitted because of the digital size of photographs.

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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.

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 5 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 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, to their departed friend, whom they loved and respected.

MR. J. D. THOMPSON.

The congregation at East Maitland has sustained a severe loss in the removal by death of Mr. J. D. Thompson. He was regular in his attendance on the means of grace, and showed in various ways a lively interest in the welfare of the congregation. He was one of the trustees, and attended a meeting a few days before he passed away. The congregation desired to elect him to the eldership, but he declined the responsibility. He was a man of fine presence, and retained his mental

vigour to the last. He passed away after a brief but painful sickness on the 16th of June, at the ripe age of 80 years. We need to pray that others may be raised up to fill the places of those called away, and to remember that life is short, that we may be faithful to God and to our trust.

MRS. McCULLOCH.

This excellent Christian lady died at Newtown on July 17th, at an advanced age. She was a native of Fort William, Argyleshire, Scotland. In her childhood she had the advantage of Christian instruction and example; and in her youth had the privilege of hearing faithful Gospel ministers such

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It originally contained a photograph of
Rev. and Mrs. Jas. McCulloch.

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as Dr. McDonald, the "Apostle of the North," and Dr. Charles McIntosh of Tain. Three of her uncles were Free Church ministers, the Rev. William McIntyre, M.A., who was minister of the West Maitland Church for a number of years, and of St. George's Church, Castlereagh Street, for eight years; Rev. Allan McIntyre, whose labours in Paisley, Scotland, and on the Manning River, in this State, were blessed, and the Rev. Duncan Kennedy McIntyre, who succeeded his brother on the Manning River.

The subject of this notice arrived in Sydney, along with her uncle, the Rev. W. McIntyre, who was returning to the colony with two ministers whom he induced to come to the help of the Free Church in New South Wales. The labours of these were blessed for the maintenance of Free Church principles, and for the conversion of souls.

In a short time after her arrival in Sydney she became the wife of the Rev. James McCulloch, minister of East Maitland and Raymond Terrace, the marriage being performed at her uncle's (Rev. W. McIntyre) residence, Pitnacree. Mr. McCulloch was a holy man, faithful to his Divine Master, and to immortal souls. He was an ideal minister, instant in season and out of season. The address given on another page, on the words, 1 Tim. 4: 6 – "Take heed unto thyself," etc., indicates what his views were on the office and work of the ministry. In his own life and conversation he was an "epistle of Christ, known and read of all men." After this man of God had laboured diligently and faithfully in the Hunter River district for about 20 years, he entered upon the rest that remaineth for the people of God about 35 years ago. His devoted wife, a true helpmeet, was loved and respected by the congregation. Soon after her husband's death she came to reside in Sydney. She took the deepest interest in the Free Church in Sydney, throughout the State, and in the

old country.

The following minute agreed upon by the Kirk Session of the Shalton and Raymond Congregations will be interesting to many: – “The Session at this their first meeting (May 27th, 1873), after the removal by death of their late Moderator and beloved pastor, desire to record their unfeigned sorrow, which they and the congregation, as well as the Church at large, have sustained by this event; they also desire to record their deep sense of the unwearied and painstaking labours of their late pastor amongst them, in the discharge of his ministerial duties. They would remember how that often under the pressure of great bodily disease and infirmity in his own person, he not only preached to them from the pulpit but visited them in their dwellings, and spake to them from house to house the Word of God,

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warning every man and teaching every man, that he might present every man perfect in Christ Jesus. They would express the hope that the trying visitation, which in the providence of God has befallen them, may be sanctified to them; and that both themselves and the congregation amongst whom they are placed as office-bearers may be able to follow their departed pastor in the steadfastness of their faith, and adherence to the truth; and that they may be enabled to cleave to the Lord Jesus and His cause as they were so often and so faithfully exhorted to do while their pastor was with them.

The Session also desire to record the full confidence which they have in regard to the event which has taken place among them, viz., that their pastor who has been taken from them has been removed by the Master to a place in the Upper Sanctuary, according to that Master's gracious promise, 'Where I am there shall also, My servant be.' The Session further desires to record their gratitude to the Great Head of the Church for the grace vouchsafed to their pastor while he was with them, in enabling him to bear testimony so freely and faithfully to those doctrines of our most holy faith which show that man's salvation is entirely to be ascribed to the free and sovereign mercy of God and not in any way to human merit.

The Session agreed that a copy of this minute should be sent to Mrs. McCulloch with the expressions of the Session's cordial sympathy and regard; as also an expression of their gratitude to her for her unwearied attention to their pastor, that, as the Session believe, being, under God, the means of enabling him to continue so long his labours amongst them.”

THE REV. DUNCAN McINNES.

This faithful minister entered upon the rest that remaineth for the people of God on Wednesday, 12th August, after an illness of a little over three weeks. Mr. McInnes was born in Blaich, Ardgour, Argyleshire, Scotland, in 1827, or 8, where he spent his youth, attending school and helping his father. He was fond of reading, and especially good books. When twelve years old he read Boston's “Fourfold State,” and was known to weep over parts of it. Evangelical preaching had great attraction for him. He often walked many miles o'er hill and dale to hear the Rev. Alexander McIntyre, and other faithful ministers who visited those parts. When he was twenty-two years old his father and family left for Australia, landing in New South Wales in 1850. After visiting Victoria he settled down in the Hunter

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River district, where he engaged for a number of years in farming pursuits, to which he applied himself with characteristic energy. Whilst diligent in business, he was fervent in spirit, serving the Lord. At that time the Hunter River district was highly favoured by having a number of faithful Gospel ministers residing there. The Rev. William McIntyre, M. A., was the scholarly and accomplished minister of West Maitland; the saintly Rev. James McCulloch was labouring at East Maitland and Raymond Terrace; Rev. W. S. Donald M. A., was doing good work at Clarence Town; and the Rev. Alexander McIntyre, referred to above, was labouring faithfully at Ahalton. Mr. McInnes had then the “dew of his youth” upon him, and, by Divine grace, gave himself first to the Lord; and then to the Church by the will of God. After being a member in full communion for some time, he was elected to the office of ruling elder. In this position he gave evidence of possessing ministerial gifts and graces. In 1866 the Synod of Eastern Australia was weakened numerically by the secession of a number of ministers, who, along with the Synod of Australia, in connection with the Established Church of Scotland, the General Synod of the Presbyterian Church in New South Wales, and the representatives of of the United Presbyterian Congregation, Sydney, formed an organic union, to which they gave the name – “The Presbyterian Church of New South Wales.” The Synod of Eastern Australia 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. Those who had the pleasure of

knowing Mr. McInnes as a minister, will readily understand that such a union would not meet with his approbation – a union of which Mr. E. A. Rennie writes: – “That it was based on compromises, the avowed objects 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 this country, thus making that the real object of the Union, which he considered in the circumstances to be nothing more or less than the creation of an arm of flesh.” Accordingly the subject of our notice remained faithful to his ordination vows as an elder, and used his influence by his voice and pen in explaining and defending the Scriptural principles for which the faithful minority witnessed. From that position he never resiled. From his deep piety and able defence of the Truth some men of spiritual discernment came to the conclusion that he possessed gifts and graces which would qualify him for the work of the ministry. He was waited on three times, the writer has been

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of Rev. Duncan McInnes.

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informed, urging him to study for the ministry. At length he agreed. At his time of life, and in his position, it was a great undertaking, for he had a wife and eight children. But the Master who had given the call opened up his way. Arrangements were made whereby he was able to come to Sydney to study under the Rev. William McIntyre, who was, from his Christian character, talent, and erudition, eminently fitted to discharge the duties of professor. After going through a course of training in theology and literature, he was at length licensed by the Synod in St. George's Church, Castlereagh Street, on Friday, 8th November, 1867, the ministerial members of the Synod present being Revs. Allan McIntyre (Moderator), William Mc-Intyre, and James McCulloch. On the 1st July a numerously signed call from the congregation at Rocky Mouth (now Maclean) in favour of Mr. McInnes, was laid in the table of the Maitland Presbytery, which was accepted on the 15th, and a fortnight later, 30th July, Mr. McInnes was ordained in the School house, East Maitland, to the office of the ministry, and inducted into the pastoral charge of Maclean. The ordination sermon being preached by the Rev. W. S. Donald from Col. 1: 29, “whereunto I also labour according to His working, which worketh in me mightily.” The Moderator, Rev. J. McCulloch, then addressed the newly ordained minister and people present, from 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.” This address was most solemn.

The following is, we believe, the substance of it: –

“You perceive that contained in these words, heedfulness to himself (as a Christian minister), is placed in the foreground of the exhortation. In proportion as a minister attends to this, he is faithful and successful in performing his work. Neglecting to take heed unto himself he will have cause to adopt the lamentation, 'They made me keeper of the vineyards of others; and mine own vineyard have I not kept.' A minister is in great danger of such neglect. How great the danger of merely substituting mere professional dealings with Divine things for experimental and practical dealings with them; taking heed so far to his studies, his preaching, and other ministerial duties, and, at the same time, greatly heedless as to the state of his own soul. It has been remarked that others are very apt to take the personal piety of a minister for granted. To whatever extent they may be excused for this, a minister is wholly unjustified in acting thus towards himself. Yea, that very fact renders it all the more necessary that he see to his being a subject of personal godliness. The indispensable necessity of this to a true

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minister of Christ is abundantly evident. Such spiritual work requires a spiritual workman. How can anyone rightly engage in proclaiming truths, the reality, importance and powerful influence of which he has never experienced. The connection between personal Christianity and the work of the Christian ministry, is much insisted on by the inspired penman. In proof of this, take the following passages: 'All things are of God, Who hath reconciled us to Himself, and hath given us the ministry of reconciliation; we preach not ourselves, but Christ Jesus the Lord. For God Who commanded the light to shine out of darkness hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.'

Further, as ministers we require to take heed to the state of our spiritual life. We need to see to it that that life be in a healthy and growing condition; that our souls are frequently anointed with fresh oil, so that the mind may be brightened and the heart enlivened and enflamed for the Lord's service. Without this, how dry and barren our studying, and how ineffective our preaching! Again, attention to the condition of our spiritual life is essential to our being proper examples to our flocks. What believing hearers need is not an example of spiritual life in a low and unhealthy condition. Without this advantage they are apt to become more languid and dwarfish still. In connection with this duty, it may be observed that, as ministers, we

need to pay special attention to the cultivation of the Christian character; and increasing manifestation of a vigorous and growing spirituality in our whole department. We have to see to it that we exemplify a Christian spirit in its various aspects, that we live Christ as well as preach Him. In regard to this, Paul could appeal to the Thessalonians, 'Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.' And, again, he says to the saints at Corinth, 'Our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward.' On this he insists much, especially in his epistles to Timothy and Titus. Titus he thus charges, 'In all things showing thyself a pattern of good works.' Who can sufficiently calculate the importance of a conversation becoming the Gospel of Christ on the part of a Christian minister? How forcibly the truth taught is commended by its practical manifestation, 'Let your light so shine before men, that others may see your good works, and glorify your Father which is in Heaven.' On the other hand what a great obstacle to the conversion of sinners,

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when the truth taught in the pulpit is dimly exemplified or practically denied. As Richard Cecil has said, 'Men observe how ministers act out of the pulpit, that they may learn what they mean when they are in it.' And the world is not slow to detect practical deviations from or contradictions of what they teach.

Once more; speaking of personal heedfulness, a minister must take heed to the motives by which he is influenced in the discharge of his sacred duties. Deep searchings of heart as to motives are highly necessary at the commencement of a course of study, with a view to the ministry. Still more are such searchings necessary at the entrance on the ministerial work. And they are no less necessary throughout the whole of our ministerial course. Without the right motives our work is an abomination in the sight of the Lord, however creditably and acceptably we may acquit ourselves in the eyes of men. We need to see to it that a desire to please God, to honour Christ, and to save souls be the great motives by which we are influenced in all our labours.

Further; heedfulness is to be exercised in reference to the minister's work. Of this one great department is specified 'doctrine' or teaching. With preparation for, and the actual performance of this work, a minister is to be greatly occupied. He is, like Paul, to teach publicly

and from house to house. And he is to take heed how he fulfils this work both as to matter and the manner. As to the matter of Gospel teaching, it is summed up in one word, 'Christ.' – 'Christ, whom we preach.' This, of course, does not imply that ministers are to be always speaking directly of Christ, His person, or work. There must be a declaring of the whole counsel of God. But, whatever we preach it must have a bearing upon, or be drawn from Christ and His cross. He must be the beginning, the middle, and the end of our preaching. To be faithful gospel preaching, it must answer to the apostolic description, 'In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Ministers are to draw their matter from the great fountain of truth, and to beware of mixing it with human fancies and inventions, whether their own or other men's.

But, further, a minister must take heed to the manner of his teaching. The truth proclaimed by the living voice with plainness, clearness, fervency, faithfulness and wisdom has a prodigious advantage over reading. A minister requires to use plainness of speech in setting forth Divine truth. There needs to be an avoidance of words and phrases which are unintelligible

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to a great portion of his hearers. Pure Saxon words and simple composition are much more suitable, especially in congregations of different classes and ranks. Some of the best speakers and writers have been in the habit of using them freely. If it be great cruelty on the part of a physician to address his patient regarding his malady, and the proper remedies in unintelligible language, how much greater the cruelty of the preacher who preaches over the heads of dying sinners. Again, ministers need to take heed to clearness, both in conceiving and expressing their ideas. If views of Divine truth, however sound, be expressed confusedly or indistinctly, how can they fall in producing erroneous or indistinct impressions. How serious the consequence of such indistinctness! 'If the trumpet give an uncertain sound, who can prepare for the battle?' But in addition to soundness of matter, plainness of speech, and clearness of expression, there must be earnestness of delivery – such a deep sense of eternal realities as will make the preacher a burning as well as a shining light. In regarding fervour, we do not allude to mere natural animation – to loud and vehement speaking. There may be much of these where there is little or no spiritual fervour. And, on the other hand, there may be much

of this fervour with but little of these accompaniments. We speak of such earnestness as arises from a deep realisation of the nature of the Gospel message, and the solemn issues involved in its proclamation. How highly important to aim at and press after such earnestness. Furthermore, speaking of the manner of teaching, there must be faithfulness and wisdom. 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' 'Who, then, is a faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season?' What need to be faithful to the truth and to souls, speaking in a general and pointless manner, avoiding the saying of those things which we know to be offensive to some of our hearers! How we ought to follow the example of the great apostle, 'who shunned not to declare the whole counsel of God,' 'who kept back nothing that was profitable.' We need to cry aloud and spare not, to show unto Israel their sins, to bring the truth to bear pointedly on different classes and practices of our hearers, making them to feel that the 'Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts, and intents of the heart.' But even faithfulness must be coupled with wisdom. As the apostle 'warned every man,' so he also

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'taught every man in all wisdom.' We need to consider the different classes and cases of our hearers, and to present the truth accordingly – to address them suitably as dead or alive, as openly wicked, or as formalists or hypocrites – to speak to them according to their attainments in the Divine life – as babes or strong men, as children, young men, or fathers – thus giving 'them their portion of meat.' Lastly, our teaching should be characterised by affectionateness. The souls of our people should be very dear to us – their being so, leading us to speak the truth in love; yea, we are to cherish love even when disliked and opposed by them, saying with Paul, 'And the more will I love you, though the less I be loved by you.'

The last point in the apostolic injunction we are considering is continuance in such heedfulness of one's self and of the teaching. There is much from within and without to make us remiss and heedless, both as to ourselves and our work. Hence, there needs to be a constant and persevering heedfulness. And to stir up and encourage such painstaking,

he adds the important and precious consideration, 'in doing this thou shalt save thyself and them that hear thee.' The apostle points out the connection between faithfulness and success. That success includes, first, a minister's own salvation. By this the apostle evidently teaches that in his ministrations a minister is to keep in view the ensuing and promoting of his own salvation, and that this is accomplished through taking heed to himself and to his teaching. 'And this I do for the Gospel's sake, that I may be partaker thereof with you and them that hear thee.' A minister is to make common cause with his hearers, regarding their salvation as important as his own. This he is to look forward to and desire. He is not to be discontented with gathering them into the congregation, and seeing them impressed so far and reformed. Nothing less than their salvation, yea, the salvation of all of them, is to be the object of his care in regard to himself and his teaching, 'that I may present every man perfect in Christ.' He is to realise that he is sent to be the instrument of 'opening men's eyes, of turning them from darkness to light, that they may receive the forgiveness of sins and inheritance among them that are sanctified by faith which is in Christ Jesus.' What a great encouragement to one who realises the value of his own soul and the souls of his fellow men! What an abundant recompense for the sufferings, difficulties and labours through which he has to pass. 'He that reapeth receiveth wages, and gathereth fruit unto life eternal.' 'Let him know that he that converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins.' But the converse

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also holds true. He who neglects to take heed unto himself and his doctrine will lose himself and them that hear him; at least there is no probability that they will be saved by his ministry."

Mr. McCulloch concluded his address by pointing out the solemnity, difficulty and momentousness of the work of the Gospel minister – a work involving such care and such consequences as his own salvation or damnation, and the salvation or damnation of his hearers. He also reminded the people present of the duties devolving on them, to give all encouragement to those who have the charge of their souls, by prayer, sympathy, and otherwise.

One who was present states that Mr. McCulloch also addressed the following remarks to the newly ordained minister: – "You are a credit to the Church you profess to follow, but be not puffed up for that to be spoken to your face. Paul enjoined Timothy to make full proof of his

ministry, and he felt confident that he (Mr. McInnes) would do so from his former life and conversation."

It will be seen from the above that Mr. McInnes began his ministry at Maclean early in August, 1868, which came to a close as stated above, on the 12th August, 1908, just 40 years. During this long pastorate his labours were incessant among his own flock, preaching for the most part three times on Sabbath, and during the week laboured strenuously in conducting Bible classes, prayer meetings, and in visiting from house to house. His labours were not confined to his own State or Church, for he visited Victoria, in response to urgent invitations from the brethren there, for at least 25 years, and sometimes twice a year. His labours in the Southern State were incessant during those visits, preaching very often from Thursday to Monday at Communion services in four or five congregations, in addition to other services. These appeared to be a source of joy to himself, and certainly they were most helpful to God's people. They will be long remembered by those still surviving, who looked forward to these spiritual feasts.

During the early part of his pastorate, the Rev. Alexander McIntyre visited the Clarence periodically, preaching at Maclean, Brushgrove, and Grafton. This seraphic preacher was then in his declining years, and had not the physical endurance he possessed when the "dew of his youth" was upon him. The following, sent by a friend, shows the high esteem in which Mr. McInnes was held by this veteran minister: – "The Rev. Alexander McIntyre, after conducting the English service at Maclean, had to

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leave the church through exhaustion. The Gaelic service was conducted immediately after by the Rev. D. McInnes. Mr. McIntyre before leaving the church stated that he hoped as many as could would remain for the Gaelic, and added, 'It is not leaving your minister I am. You ought to be thankful to have such a minister over you. It is long since I knew him, and esteem him highly for his works' sake.'"

Through deaths and removals to other parts, there are very few remaining of those who formed the charge in 1868, yet the congregation is large, peaceful, united and prosperous. There being, the writer was informed, between 400 and 450 connected with the church. The annual Communion season was a time of solemnity and refreshing to the congregation, and all who took part in it. The preparatory services were all well attended. But on Sabbath the church has been for years crowded

on these occasions, with seats in the aisle, and some hearers outside.

The last Communion was celebrated on Sabbath, July 26. The venerable pastor was looking forward to this season with great delight. But the Master in His wisdom saw fit to prostrate him before the commencement of the services. The Rev. John Sinclair writes of this Communion season: "It was with much sorrow that that devoted servant of the Lord was found prostrated by a chill, which brought severe pain in the liver. The doctor had enjoined quietness; and Mrs. McInnes also very ill. Preparatory services were attended by large congregations on Thursday and Saturday. Sabbath, 26th July, was a very wet day, yet the church was nearly full in the morning, when the Sacrament was dispensed with much solemnity, and the pastor's absence through illness was felt impressive. Several, besides some of his family, also were prevented by illness from being present, even had the day been fine. In the evening, dark and wintry though it was, a good many were present. Monday's thanksgiving service was observed by a nearly filled church, and nearly every sitting was occupied in the evening, when at the pastor's request Mr. Sinclair lectured on "Why Am I a Free Presbyterian?" The series of services concluded with one at Chatsworth on Tuesday evening, when the hall was full. Farewell was taken of the much beloved pastor of Maclean charge; but the farewell to the venerable minister was for time, and it is sorrowful to think of the blank which was made by his death about a fortnight later."

Mr. Sinclair also writes in connection with the death of the late pastor: "The writer of these lines mourns over the loss which the bereaved family and attached congregation as a whole have sustained by the death of

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this faithful minister, and also mourns the loss of a most affectionate friend. His benign affability and remarkable personality are memorable as being associated with a piety which expressed itself in all its genuine features, and was mellowed by afflictions and increased insight into the Scriptures which he really delighted in. It was always an edifying time to assist him at Communion seasons. His converse on Scriptural subjects was so reverent his opinions given so frankly, his expositions so original, deference to other expositions so respectful, his admiration of the glorious Persons in the Godhead so intense, abhorrence of sin so great, love to the law of God so pronounced, intellectual questionings so keen, and his esteem for the Lord's people so high that it was helpful to be his guest and

companion; so the writer can heartily testify. When on his death bed, though it was thought recovering, he wished the windows of the church opened that he might hear the Psalms sung that were precious to him, and joined as he was able in singing them, having a list of those used, both in the church and at worship in the manse. He wished to preach, however briefly, to his people on the Sabbath following the last Communion, but this was not to be. He felt that he had a message for them. He who dispensed the Communion for him whilst he was laid aside is glad that in the providence of God the opportunity was given to be with him so near the end. And it is uplifting to contemplate the joy it must be to one who so deeply adored Immanuel here "to see Him as He is." Reader will you?

The following, copied from the "Clarence River Advocate," is an evidence of the respect in which he was held by the general community: - 'Quite a gloom was cast over the town and district on Wednesday (August, 12), when it became known that the Rev. D. McInnes died early that morning. For over 40 years the deceased cleric had been identified with church work on the Clarence, as a probationer and ordained minister of the Presbyterian Church of Eastern Australia (Free Church). His death has deprived the Lower Clarence of one of its oldest identities a true Christian gentleman and a humble servant of God. Throughout his life he was guided by Christ's injunction, do unto others as you'd have others do unto you, and the good acts he performed by stealth are countless. He was one of the old school of Christian soldiers who carried out his Master's work with earnestness and unostentation. The Clarence is poorer by his death, for he was respected and revered by all with whom he came in contact. His loss is genuinely and widely deplored, but the good works he performed will remain for ever as testimony of the just and upright life he

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led in this mundane vale of tears. Old and grey he had grown in his noble work, his age being 81 years. Growing years began to assert themselves, and for some time past the reverend gentleman was a prey to failing health. However, he neglected to regard such danger signals, and continued to perform the duties of his holy office until some three or four weeks ago. His last sermon was preached in the Maclean church on Sabbath evening of July 19th, his text being, 'His name shall endure for ever.' The next morning the Rev. Mr. McInnes was so indisposed that he was unable to leave the manse. Medical aid was summoned, and it was

found that the reverend gentleman's case was hopeless. Two weeks ago he was afflicted with paralysis and was compelled to take to his bed. The seizure was so severe as to deprive him of speech, but until the last he retained his mental faculties. Although the end was not expected, the sad event evoked a feeling of profound sorrow, and the deepest sympathy is expressed for the bereaved widow, daughter, and other relations, who have been left to mourn their loss."

After describing his preparation for the ministry, and his settlement at Maclean, the writer continues: – "Before leaving the Hunter he had the misfortune to lose all his hay crop by fire, which placed him in a difficult financial position, as he was bringing a family to the Clarence, and was without means to carry out that undertaking. In his difficulty he applied to the Bank manager at Maitland, and told him of his trouble. The manager at once supplied his needs. This act shows how much he was esteemed, even before he entered the ministry. He was by no means a narrow minded man, and freely read current literature. He also took a considerable interest in the important questions of the day, being particularly fond of politics, but believed it was not a minister's duty to identify himself with such affairs. His wife died shortly after reaching Maclean, in 1869. His eldest son, Duncan, studied for the ministry, but his health failing, he opened the first Grammar School in Grafton. He died at the age of 24. A younger son, James, was sent to the University in Sydney. In his fourth year of the study of medicine his health also gave way, and he died at the age of 22 years. Another son died in infancy. The daughters were, Annie, who died at the age of 21; Mary (Mrs. Jenkins) died, aged 33; Rebecca (Mrs. McDonald) died, aged 25; and Margaret Mrs. Wharrie) died at the age of 38. Another daughter died in infancy, leaving the remaining daughter, Flora, sole survivor of the family. In addition to these Mr. McInnes brought up two grandchildren, Keith Jenkins, an orphan, now a young man, and Mary Wharrie, daughter of Mrs. Wharrie.

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In 1872 Mr. McInnes married, his second wife being Miss Caroline Gow Stewart, a Sydney lady, who still survives him, and who proved a most capable help-meet to him during his life. There is an aged sister still living in Maclean, who has shared her brother's home for the past few years; and another sister still lives in Scotland.

For a period of nearly 40 years the reverend gentleman went in and out among his people, filling a unique place in the life of the town and

community, and in the affections of the congregation. He had seen children, whom he had baptised, grow into manhood and womanhood. Some of them he married, and in time baptised their children. Now that this familiar figure is removed from our view, we shall no more see his venerable form or behold his benevolent face among us; nor shall we hear his words of cheery greeting. He laboured much among his people, until the last few years, preaching in both Gaelic and English. His devotion to his duty practically cost him his life, for he often refused to rest, even when advised to do so. Intellectually he was keen and vigorous, and was exercised much in fine questions of theology. He was thoroughly conservative in his views on these subjects, and held in abhorrence what he considered to be the ruinous doctrines of the "New Theology." He was absolutely satisfied with the old Calvinistic system of Church doctrine, and wanted nothing more. He accepted and preached in all its fulness the old theology of Scotland, as set forth in the standards of his Church. In his preaching he was most sincere, and his earnestness impressed even those who differed from him in doctrine. Many claim him as a spiritual father, and nothing delighted him more than to find them walking in the straight path of life. The young people venerated him. In respect to the deceased it might be said –

"His preaching much, but more his practice wrought
A living sermon of the truth he taught."

It may well be said that a "prince and great man has fallen in Israel" – a faithful and wise under-shepherd who cared for the souls of his people. The incorruptible seed sown by him for 40 years has borne fruit, and will yet, we are confident, bear more fruit in the time to come. To him the words of the Psalmist apply –

"That man who, bearing precious seed,
In going forth doth mourn,
He doubtless, bringing back his sheaves
Rejoicing shall return."

At the first meeting of the Session after the death of the pastor,
the
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following minute was agreed to: – "The Session desires to place on record their profound sorrow at the death of their beloved, faithful and honoured pastor, the Rev. Duncan McInnes, which took place at the manse on the 12th of August. Mr. McInnes was ordained and inducted into the pastoral of the Maclean congregation on the 30th of July, 1868,

and had thus completed the fortieth year of his ministry and pastorate. It was quite evident from the beginning that the Great Head of the Church had called him to the work of preaching the Gospel of Reconciliation, and had equipped him with ministerial gifts and graces. During his long pastorate he gave full proof of his ministry, being used by the Master as an instrument for the edification and comfort of God's people, and the salvation of sinners. We are confident that there will be many who will be his 'crown of rejoicing in the day of the Lord Jesus.'

The congregation has been highly privileged and is profoundly thankful to Zion's King for blessing us with an under-shepherd, who had a consuming zeal for God's glory and the salvation of souls.

Our prayer to God is, that He may send us, in His mercy, another 'man after his own heart,' who will care for the flock and yearn for the salvation of the unsaved. To his sorrowing widow, daughter, and other members of his family, we offer our deepest sympathy. We know that they are comforted and supported by the God of all grace, being confident that their husband and father has received the greeting, 'Well done, good and faithful servant, enter thou into the joy of thy Lord,' and is now with the Master whom he loved and served."

MRS. McFARLANE.

(widow of the late Mr. A. McFarlane), of Lower Southgate, Clarence River, departed this life on the 25th September. For years she had suffered greatly from asthma and bronchitis, which she bore with Christian patience. The final attack took place a few weeks before her death. Her suffering at times was most acute. The intensity of her pain drew from her the exclamation, "Did anyone suffer as I do?" When Job's sufferings were read to her she was never heard to complain again. Her deep spiritual concern for her soul arose above her bodily affliction. She was in distress and doubt about her saving interest in Christ, and deplored the sinfulness of sin, her own unbelief and hard heartedness. Her daily prayer was that she might be enabled if only to touch the hem of Christ's garment. She loved to hear God's Word read, especially the Gospels. When asked was there any port-

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ion of Scripture she would like, her reply was, "Oh, yes; read to me of Jesus, the loving Saviour's words." She was a great reader of good books. McCheyne was a special favourite with her; but the Bible was her daily companion. She loved the sanctuary, although unable to attend as regularly

as she desired. If not present herself she urged her family to attend. She enjoyed her pastor's visit, and often asked for an interest in his and other Christian friends' prayers. She passed away peacefully and in an attitude of prayer.

MR. M. C. MACKENZIE.

This estimable friend departed this life on Sabbath, 30th August. A friend who knew him well writes as follows: - "Mr. Mackenzie had a mind of his own, and was not easily turned from his purposes. He was a true Presbyterian, and loved his Church well, and the old Gospel of Jesus was his delight. He was one of the most regular attendants at the House of God that I ever knew, and brought his family with him. If strangers were visiting at his home he also brought them to the church with himself. If away on business, he generally left early in the week and returned on Saturday. His conduct in this was so regular that the Roman Catholics took notice of it, and said that he was an example to many. He was the chief support of the church at Aberdeen, and a true friend of the minister. He led the singing for over 20 years. His death has cast a gloom over all the neighbourhood. His wife and family have the deep sympathy of very many. He has left very few, if any, like himself behind." "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men" It is a bad sign when the godly are taken away, and others do not rise to fill their place. It was so before the flood. "The righteous is taken away from the evil to come."

The following notice, copied from the "Scone Advocate," will be interesting to many: - "It is our sorrowful duty to have to record the death of one of our oldest, wisest known, and most estimable citizens, in the person of Mr. M. C. (Murdo Cameron) Mackenzie, of Aberdeen, which took place at his residence, Aberdeen, on Sabbath evening last. The late Mr. Mackenzie had been in failing health for twelve months or more, and during the past three or four months, it had become painfully apparent to a devoted wife and family that the end could not be far off. Everything that human skill and attention could do to prolong his life amongst them was done. The deceased himself fully realised that the end was near, and becoming resigned to it,

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passed away peacefully. Like so many others of his nationality, of which he was always so proud, he was a successful man in business and in life generally. Born in Dingwall, Scotland, in 1838, he came to New South

Wales in 1863, and entered the service of the late Mr. Malcolm Campbell at Muswellbrook. Four years later, in 1867, he went to Aberdeen and started there, on his own account, the business still in existence. Branches of the Aberdeen business were started also at Manilla and Rouchel. In 1871, the deceased married the eldest daughter of the late Mr. Joseph Stafford, of Muswellbrook. He leaves behind him, besides his widow, Drs. John and Arthur Mackenzie, of Glen Innes; Frank, of Manilla; and Munro, of Aberdeen; besides two daughters, at Aberdeen. Upon the incorporation of Aberdeen, he was elected its first Mayor, an office he held for some years. He was also a justice of the peace, and while his health permitted, took a leading part in all matters affecting the well being of the town and district. He was President and treasurer of the School of Arts for many years, a member of the District School Board, and a prominent member of the Presbyterian Church of Eastern Australia, in which he took a deep interest."

MRS. SYME.

Departed this life at the age of 72, at the residence of her son-in-law, Mr. W. J. Knight, Lithgow, on October 2nd. Her husband, Mr. James Syme, died about nine months ago. Both had been in feeble health for a number of years, yet made an effort to be present in the sanctuary on the Lord's Day when in Sydney. They were both members of St. George's. Mrs. Syme was the daughter of the late Mr. Donald McInnes, brother of the late Rev. Duncan McInnes. Being left an orphan when very young, she was brought up in the same family with her late godly uncle. She arrived in New South Wales on January 1st, 1850, and spent her youth in the Hunter River district; then resided for a number of years in the Clarence River district. The last few years of her life were spent in Sydney, with the exception of a few months, when she removed to Lithgow. Mrs. William Brand, also a member of St. George's Church, was her daughter. Since the above was written, intelligence has been received of the sudden death, by accident, of the only son of Mr. and Mrs. Syme, Duncan McInnes Syme, which took place at Lawlers, Western Australia, on the 4th November, leaving five orphan children. "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."

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ACKNOWLEDGMENTS.

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Mrs McLean, Balmain, for extra copies, 2s 6d; Mrs. Calman, "Eagleton," Raymond Terrace, 5s; Miss L. Stewart, Turramurra, 2s 6d; Mr. F. Lowe, South Grafton, 2s 6d; Mr. Allan MacPhee, Clarence River, 5s; Mr. James Dunn, Branxholme; Vic., 2s 6d; Mrs. Morrison, Harris Street, Ultimo, 2s 6d; Miss Fulton, Harris Street, Ultimo, 2s, 6d; Miss McKenzie, Salt Ash, 2s 6d; Mr. Hector Golland, Tinonee, £1; Mr. James Brake, Melbourne, 10s; Mr. William Brand, Lithgow, 2s 6d; Mr. A. McKenzie, Taree, 5s; Mr. Donald Murchison, Mulwala, 10s; Mr. S. McQueen, Tomago, 2s 6d; Mr. Malcolm McRae, Largs, 2s 6d; Miss Benny, Morphett Vale, S.A., 2s 6d; Mr. Allan Cameron, Maclean, 2s 6d; Mr. Donald Gillies, Grafton, £1; Mr. Norman McLeod, Ulmarra, C. R., 5s; Mrs. A. McPhee, Serpentine, Harwood Island, 5s; Miss McLeod, Maclean, 5s; Miss McKenzie, Maclean, 2s 6d; Mr. Donald McRae, Chatsworth, C. R., £1; Mr. Duncan Anderson, Chatsworth, C. R., 2s 6d; Mr. J. Martin, Sylvan View, Clarence River, 2s 6d; Mr. James Ross, Palmer's Island, 5s; Mrs. M. M. Campbell, Newtown, 2s 6d; Mr. Robert Murray, Kembroke, Manning River, 2s 6d; Mr. James Robinson, Keppy Hills, Manning River, 2s 6d; Mr. Neil Campbell, Cameron Street, Paddington, 2s 6d; Misses Munro, Paddington, 10s; Rev. W. Grant, Aberdeen, 5s; Mrs. D. R. Kennedy, Glencoe, Rouchel, 2s 6d; Miss J. McDonald, "Kelvin Grove," C. R., 2s 6d; Mrs. Panshand, Sydney, 2s 6d; Mr. Ewen McDonald, Sydney, 2s 6d; Mrs. McLennan, Pyrmont, 3s; Miss J. Cameron, Sydney, 2s 6d; Mr. Alex. Dornan, Macleay, £1; Mr. A. Morrison, Condale, Vic., 2s 6d; Mrs. R. Wright, for the late Mrs. Wright, Hamilton, Vic., 5s; Mr. S. McQueen, Tomago, 5s.

COMMEMORATION FUND.

East Maitland Church – already acknowledged, £2 15s; received since: Mr. Donald Murchison, Clear View, Mulwala, £2; total, £ 4 15s.

CHURCH EXTENSION FUND.

Amount already acknowledged, £4 2s 7d. Received since: "An Adherent," Mullumbimby, 10s; Mr. John Ramsay, Collimbati, Macleay River, per Rev. J. Sinclair, 10s; Brunswick River Congregation, £4. Total, £9 2s 7d.

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TESTIMONIAL TO REV. S. P. STEWART.

By friends outside the Manning Congregation. Amount already acknowledged, £51 12s 6d. Received since: Mr. Mitchell Mackay, Parramatta, £1; total, £52 12s 6d.

NOTICES.

The Synod of Eastern Australia. – The sixty-third Session of this Court will be held (D.V.) in St. George's Church, Castlereagh Street, Sydney, on the first Friday in February, 1909, at 7.30 p.m., when the Moderator, the Rev. S. P. Stewart, will preach.

Free Presbyterian Magazine. – The present number has been, through various causes, delayed. It has hitherto been supported to a considerable extent by special donations of £1 from friends, who are deeply interested in the maintenance of Free Church principles in this State. The sum of £50 is required annually to keep it going. This is not beyond the means of our friends in the State. The present issue is an expensive one. The committee in charge are anxious that all arrears be paid. Special donations will be thankfully received and acknowledged.

CHURCH EXTENSION FUND.

Owing to an increase of labourers this year, it is absolutely necessary for the maintenance and extension of the Free Church in this State that a special effort be made by all the friends of the Church for the augmentation of this important fund. The credit balance at present is only £9 2s 7d – £4 of this was given by three friends. To carry on Church work vigorously, a yearly income of £200 should be obtained. There is a probability of an increase in the staff of labourers next year. This will necessitate increased expenses. We look to the Great Head of the Church, to whom belong the silver and the gold, to move the hearts of the people to give to His own cause “as the Lord has prospered them.” Then there will be enough and to spare.

EAST MAITLAND CHURCH.

The debt on this church is £103 13s 5d, which is owing to Mr. S. McQueen, sen., and for which he charges only 2½ percent. A number of zealous and energetic ladies have kindly agreed to canvass the district for

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subscriptions for the substantial reduction, if not the total extinction, of

the debt. This is, we believe, the oldest congregation in connection with the Free Church in this State, where the distinctive principles of the National Church of Scotland have been maintained for 60 years or more. It has, therefore, a particular claim upon the liberality of the friends of the Church throughout the State.

SYNOD EXPENSES FUND.

This fund is for the payment of the travelling expenses of ministers and representative elders in attending the Annual Meeting of Synod, and the Presbytery meetings during the year, and also the salary of the Clerk of the Synod and printing. One congregation only, the Manning, paid the expenses of their minister and representative elder to the Annual Meeting of Synod. The other members have paid their expenses out of their meagre incomes. This fund, at present overdrawn, must be replenished. Fully £30 is needed. We earnestly appeal to our friends.

GENERAL.

The other funds are the Foreign Mission (Seoni) and Students Fund. The Mission at Seoul is conducted by the Free Church of Scotland. The amount remitted in February was £13 8s. We are in hopes of being able to double this amount next February. There is a credit balance of about £14 to the Students Fund. In view of the fact that a number of young men are thinking of offering themselves to the ministry of the Free Church, those who are desirous for the continuance and expansion of a Scriptural Presbyterian Church in this land should remember this important fund, when allocating their contributions for the support of the Kingdom of Christ. The Synodical Financial year closes on the 31st of January, 1909.

REV. DUNCAN McINNES MEMORIAL FUND.

An appeal is being made to the Free Church friends in New South Wales and Victoria for the support of the widow and daughter of the late Rev. D. McInnes. The yearly amount paid to widows from the Synod funds is only £4 17s 9d. A number of friends have already cordially and generously responded. A. W. S. Gregg, Esq., J.P., Homebush, Sydney, has kindly agreed to act as treasurer.

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FREE CHURCH AND MANSE, FRY STREET, GRAFTON.

The cost of the application to the Equity Court for the issuing of deeds in the name of the Presbyterian Church of Eastern Australia, and the appointment of Trustees to hold the property in trust for the said Church, is £75. The Declaration of Trust requires that the proceeds of the sale of three allotments in Hoof and Villier streets be used exclusively to the repairing of the church and manse. The Free Church friends are, therefore, appealed to for subscriptions for the payment of legal expenses. Subscriptions may be forwarded to the Trustees: Messrs F. Love, South Grafton; Donald Munro, Clarenza; Norman McLeod, Ulmarra; Farquhar Fraser, Woodford Island; or Rev. W McDonald, Sydney.

Synod Treasurer:

Rev. W. McDONALD,
"Hamilton"

114 Victoria Street, Potts Point, Sydney.

Magazine Treasurer:

Mr. JAMES STEWART,
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Commemoration Committee:

Treasurer; Rev. W. McDonald.

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 9 .

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“Nec Tamen Consumeatur”

“THE WATCHMAN” NEWSPAPER LTD, 193-195 CASTLEREAGH ST, SYDNEY

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THE
Free Presbyterian Magazine.

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

VOL 3. No. 2.

SYDNEY: JUNE, 1909 [PRICE – 2/6 per annum]

RATIONALISM.

The Apostle Paul, in his Epistle to Timothy, writes: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith.” There are unmistakeable evidences throughout the world that we are actually living in these “perilous times.” A few of these proofs may be stated:— (1) The denial of the great principle held by the Evangelical Church of Christ in all ages, namely, the acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice.

(2) The denial of the Bible doctrine concerning man's creation in the image of God.

In regard to the first of these, the Rev. F. Sinclair, Presbyterian minister in Melbourne, is reported, in the public print, to have said that the ultimate appeal must be not to a Church, nor to a creed, nor to the Book, but to each man's reason and conscience, and the experience of himself and others. He did not mean that reason should be used capriciously, but that they should recognise the authority of the Church and the Bible, and of all good men, and all good books, as a guide and help, and not as a tyrant or despot. This is clearly putting the “Church, good men, and all good books” on an equality with the Bible. This is Rationalism. Here we have two fundamental truths denied – that the Bible is a revelation from God to man, and that the writers were inspired, and, therefore, infallible in their teachings. It is stated in the Confession of Faith, chapter 1, section 4, “That the authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (Who is Truth itself),

the Author thereof; and therefore it is to be received, because it is the Word of God.” This is based upon the teachings of the inspired apostles in the following passages: – 2 Peter 1: 19-21, “We have also a more sure word of prophecy; whereunto ye do well that take heed, as unto a light that shineth in a dark place For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost;” 2 Timothy 3: 16, “All Scripture is given by inspiration of God,” etc. An infallible revelation from God to man is absolutely necessary.

The late Dr. Charles Hodge, of Princetown, says: “What can reason decide as to the fate of the soul after death? Can he who has been unable to make himself holy or happy here, secure his own well-being in the eternal future? Every man, without a supernatural revelation, no matter how much of a philosopher, knows that death is the entrance into the unknown. It is the gate into darkness. Men must enter that gate conscious that they have within them an imperishable life combined with all the elements of perdition. Is it not self evident, then, that immortal sinners need some one to answer with authority the question, 'What must I do to be saved?' The experience of ages proves that the world by wisdom knows not God. The heathen nations, ancient and modern, civilised and savage, have, without exception, failed by the light of nature to solve any of the great problems of humanity. This is the testimony of history as well as of Scripture. Even where the light of revelation is enjoyed, it is found that those who reject its guidance are led, not only to the most extraordinary conclusions, but to the adoption of principles, in most cases, destructive of domestic virtue, social order, revelation and individual worth and happiness. The reason of man has led the great body of those who knew no other guide, into what has been called 'The Hell of Pantheism.'”

(3) The Bible doctrine concerning man's creation in the image of God – his fall through sin – and the Divinely appointed means of his restoration to God's favour, are evidently denied by Professor Harper, M.A., D.D., Principal of St. Andrew's College, Sydney, if the following statements, reported to have been made by the Professor at a meeting of the Australian Students' Christian Union, be true. “Dr. Rashdall and others,” said Dr. Harper, “assume that the old motive for foreign missionary enterprise was to save the heathen from an otherwise inevitable hell. But a careful study of the lives of Carey, Martyn, Gilmour, Livingstone, Griffith, John Patteson, and others, will reveal that none of these thought much about hell, and that it formed no part of their motive. And even on revolutionary morals, there should be a motive for missions if for nothing else. If the end of nature be to 'move upward,

working out the beast,

and let the ape and tiger die,' then every man who is petty and frivolous enough to think nothing of this great march is a traitor to his race.”

These views are contrary to the teachings of the Confession of Faith and the Holy Scriptures – the former being based upon the latter. These teach that man was created immediately by God, and last of all the creatures; that the whole human family has descended from one pair; that God originally created man in His own image – (a) a personal spirit, (b) an intelligent, righteous, and holy Spirit, with dominion over the creatures; that God furnished Adam with a moral nature in a perfect state, and a positive revelation of His will; that while capable of obedience, Adam was left, under a special test, capable of falling. The Scriptures also teach that Adam was the first man and federal head of the whole human race; that he apostatised from God; that the whole human family, on account of the union existing between them and their federal head, are involved in the sin and fall of the progenitor of mankind. It is equally explicit in ascribing the restoration of the Divine image to believers, and their reinstatement into the family of God, to the atoning work of Christ, the second Adam, and the sanctifying work of the Holy Spirit. To teach otherwise is to ignore the inspiration, inerrancy, and supreme authority of the Bible – to exalt human reason above the Written Word. Is not this a virtual denial of the Deity, of our Saviour, Who placed His Divine imprimatur on the Old Testament Scriptures, saying the Scriptures cannot be broken? The teaching that the Divine Spirit in Apostolic Reformation, and revival times owned and blessed for the quickening, convincing, and uplifting of sinners, has been the faithful proclamation of the everlasting Gospel. It must be so in all climes, and in all ages, for it is the only Divinely appointed remedy for the ruin caused by the fall. “Oh! Israel, thou hast ruined thyself, but in Me is thine help.” “Go ye, therefore, and make disciples of all nations, baptizing them in the Name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.”

In view of the Great Commission – the promise of the presence of the Master of Assemblies, and the glorious results flowing from the faithful proclamation of the Gospel, the salvation of all who believe – let us urge young men to give themselves to the Lord, and then to His Church, as ambassadors of the Cross. There is need for faithful

watchmen in Zion, who, like the apostles who turned the world upside down, were not “ashamed to declare the whole counsel of God.”

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RELIGION WITHOUT THE HOLY GHOST.

“They took no oil with them.” – Matthew 25: 3.

This parable has many sides and aspects. It is prophetic; it is also practical. It suits all ages, but especially the last days. It suits the world, but especially the Church of God – “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” It is searching and sifting; it is also quickening and comfortable. It suits us well in these days of profession and fashionable religion, and religiousness.

It divides the Church into two classes, the wise and the foolish, – wise in God's sight, not man's. Thus it is not a parable for the heathen, as if they only were foolish; nor for the profligate, as if they only were foolish. But for the Church. It comes into the inner circle of Christian profession, and sifts it, divides it. Let it sift us, and test us. Better to be weighed and found wanting now than hereafter. Better to be undeceived now than when it is too late. Let us notice: –

I. – The points of likeness between the two classes. (1) They get the same name, virgins; (2) they wear the same dress; (3) they are on the same errand; (4) they have both lamps; (5) they have both vessels; (6) they both slumber and sleep. They have thus many features in common. Man could not discern the difference. At least for the time. The peril of mere externalism is that which our Lord points out here. No doubt there must be externalism. Religion must have an outside, as well as an inside. The lamp must not only have oil, but it must burn; the external must indicate the internal. And we say that our Lord intimated the necessity of a thorough consistency and completeness in the outward religious life of a man. So that, as a fair external is no excuse for internal unsoundness or incompleteness, so a sound internal is no excuse for an inconsistent life. Our Lord, then, here depicts: (1) A complete externalism; (2) a beautiful externalism; (3) a deceptive externalism; (4) a prolonged externalism; (5) an unavailing externalism.

Up to a certain point in a man's life, or character, or religion, externalism may prevail; but, beyond, it gives way; it breaks down; it exhibits its unprofitableness. This externalism may not always be hypocrisy, but it is imitation. It is not the flower in its natural colour and growth, but painted, artificial. Let us watch against an artificial life, and an

artificial religion. What does it profit now? What will it profit in the day of wrath? The name, the dress, the outward show, will all go for nothing in that day of universal discovery and detection.

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II. – The points of unlikeness. – Though in most points they are alike, yet there was a difference. It was within; it was imperceptible from without; it could only be discovered when the bridegroom came. Up till then all were completely similar. Only then the want came out in the foolish. Then was it seen who were wise, and who were foolish. That day is the day of certain and unerring detection. It is the day of weighing in the balances! It is the separation of the false from the true.

The difference is confined to a single point – the lack of oil. Some have supposed that the foolish took oil in their lamps, but not in their vessels. It appears, however, that they did neither. The lamps were not required to be lighted till the bridegroom came; and so the oil was not poured in, nor the wick inserted till then. For it was at night, that the cry was made, and then all the virgins arose and trimmed their lamps, that is, supplied them with oil and lighted them. Then it was that the foolish discovered, (1) their need of oil; (2) their lack of it. Then they went to the wise to beg for a supply; then (being wisely refused), went to buy, and returned too late. There was “oil in the dwelling of the wise” (Proverbs 21: 20), but the foolish were without it. The oil is the Holy Spirit. To oil He is likened throughout all Scripture, though in some places to fire, and to water, and to wind, or air. There is the oil of consecration (Ex. 30: 25); of daily food (1 Kings 17: 12); of fragrance (Esther 2: 12); of joy (Ps. 14, Ps. 61: 3); of healing (Luke 10: 34); of light (Zech. 4: 12). The Holy Spirit is all these. But it is as the light giving oil that He is specially spoken of here; and the lack of Him, as such, makes the difference between the foolish and the wise. “Having not the Spirit.” (Jude 19).

Thus a man may be very much like a Christian, and yet not be one. He may come very near the Kingdom, and yet not enter in. He may have all the outward features of a true Christian, and yet be lacking in the main one. He may have the complete dress of the saint, and yet not be one. He may have a good life, a sound creed, a strict profession; he may be one who says and does many things excellently; he may be a subscriber to all the religious societies in the land, a member of all their committees, or a speaker at all their meetings, and supporter of all their plans; he may be looking for Christ's coming, and going forth to meet

the bridegroom, yet not necessarily a Christian! He may lack the oil, the Holy Spirit.

A religion without the Holy Ghost profiteth nothing. There is the religion of the intellect, of the sense, of the flesh, of the creed, of the liturgy,

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of the catechism, of nature, of poetry, of sentiment, of mysticism, of humanity. But are these without the Spirit? Christianity without Christ, what would that be? So religion, without the Holy Spirit, what would that be?

Yet, is there not much of this among us? Is there not much of dry formalism, lifeless doctrine, sapless routine? I do not call it hypocrisy; I simply call it unreal religion.

And what can unreal religion do for a man? Will it not prove irksome and vain? Will it make him happy and free, or liberal, or zealous, or holy? No, it can do none of these things. It is bondage, and darkness, and weariness.

Yet here is the Holy Spirit in the hands of Christ for you. Go to them that sell, and buy for yourselves. Not to men, or Churches, or creeds, or ministers, but to Christ. Go to Him. He is exalted to give it; and He will. Apply to Him ere it be too late.

Rev. Horatius Bonar, D.D.

THE GREAT PHYSICIAN.

A young French nobleman once came across to London to consult Dr. Winslow, the great London brain specialist. "Doctor," he said, "I cannot sleep at night, and I have come to consult you." "Why," said the doctor, "have you lost a friend?" "No." "Suffered anything in honour, in body, or reputation?" "No." "Well, what's the matter?" "I cannot tell, but the thought haunts me, 'Where shall I spend eternity?' It haunts me by day, and I cannot sleep at night for the thought. Can you do anything for me?" "Well," said the doctor, "I cannot cure you, but I can show you a doctor who can, and will read His prescription to you." And this great man of science sat down, opened his Bible, and told him about the Son of God. Then he knelt down with him, and pointed him to Christ. The nobleman went back to Paris with his mind restored. He had found where he could spend eternity.

— "Bible Investigator."

CHRISTIAN LIBERALITY.

"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come." (1 Cor. 16: 2.)

This is a general, if not a universal, command, and is applicable to young and old, to the rich and to the poor. No one doubts that it is the duty of

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the rich to give; many, however, will suppose that in this passage the poor must be understood to be exempted. But the plain import of the precept is, with the exception of those who have no money at their disposal, such as children, and the inmates of benevolent institutions, that none are excused. This appears to be clear for the following reasons: — Poverty and riches are such comparative terms, that it would be extremely difficult, if not impossible, to draw the line between them, and define who are rich and who are not. We nowhere read in Scripture that God has divided mankind into two classes, — one, the rich, whose duty it is to give; the other, the poor, whose duty it is to spend all their gettings on themselves and families, and give nothing to God, or their poorer neighbours. We use the word "duty" advisedly, for if God has exempted the poor from giving, because of their own personal or family claims, it is a duty in them to obey, and not to give. Such a command, however, would not be in accordance with the Divine beneficence; for it would tend to make a large proportion of mankind selfish in the extreme, and banish much of those feelings of kindness and benevolence of heart which everyone should sedulously cherish. It would in fact be contrary to multitudes of Scripture precepts. Surely the commendation which the blessed Saviour passed on the widow, who cast her two mites into the treasury, being "all her substance," that is, all the money she then possessed, is sufficient to show that contributing to the service of God is a duty incumbent on the poorest as well as the richest of mankind. Let us, however, not be misunderstood. It is not at all necessary that the poor should give largely, in order that their offerings may be acceptable to God, as those of the rich. The same benevolent feelings may be called into exercise, and God equally approve of and reward the donation of a penny as of a pound. Men trusted with but few talents will receive, not indeed a deserved, but a gracious, reward, equal to those who have more, if they only improve their lesser opportunities

in the same proportion. This is evident from the parable of the talents, in which he who had received two talents, and had gained other two, received the same commendation as he who, having received five, had made them ten.

That this duty appertains to the poor, as well as the rich, may also be shown by the beneficial results, which naturally flow from its right exercise.

I. – As it respects God. Our Creator and Redeemer ought to receive as much glory as His creatures have it in their power to render. He makes no distinction between the rich and the poor, in endueing their minds with

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those susceptibilities which prompt to benevolent actions, whether to the souls or bodies of men; and He is honoured by the frequent and free exercise of such feelings. But if it be not the duty of the poorer part of mankind to contribute, they must of necessity lose the opportunity of giving free scope to these generous and tender emotions; and God must be deprived of the glory accruing from the exercise of the mental qualities which He has Himself implanted.

II. As regards the individual. God has been graciously pleased to promise an abundant future reward to those who cultivate and exercise right principles, and perform benevolent actions. But if the poorer classes are not to bestow, when it is in the power of their hands to do so, they must forego this eternal recompense. It is true God accepts the willing heart, and will reward the will and intention, when the means of giving expression to them are wanting; but we think we have shown that, with few exceptions, all have something, however small, to give, and if they refuse or neglect so to do, even from erroneous impressions, it will be to their everlasting loss.

“LAY BY HIM IN STORE.”

This clause, as we have before said, plainly declares it to be the duty of everyone, not simply to give when he is asked, or as occasions arise; but to store up beforehand a certain portion of his gettings, to be in readiness at any time for distribution. The advantages of such a procedure are obvious. Things done without premeditation or consideration are generally ill done. So in this case, when there has been no deliberate comparison of the claims of different objects, or no settled purpose as to what amount to give, both these must be left pretty much to chance, and to the feelings of the moment, when subscriptions are asked. Under such circumstances, the payment is too frequently made so reluctantly, or with

such an ill grace, as to hurt the feelings of the person who takes the trouble to collect, and make him almost ready to refuse the donation. Whereas, when all is arranged and ready beforehand, a person has nothing to do but to go to his store, and take there from the destined amount. This, handed cheerfully to the collector, and the parties separate, both equally pleased with the interview.

This passage is also evidently designed to teach, not merely, that a certain sum should be mentally devoted to God's service; but that it should be actually set apart. The poor, or such as are unable or disinclined to keep accounts, should literally comply with this precept, and have a bag or box expressly appropriated to this purpose; but for all who are able to write, and

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cast up pounds, shillings, and pence, this would not be actually necessary. For such it would be required that they should have an account book, in which to make regular entries of the money so set apart, and how it is expended. In most cases, however, it would be desirable that both these plans be conjoined, and a purse or box be kept, in which to deposit the money as it is set apart, with a book for keeping a regular account of the way in which it is distributed.

“ON THE FIRST DAY OF THE WEEK.”

This clause clearly shows that the Sabbath Day is an appropriate time for carrying out the foregoing injunction; to lay up in store a proper proportion of a person's gains for sacred purposes. Although it would appear from the expression, and, indeed from the scope of the whole verse, that Paul had in view only one collection, for a single object, yet, doubtless, it has a general bearing on all collections for religious and charitable institutions, for the reasons which made it applicable to this would have the same force in all other cases. That such is a right view of the subject is confirmed by the fact, subsequently mentioned in the Second Epistle to the Corinthians 8: 6 and 10, from which it appears that the collection was not actually made on a single day, but was extended, at least, over twelve months; and the apostle, in a subsequent verse, urged them to proceed with it. It will be observed that we recommend nothing more to be done on the Sabbath Day than to “lay up in store.” The verse does not affirm that this is a proper day for inquiring how much a person has prospered in order that he may determine what to give. Such an occupation of the mind would be improper in every

respect, and opposed to other passages of Scripture, which require the banishment of such thoughts from the mind on that sacred day. Questions as to the right apportionment in our income to the several objects to which it is to be applied, should be properly considered and settled on other days. But it is a suitable and praiseworthy action, and one which God approves, for a person to lay up, on the first day of the week, the portion so set apart to His service. For instance, were a labouring man or woman, with right motives and feelings, regularly as the Sabbath returns, to take the predetermined week's wages, and place it in his or her depository, the individual would be blessed in the deed; and whoever acted thus might find the, approving smiles of their Heavenly Father's countenance resting on them through-out the day.

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“AS GOD HATH PROSPERED HIM.”

This is the New Testament rule whereby the amount of our donations to God's treasury is to be determined. But it implies something preliminary, namely, that everyone should periodically look into and ascertain the state of his affairs. This is easily done by persons in the receipt of yearly, quarterly, and weekly payments; and also by those out of business, and living on fixed incomes. It is more difficult, indeed, for individuals to do so who are living on the profits of business. The Scriptural precept, however, is not less incumbent on them, and the command of God coincides with their truest worldly interest; for a very large amount of the failures in business that take place, and the consequent loss and misery which are thereby entailed on the sufferers, their families, and creditors, may be traced to this omission. Whereas, regularity in stock-taking, and in ascertaining the yearly amount of profits and losses, is a marked characteristic of a prudent tradesman; and, if not a certain preservative from the aforementioned calamities, is, at least, an early forewarning of the consequences of pursuing a losing trade. When a man's business is failing, it is a great thing to get him clearly to see, and persuade himself, that his property is slipping away from him. He is naturally reluctant to admit such an unwelcome truth. But the disclosures of figures cannot be evaded; and a wise man, as soon as he has satisfied himself that his accounts certainly show that his affairs are going wrong, will immediately stop, and thus prevent that waste, or ruin of his own or other persons property which so frequently occurs. We would here just observe, that as stocktaking is of so essential importance to all persons engaged in trade, it should never be delayed longer than a year.

The first thing to be done, then, by those whose property is vested in business, is to find out what they have gained or lost since they last took an account of their stock. The next would be to strike an average of the profits of the two or three or more preceding years. In some occupations the gains are so regular from year to year, that such a process would be needless; yet in many trades the fluctuations are so great, from high to low profits; or from gains to losses, that an average of several antecedent years must be taken in order to ascertain the proper amount of profits in which to take a percentage for God.

It is obvious that this is the only way of meeting the difficulty, for it would not be at all proper to be varying subscriptions every year, as profits may rise or fall, and it would be still less expedient to stop them altogether in years when there may be losses instead of gains; for, besides the injury which would accrue to societies thus precariously supported, it would be exposing to

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the world the good or bad success of a person's pecuniary transactions, which any prudent man of business is careful to avoid.

A person having decided what his average income is, after having looked up to the Almighty for direction, would then sit down calmly to consider how to apportion it between present wants, store for futurity, and pious and charitable uses.

In the apportionment of a person's property it is highly necessary that the Almighty should be looked up to for guidance to do it aright; but more fervent prayer for the Divine direction is requisite, in deciding what portion to devote to His service. Since self love, not to say selfishness, will naturally prompt a man to take a sufficient care for the temporal wants of himself and his family; but Conscience alone will have to say what portion should be reserved to promote his own eternal interests, and to benefit the souls and bodies of others. “Everyone, therefore, who wishes to enjoy the approbation of God and his own conscience, will set apart a stated and sufficient time for asking counsel of Him in this matter.

Abraham gave a tenth of the goods he had received from Chedor-laomer to Melchizedek, the type of Christ; Jacob, at Bethel, vowed to render the tenth of his increase to God; and under the Mosaic dispensation, Jehovah was pleased to give to His people very minute injunctions as to what proportion of the provisions and worldly substance he bestowed upon them He required to be returned to Him in the shape of first fruits, tithes, and offerings. All these laws are now so far abrogated as not to be

specifically binding, but their spirit and essence remain. Men are now to give as then; but a more generous law is laid down; more confidence is placed in them by God. Shame to them that their response is not better! Our Sovereign Lord and Master now says, "Give Me what a grateful heart prompts; a heart not too anxious to retain an undue provision for self or family." It is God Who bestows life, health, affectionate relations, and kind friends. It is He Who is giving you a sufficiency of food and raiment, and is prospering you in your worldly calling. Above all, He has adopted many of you as sons, and is ready to receive everyone who is willing to come to Him for salvation. Remember, that Jesus, after a painful life, shed His precious blood for you, and is now interceding at God's right hand for all who commit their immortal interests to His keeping. Remember, that the Holy Spirit is willing to fill every seeking soul with His blessed influences; waiting to stimulate it to every good word and deed, to give wisdom to the understanding and light to the conscience; and, moreover, this blessed Agent stands

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prepared to sanctify each willing heart, and carry on the work of grace, till it be consummated in glory.

Considerations such as these, drawn in a great measure from the larger effulgence of Gospel light which was thrown on the world when God became "manifest in the flesh," may well induce Christians of the present day to greater acts of self denial and benevolence than were practised by the Jews of old. Certainly, God will not be satisfied with less. Assuming this principle to be indisputable, it will be the duty of many persons, men or women, who have no family or near relative claims, to devote to God's service a seventh, a fifth, or even half, or more, of their income. A middle class, having these demands on their money, but being in the receipt of incomes sufficient to meet them and also to supply themselves, not only with necessaries but comforts, will appropriate a tenth; while it will not be required of others, particularly in the lower walks of life, that they give more than a twentieth or thirtieth part, or even a less proportion than this.

Although, as we have said, there is in the New Testament no mention made of any precise amount to be given to God, yet we may be sure of this, as a general rule, that the more the Almighty prospers a man, the more He expects him to give. It is not simply meant by this that he should give in the same proportion from his greater as he did from his lesser gettings; that is, if, for instance, he gave a tenth of £100 one year, that he should give a tenth only of £200 the next, if his profits, in the

interval had doubled, but that as God is increasing his store, so he should give a larger proportion. Having given a tenth, or £10 out of £100 one year, when he had earned £200 in another year, he might give, not merely a tenth of that, which would be £20, but an eighth, or £25, and so he might go on to increase the proportion as he more and more prospered. Alas! how often the reverse is the case. How frequently is it found that as God is pouring abundance into a man's lap, filling his garner with increase, he becomes more and more reluctant to give! What melancholy spectacles such individuals are! Men sorrow; angels may be said to weep at the sight. How sad is the thought, that, at the last day, accumulations of wealth thus kept back from God will prove to be very millstones round the necks of such men!

God, under the Levitical dispensation, promised His blessing to the Israelites, both as a nation and as individuals, if they duly paid their tithes, and presented their offerings; and a curse invariably followed when they neglected thus to do. So, under the Christian dispensation, there can be no doubt that God's blessing will attend the right performance of duty. Not that

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persons are to expect that God will always, or even generally, favour them in exactly the same way, that is, by an increase of their worldly store. This may not be good for them in other respects. Besides, if such a recompense usually followed acts of generosity, it would have a strong tendency to induce men to give from wrong motives. Instead of gratitude being the operating principle, they would give in order to receive as much or more again. Just in proportion, however, as this and God's other commandments are kept, will He bless the individuals who observe them, either in their temporal affairs or spiritually, or in both ways at once. Numerous passages may be cited from the Scriptures to prove that God has pledged Himself thus graciously to reward acts of piety and benevolence. The following will suffice: — "The liberal shall be made fat; and he that watereth others, shall be watered also himself." "Blessed is he that considereth the poor; the Lord will deliver Him in the time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth." "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. 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, 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.”

More particularly, if it be hoped and expected to obtain God's blessing on the use of the portions devoted to ourselves, no time should be lost in deciding on and setting apart the share belonging to God; for this ought to be done before either of the other portions has begun to be used. This we learn from the command of Jehovah to the Israelites with respect to the first fruits, “When ye be come into the land which I give unto you, and shall reap of the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvests unto the priest, and ye shall wave the sheaf before the Lord to be accepted for you. And ye shall eat neither bread, nor parched corn, nor green ears, until the self same day that ye have brought an offering unto your God; it, shall be a statute forever throughout all your generations. – “Testimony.”

A PROPOSAL.

Those who seek the prosperity of the Free Presbyterian Church, and desire to extend her influence and usefulness in this land, must admit that

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some plan is needed to induce all Free Church people to contribute something annually to the funds of the Synod; especially if some scheme could be found that would not lay upon our people any burden, that even the poorest could have reason to complain of. Funds are urgently needed every year for “Church Extension,” “Training of Students,” “Foreign Missions,” “Synod Expenses,” and “Training of the Young.” It has been the custom to ask for separate collections for some of these objects, but the response has not been such as the best friends of the Church would like to see, because this plan did not reach all our people, and so only a few, comparatively, contributed. It is here proposed that, instead of having a number of collections in each year, to make only one, on a day chosen to suit the convenience of each congregation. This day might be called “Testimony Day,” when our testimony, history, and principles could be reviewed and explained. Believing that our position as a Church is in agreement with the Word of God, we should seize this opportunity for making it better known. On this occasion all our people should be requested to contribute, say, one shilling, to one, at least, of the funds of the Church, but, as many would be inclined and able to give more, they should be encouraged to give one shilling to each fund, or a number of

shillings to one, or several, or all the funds of the Synod. This scheme is one all could join in, and one that would not be burdensome to any. True religion lightens all duties, but corrupt religion makes heavy burdens. The Church of Rome, for instance, places a heavy yoke upon her adherents, for they have to pay to erect and maintain costly temples, and on expensive, gorgeous ritual; and prayers are sold as a merchant sells his wares. This Church not only demands payment for prayers for a man's own sins, but also for the sins of dead relatives, in order to alleviate and shorten their sufferings in an imaginary place of torment, called Purgatory. The unscriptural worship of some Protestant Churches, also, places grievous burdens upon their members, for they have to contribute for costly instruments of music, paid performers, and expensive embroidered garments for the clergy. The Scriptural and more devotional worship of the Free Presbyterian Church is, therefore, in agreement with the words of Christ when He said, “My yoke is easy, and My burden is light.” in view of this, only one annual contribution, of a small amount, is proposed, towards the various schemes of the Synod. The success of the undertaking will depend, with God's blessing, upon the proper execution of the plan. First, a census should be taken of all our adherents, in each charge. Second, a printed notice should be sent to each adherent, inviting him or her

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to the meeting, and to contribute at least one shilling to one, or more, of the funds in need of assistance, which should be named at the head of separate columns, on the circular. Third, those present at the Testimony Meeting should be asked to give then, the others should be requested to send in their donations in time for the meeting, and those failing to do so should be waited upon afterwards, by collectors appointed for each locality at the meeting. We might in this way obtain four thousand or more shillings, and this sum would greatly assist the work of the Church, and our people would scarcely feel the effort, and would have the satisfaction of having contributed towards the advancement of Scriptural religion, in a right way, and a more widespread interest in the welfare of the Church should result from all working together for this end. It is said of a certain congregation that they were unanimously resolved as follows: – “First, that we all give some-thing; second, that we all give cheerfully.” The plan proposed aims to reach all Free Church people, and to make the burden of maintaining the agencies of the Church light, by placing it upon the shoulders of all. It is proposed then, that we all give something cheerfully,

and unless someone else has a better proposal than the one now made, I hope this will be agreed to, and that we will be encouraged to put it into practice, by remembering that we cannot give to the cause of religion, out of love to God, in vain, and the words of our Lord Jesus Christ: "It is more blessed to give than to receive," and "God loveth the cheerful giver."

W. N. WILSON.

ANNUAL MEETING OF THE SYNOD OF THE
PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

This Court opened its sixty-third Session on Friday, 5th day of February last, in St. George's Church, Castlereagh Street, Sydney. The retiring Moderator preached a stimulating sermon from the words, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John 4: 24).

The Rev. W. McDonald was unanimously elected Moderator for the ensuing ecclesiastical year, and, upon taking the chair, delivered an address, of which the following is the substance: -

The Moderator thanked the fathers and brethren, for the honour conferred upon him in electing him to preside over the deliberations of the supreme court of their beloved Church, which, though small in numbers,

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held a position of supreme importance in this State, as "contending for the faith once delivered to the saints."

During the past year the Church had sustained a great loss through the death of the Rev. Duncan McInnes, who had been the devoted and faithful pastor of the Maclean Congregation for 40 years. He prayed that the removal of their dear and honoured brother from the Church militant to the Church triumphant might be sanctified to them, and that the Great Head of the Church might raise up another to be a faithful pastor to the bereaved congregation.

The cordial reception given by the Free Church of Scotland to the Synod's delegate, the Rev. S. P. Stewart, was referred to in grateful terms, and contrasted with the hostile attitude assumed by the General Assembly of the Free Church, in 1859, towards the Rev. William Millar, of Melbourne, Victoria, who was sent Home by the Free Presbyterian Church of Victoria as their delegate. The cause of the hostility shown to him was the fact that he represented a Church in Victoria which faithfully adhered to the Scriptural position taken up by the Free Church of Scotland. in 1843, and which the majority of the parent Church, even at that early date, had

evidently abandoned. The progressive policy then begun was pursued till the culminating point was reached in 1900, when the majority seceded, and, along with the United Presbyterian Church, formed a new denomination, called the United Free Church. This Church, the Moderator said, was to a large extent creedless, because the great bulwark of the Christian Church had been abandoned, namely "That the Scriptures of the Old and New Testament are the Word of God, and the only infallible rule of faith and practice," and the following substituted, "That the Word of God is contained in the Scriptures of the Old and New Testament." The "Confession of Faith" had also been practically rescinded by substituting for it a Declaratory Statement. This document evidently substitutes the authority of the Church for that of the Bible and the Confession of Faith. The fifth section is an evidence of this: "That liberty of opinion is allowed on matters in the subordinate standard not essential to the doctrine therein taught, the Church guarding against the abuse of this liberty to the injury of its unity and peace."

Reference was made to the decision of the House of Lords in 1904, which declared the faithful minority to be the true Free Church of Scotland entitled to all the property and funds in terms of the Declaration of Trust. The Moderator showed that the testimony of the Presbyterian Church of Eastern Australia was identical with that of the Free Church of Scotland, in as much as they both held the same standards and put the same interpretation on them.

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This was briefly summed up in the following particulars: - (1) The verbal inspiration and inerrancy of the Bible; (2) the doctrines of grace as summarised and defined in the Westminster Confession of Faith; (3) the sole Headship of Christ over the Church, and supreme Headship over the nation; (4) the Presbyterian form of Church government as having Divine authority; (5) the use of Scriptural forms of worship in the service of praise, namely, inspired Psalms only as the matter, and the voices only of the congregation as the instrument; (6) Scriptural discipline for the faithful administration of the affairs of God's House.

Great satisfaction was expressed at the measure of prosperity vouchsafed to the Free Church of Scotland since the disaster in 1900, by which the number of ministers had been reduced to 26 or 27. Since then the number has increased to about 70; and through the decision of the House of Lords, they had received a large amount of the funds, as well as churches and manses, and were able to establish a college, well equipped with a staff

of professors. For these great blessings they felt profoundly thankful to the Great Head of the Church for vindicating the cause of Divine Truth in the Old Country, in defence of which their brethren in the land of the Covenants had suffered so much. Had not the Lord been on their side they would have been deprived of all their churches, manses, and funds, for a notice of eviction * was sent by a firm of lawyers to every Free Church minister shortly after the consummation of the Union.

The encouragement received during the last six years through four or five young men resolving to study for the ministry of the Free Church was gratefully referred to, and the hope expressed that Zion's King would touch the hearts of other young men, who would say, "Here am I, send me." One of these, Mr. Ramsay, had been licensed, and was since labouring in New South Wales and Victoria.

The conspicuous help rendered by the brethren in Victoria, the Revs. J. Sinclair and J. P. Lewis, in assisting ministers and supplying vacant congregations, was greatly appreciated by the Church at large. These services were clear evidence of the fraternal relations between the brethren in the two States, which was the result of identity of principle and testimony.

The outlook of the Church was decidedly brighter and more promising than it had been for some years, owing to increased interest taken in its welfare as a denomination; more Scriptural than any other in the Commonwealth;

*A copy of this document will be found on page 95

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and the confidence was expressed that it would become the Church of the future, "being built upon the foundation of the apostles and prophets, Jesus Christ Himself being chief corner stone.

There was indeed much land yet to be possessed. A number of congregations were in a pastorless state. To fill these vacancies, and to extend the operations of the Church to the regions beyond, ministers of the right stamp were essential – men of God, possessing burning zeal for the Divine glory and the salvation of souls; and also God fearing office-bearers, Christian workers, more prayer, and increased liberality for the maintenance and extension of Divine ordinances. In regard to the last, systematic giving on the part of all belonging to the Church throughout the State was strongly urged.

The attitude of the Free Church towards other denominations was stated to be similar to the views and practice of Dr. Chalmers, as declared in

the well known words, that he did not believe in an incorporating union, but in co-operation. Accordingly, the Presbyterian Church of Eastern Australia is prepared to co-operate with Christians of other denominations in all matters of a Scriptural nature, which do not involve the surrender of its own testimony, in promoting the Redeemer's Kingdom, such as the following: – (1) The sanctification of the Sabbath as a day of worship and rest, in harmony with its Divine authority; (2) the promotion of public morality by (a) giving Scriptural teaching in the public schools. (b) returning to Parliament men of Christian character, who will make the Statute Book of Heaven the basis of legislation. The civil magistrate, being the servant of the enthroned Mediator, is under obligation in his official capacity to make laws for His honour and glory. Such laws alone can uplift humanity, for "righteousness exalteth a nation, but sin is a reproach to any people."

In conclusion, our present duty was declared to be: faithfulness to our Divine Master, and the people over whom we have the spiritual oversight, that by the preaching of the Gospel of reconciliation they may be brought to a saving knowledge of Christ.

The Rev. S. P. Stewart, the delegate to the Free Church Assembly in Scotland, gave his report, and was thanked for his splendid services. The Moderator and Clerk were instructed to prepare a letter to the Scottish Assembly, expressing their appreciation of the reception accorded to the Australian delegate, and expressing the desire for a visit of a representative from the parent Church.

The Rev. W. N. Wilson and Messrs. Alex. Law and Alex. McLennan were appointed assessors of the Clarence and Manning Presbytery.

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The Moderator and Clerk were instructed to prepare a summary of their position and testimony for publication.

The death of the late Rev. D. McInnes was reported, and the following memorial notice was inserted in the minutes: – "The Synod at this their first meeting after the death of the late Rev. D. McInnes, which took place at the Manse, Maclean, on August 12, 1908, in the 40th year of his pastorate, desire to place on record the heartfelt sorrow which they have experienced through his removal from their midst. They also wish to express their deep sense of his unwearied services, for he never spared himself, and worked on to the last without any thought of resting, because he had given himself to the Church for Jesus' sake. He was a most humble

and loving Christian pastor, and to know him was to love him. There are evidences that his labours were blessed, while he lived, and we have no doubt that in due time there will be more fruit of his ministry to the glory of God, and the Synod humbly prays that God will send another to fill the place of our departed brother. Further, the members of the Synod desire to express their sincere sympathy with Mrs. McInnes, and their high appreciation of her as having been in every sense of the term a true help-meet to our late revered brother in the discharge of his ministerial duties, as well as in the family circle. The sympathy which they express for the widow of their esteemed friend they also desire to extend to his esteemed daughter.

The Rev. William Grant reported that owing to the illness of his wife, he had been reluctantly compelled to leave his charge for a time. The members of the court expressed their sincere sympathy with Mr. Grant, and the hope that Mrs. Grant would soon be restored to health.

The report of the committee on Religion and Morals was adopted, and was as follows: – “Your committee has been pained to see the growing disregard of Divine authority and all the commandments of the moral law, both as regards our duty to God and our duty to man, and respectfully draws the attention of our Church members and adherents to the following evils which have been rampant in this and other States: – First, a growing disregard of the Divine authority of the Sabbath Day, not only by the professedly worldly, but by members and adherents of the Christian Church. The committee deeply deplores the prevailing apathy among members and adherents of the Church with respect to the duty of being regular in their attendance upon the means of grace, and the sin on the part of many in devoting the day to amusements, and in many cases to evil pleasures. The community has been scandalised during the year by a number of prize fights, at which some of our

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legislators gave countenance by their presence. This we know has had a demoralising effect on the community, especially upon the young. Believing that mixed dances are injurious to the spiritual interests of those who engage in them, we, as a Church, offer our protest against such pastimes. In Sydney and suburbs, such dances are practised even on the Sabbath Day, to the shame and moral injury of those who indulge in them. We express our sympathy with every earnest attempt to diminish the evils of the liquor traffic, and rejoice in the growing consensus of opinion, that alcohol is neither necessary nor useful, and urge our people to encourage the young to become total abstainers. We regret to say that gambling is not,

in our opinion, on the decrease; being a violation of the Eighth Commandment, it has produced, and is producing direful moral effects, and, as a Church, we have always raised our testimony against this iniquitous practice. We would further express our regret that some branches of the Church of Christ have, by permitting gambling practices in their efforts to raise funds, weakened the protest of the Church at large against gambling practices outside its bound, and we rejoice that the State is legislating to suppress this crying evil. It is a very gratifying and encouraging matter that a number of young men have offered themselves for the work of the ministry. At the same time, it is a regrettable fact that so few attend the weeknight prayer meetings, and in this way evince their indifference. It is also a matter of regret, that so few profess their faith in Christ and subjection to Him by coming to the Lord's table. We beseech our young people to consider solemnly these matters by yielding up their lives to the Saviour, Who says, “Give Me thine heart.”

A letter was read from the Rev. John Urquhart, the well known preacher, author, and lecturer on Biblical subjects, offering his services to the Church, and the Moderator of the Maclean Kirk Session was recommended to invite him to devote the time at his disposal to the Clarence River.

Mr. Herbert Ramsay was accepted as a student for the ministry.

It was resolved to place on record an acknowledgment of the valuable services rendered to the Church in this State by the Rev. John Sinclair during the last synodical year.

The Convener of Church Titles (Rev. William McDonald) was thanked for his valuable services in connection with the appointment of trustees by the Equity Court for the Grafton Church properties.

The Convener of Church Titles was instructed to deposit in the English, Scottish, and Australian Chartered Bank, George Street, Sydney, all the Church deeds now in his possession, and others that may come into his hands;

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and was authorised to adopt means to obtain possession of all Church deeds that are not already in the custody of the Synod.

A number of text books were approved of for the training of students, and the Rev. S. P. Stewart was appointed tutor.

The business of the Session ended on February 10, and the Synod adjourned to meet, (D.V.) on the first Friday of February, 1910, at 7.30 p.m.

SYDNEY.

ST. GEORGE'S CHURCH.

The Sacrament of the Lord's Supper was dispensed on Sabbath, 7th February. The Rev. S. P. Stewart preached the action sermon. The Rev. W. McDonald fenced the tables, and gave the pre-communion address, the Rev. W. Grant the post-communion address, and the Rev. W. N. Wilson preached in the evening. Mr. Grant's address, of which the following is the substance, was based on Psalm 139: 17 – "How precious also are thy thoughts unto me."

The thoughts of the love of God are very precious to believing souls. God is love. He gave His Beloved One for us and to us. That was unexpected love. It was unasked. It was undeserved. We were unworthy. But the love of God is like the ocean covering and overflowing all our unworthiness. It is not what we think of ourselves, but what God thinks of us that is really precious, to Christians.

A medicine is precious if there is only one of its kind in all the world, and it never fails to cure when applied. Its rareness makes it precious. There is but one Lord Jesus Christ. But one Saviour in heaven and earth. How precious are the thoughts of Jesus and His salvation.

In His supper Jesus shows us what we are unto Him. What thoughts of love and peace He sets before us. He died for us, He rose for us, and pleads for us at the right hand of God. Who can condemn us, since Christ has given His life for us?

In His Supper the Saviour shows that He has not changed His mind towards us. Our thoughts are as unstable as water. Water will take the shape of any vessel into which it is placed. You can make it hot or make it cold. But the thoughts of God are like the thoughts that shine age after age. They are like the everlasting mountains. They are like God Himself. "How
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precious, also, are thy thoughts unto; me, O God!" They are not like mine, which scarcely are the same for a single hour. Oh, to think less of self, and more of God. Ah, to live less in self, and more in Jesus. Oh, to trust less to our own wisdom, and more to the wisdom and love of God.

The annual meeting of the Sabbath school was held on Wednesday, April 21. The pastor presided, and addressed the parents, children, and

friends, emphasising the fact that the Sabbath school did not relieve the parents of the responsibility of teaching their children Divine truth, and of training them and bringing them up in the fear and admonition of the Lord.

Book gifts were presented to the young people by the Senior Elder, Mr. A. Law, on behalf of the teachers. Addresses were delivered by Messrs. R. McKenzie, J. Watson, H. Munro, J. Graham, and J. Stewart. Suitable psalms were sung between the addresses.

EAST MAITLAND AND RAYMOND TERRACE.

The Sacrament of the Lord's Supper was dispensed at Raymond Terrace on Sabbath, March 7. The Rev. W. McDonald, of Sydney, who was assisting, preached preparatory services at Raymond Terrace, Tomago, Williamtown, and Largs, and on Sabbath Day preached the action sermon, after which Rev. W. N. Wilson fenced the tables, and gave the pre-communion address – the visiting minister giving the post communion address – and in the evening preached in Mr. Donald McQueen's house, Tomago.

MACLEAN, CLARENCE RIVER.

This interesting and spirited congregation was supplied for five Sabbaths in January and February by the Rev. J. Payn Lewis, of Hamilton, Victoria, who also gave one Sabbath to the Richmond River. He had large congregations on the Clarence, and his services were appreciated. The Rev. W. McDonald supplied for three Sabbaths in March.

The Rev. John Sinclair, of Geelong, Victoria, supplied for four Sabbaths in May and June, preaching in different parts of the district. On Sabbath, 30th May, the Lord's Supper was dispensed, Mr. Sinclair officiating at all the services. Services were held in the church on Thursday and Saturday, the texts being Mark 12: 34, – "Thou art not far from the Kingdom of God," and 2 Cor. 7: 10, 11, – "Godly Sorrow," etc. In addition to these, services were also held on Friday at Murrayville, at 2 p.m., the subject being 1 Peter 2: 7 – "Unto you who believe He is precious;" and at Chatsworth, in

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the evening, the text being Deut. 32: 31 – "Their Rock is not as our Rock," etc. The church each day was nearly full. On Sabbath the church was crowded, forms up the aisle being occupied, and all other space,

including the lately added porch and vestry. The weather was fine. The action sermon was from Luke 22: 15 – “With desire I have desired to eat this passover,” etc. The fencing address was from the Song of Solomon 1: 4 – “Draw me and we will run after Thee.” The pre-communion address was from the words – “The King is held in the galleries” (Song of Solomon 7: 5), and the post-communion address from the words – “Hold Thou me up, and then I shall be safe.” “Thou shalt guide me with counsel,” etc. (Psalm 73: 24), formed the theme of the closing address. Although the services lasted three hours and twenty minutes, no person left before the conclusion. On Sabbath evening the subject was “The Great White Throne” (Rev. 22: 11-15). The solemn and refreshing Communion season came to a close on Monday, by the visiting minister preaching from Romans 6: 17 – “God be thanked that ye were the servants of sin, but ye have obeyed from the heart the form of doctrine which was delivered unto you.” The church was nearly full at nearly all the weekday services, and the earnest attention given to the “Word of Life” was very marked. Several became communicants for the first time.

Mr. Sinclair's valuable Sabbath services came to a conclusion on Sabbath, 6th June, when he preached at Maclean morning and evening to large congregations, and at Lawrence in the afternoon. On the following Monday a congregational meeting was held, for the purpose of electing trustees for the Woodford Dale Church, in place of those who have died. The Rev. J. Sinclair presided. The following were unanimously nominated – Malcolm Swan, of Woodford Island, farmer; Donald McKinnon, of Woodford Island, farmer; Donald Munro Gregor, of Broadwater, farmer; Donald Anderson, of Southgate, farmer; and John Shaw, of King's Creek, farmer. These, and the surviving trustees, in terms of the Declaration of Trust, hold this property “In trust for the congregation or body of people holding the Westminster Confession of Faith, being members of the Presbyterian Church of Eastern Australia, established at Maclean, and for no other congregative body of people or persons whomsoever.”

It is pleasant to state, and interesting to all Free Church people, that the total amount of collections taken up at services during Mr. Sinclair's mission was over £40. The Committee was able to pay all expenses,

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and put £10 to the credit of the congregational funds.

GRAFTON.

The Rev. John Sinclair preached in the Fry Street Church on Sabbath,

23rd May. It is some years since he preached in this church before, and yet, notwithstanding the removals by deaths, and to other parts of the State, the congregation was as large as it had been on the former occasion. The friends in this important city and district have been greatly tried by a long vacancy and other causes, yet they have remained faithful to the Divine truths for which the Free Church in this and the Old Country is seeking to bear witness. May the Good Shepherd remove every barrier, and, in His own good time, send them a man who will care for their souls.

PRESBYTERY OF SYDNEY AND MAITLAND.

This Court met in St. George's Church, Castlereagh Street, Sydney, on Wednesday, April 14. It was unanimously agreed that the Kirk Session of East Maitland and Raymond Terrace congregation be appointed interim Session of the Free Presbyterian congregation at Singleton.

PRESBYTERY OF THE MANNING AND CLARENCE.

This Court met on February 11, 1909. The Rev. W. McDonald was chosen Moderator for ensuing ecclesiastical year. The Moderator reported that the following had supplied the pulpit of the Maclean congregation since the death of the Rev. D. McInnes: – Mr. J. D. Ramsay, licentiate, for a number of Sabbaths; the Rev. W. McDonald, for one Sabbath; the Rev. W. N. Wilson, for five Sabbaths; and that the Rev. Payn Lewis, of Hamilton, Victoria, had already, supplied for two Sabbaths, and would give four more; and that the Kirk Session had conducted services in the intervals between the ministerial services.

The Kirk Session of the Maclean congregation was appointed interim Session of the Grafton charge. It was reported that the Rev. John Sinclair, of Geelong, had kindly agreed to supply Maclean for a month, and that the Revs. S. P. Stewart, W. N. Wilson, and others, would follow.

The Moderator was instructed to conduct a number of Sabbath services at Maclean during the month of March.

It was resolved to ask the ministers supplying the Maclean congregation to conduct services on the Richmond and Brunswick Rivers, since the friends in these districts were desirous of obtaining services from the Free Church.

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This Presbytery also met in St. George's Church, Sydney, on Friday, 11th June. The Rev. John Sinclair, being present, was associated,

and thanked the brethren for their fraternal greeting. He gave a very interesting report of his late mission to the Clarence. It was cordially and unanimously agreed to convey to Mr. Sinclair the sincere thanks of the brethren for the very valuable services tendered by him to the Presbyterian Church of Eastern Australia, by supplying the pulpit of the Maclean congregation for four weeks.

FREE CHURCH STUDENTS.

Messrs. Isaac Graham (son of Mr. Duncan Graham) of the Hastings River), and James Stewart (son of the Rev. S. P. Stewart, of Tinonee, Manning River), have passed the matriculation examination of the Sydney University. and are now prosecuting their studies in Sydney as undergraduates. Mr. Graham has resolved to study for the ministry of the Free Church. Both are engaged in Christian work in connection with St. George's Church. Mr. Herbert Ramsay has come to reside in Sydney, to prosecute his studies as a divinity student.

THE POSITION OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA, IN RELATION TO THE NEW SOUTH WALES UNIONS.

The following protest, taken in the Synod of Eastern Australia on the 15th November, 1864, immediately before the consummation of the preliminary union effected on that day, and which also refers and applies to the ultimate union effected on the 8th September, 1865, indicates the main features of the position of the Presbyterian Church of Eastern Australia in relation to both Unions:—

“We, the undersigned ministers, members of the Synod of Eastern Australia, considering that, by the admission of the Rev. William Ridley to deliberate and vote as a member of this Synod, while he is neither a settled minister nor an acting ordained missionary, and only such ought to be admitted, the Constitution of this Church has been vitiated; and considering that, in as much as, while the basis, prepared by the Conference on Union, conveys, with the exception of the last article of it, an anti-Erastian testimony, that article and certain resolutions which accompany the basis, and are hereto appended, have the effect, by placing, as they do,

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the Established Church of Scotland, charged by this Church with Erastianism on precisely the same footing with the Free Church of

Scotland, whose protest against the Erastianism of the Established Church of Scotland this Church has deliberately adopted, of neutralising and contradicting that testimony, the Synod, by resolving that this Church shall unite on the said basis and resolutions in the first instance, with the Church under the spiritual superintendence of the Synod of New South Wales, and with certain Presbyterian ministers not attached to any Colonial Church, and that the United Church thus preliminarily formed shall unite on the same basis and resolutions with the Synod of Australia in connection with the Established Church of Scotland, has removed this Church from the position which it occupied as testifying against the Erastianism of the Established Church of Scotland, and has involved it at connivance with that Erastianism; and further considering that, by refusing to endeavour by further conference to obtain such change of the Articles and Resolutions objected to above, that the anti-Erastian testimony which, with the exception of the last Article, the basis conveys, should remain uncontradicted, and also such explanations, if such could be given, as might evince that, notwithstanding that the Synod of Australia, in connection with the Established Church of Scotland, still regards the position of the Established Church of Scotland with the approval which its connection with that Church implies, the concurrence of the said Synod in an anti-Erastian testimony might be held to be satisfactory, the Synod has necessitated a disruption which might otherwise have been averted, and has thus pursued a virtually schismatic course. We, therefore, the ministers aforesaid, do protest, on the grounds now set forth, that the majority have forfeited their rights, powers, and privileges as members of the Synod of Eastern Australia; and that all ministers, elders, and congregations who shall enter the proposed Unions, or either of them, shall forfeit all their rights, powers, and privileges as ministers, elders, and congregations, of the Presbyterian Church of Eastern Australia.

“And we protest further, that it is and shall be lawful for us, and such as may concur with us, to exercise all the rights, powers, and privileges of office-bearers and congregations of the Presbyterian Church of Eastern Australia, to administer the affairs of that Church, and to take necessary and legitimate steps to maintain and extend in this land the dispensation of Gospel ordinances.”

The following are the Articles and Resolutions referred to in this protest: –

Resolutions. – “That previously to the consummation of the Union the Synod of Australia shall dissolve its connection with the Established Church of Scotland, and omit from its designation the terms expressive of that connection.”

“That previously to the consummation of the Union the Synod of Eastern Australia shall formally declare that it has no ecclesiastical connection with the Free Church of Scotland.” “That no official application for the supply of ministers be made from the United Church to any of the Churches in the United Kingdom.”

Article. – “That this Church shall receive ministers and probationers from other Presbyterian Churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula.”

Free St. George's Church, Castlereagh Street,
Sydney, New South Wales,
March 1, 1909.

The Moderator, Free Church of Scotland.

Rev. and Dear Sir, – The Synod of the Presbyterian Church of Eastern Australia, which met in Sydney in February, authorised us to convey to your venerable Assembly the greetings of the brethren.

We have been greatly stimulated and encouraged during the past few years by the reception of fraternal letters from the Parent Church, giving full proof of the deep interest you take in our little Zion, which, like your own in the Old Country, is, in this new land, “Contending for the Faith once delivered to the Saints.”

We were especially gratified at the very cordial welcome given by your Assembly to the delegate from our Synod, the Rev. S. P. Stewart. His reception formed a great contrast to that given to a delegate from Australia about fifty years ago, the objection on that occasion being that he represented a Church which held intact the Constitution and distinctive principles of the Disruption Church of 1843. It is needless to state that we feel keenly our isolation in the Commonwealth of Australia, being surrounded by Churches which have no sympathy with the principles that are dear to us both, and which, we fear, are now actually repudiated by many in the professing Christian Church.

In these circumstances a visit by a delegate from the Free Church of Scotland would be the means, we are confident, of encouraging the hearts

and strengthening the hands of ministers and people; and would also, we believe, be instrumental in emphasising our ecclesiastical position.

The Synod, taking this view of the matter, instructed us to ask your General Assembly, to be kind enough to appoint a delegate to visit us, if possible, at the close of this year, or the early part of the next.

We sincerely trust that you may have the presence of the Master of Assemblies at your annual meeting in May next, and that your Church may receive the richest blessings of Almighty God, so that it may become a great power in the land, as it was for a number of years after the ever memorable Disruption. It is, we believe, the National Church of Scotland – the Church of John Knox, Alexander Henderson, and Andrew Melville. And especially the Church which Christ Himself has so signally owned and blessed. May it be even more successful in the time to come in witnessing for the Crown Rights and Royal Prerogatives of King Jesus.

In the name and on behalf of the Ministers and Elders of the Synod of the Presbyterian Church of Eastern Australia, we remain, fraternally yours.

WILLIAM McDONALD, Moderator.
W. N. WILSON, Clerk.

LETTER FROM THE MODERATOR OF THE FREE CHURCH
OF SCOTLAND, TO THE MODERATOR OF THE
PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

Free Church Manse, Ganloch, N.B.
April 20,

1909.

Rev. and Dear Sir, – I am in receipt of your letter of the 1st of April, '09, enclosing fraternal greetings from your Synod, which I will have great pleasure in presenting to the General Assembly in May next, and I am sure the Assembly will have great pleasure in receiving it. It was a great pleasure indeed to us all to see the Rev. Mr. Stewart. We are all so glad you are upholding the banner of the Free Church, and of sound doctrine in Australia, for the general backsliding of the Churches throughout the world is alarming, and there is great need of bold and faithful men in our day everywhere, who shall not fear the face of man, nor be ashamed to oppose the fashions of the day, whatever trouble or

persecution may arise. The pity is, the vast majority will not endure sound doctrine. I trust the Lord will enable you to hold on and prosper in Australia, for surely He shall some

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shall some day, we hope soon, come to vindicate His own truth. The clouds of darkness shall pass away. May the Lord hasten it in His own good time. With brotherly love, I am, yours faithfully,

W. MACKINNON, Moderator, F:C.

NOTICE OF EJECTION. –

It has been denied by some leading Presbyterians, in the Commonwealth that the United Free Church of Scotland had given notice to the Free Church ministers to leave their churches and manses after the Union of 1900. This denial is not according to fact. Through the kindness of the Rev. Professor McLeod, of the Free Church College, Edinburgh, the Rev. S. P. Stewart received a verbatim copy of the notice of ejection which had been served on all the Free Church ministers who remained loyal to the Constitution of the Church, and to their solemn ordination vows. The following is a copy of this historical document: –

31 Charlotte Square,
Edinburgh, 13th February, 1901.
United Free Church of Scotland.

“Sir, – We beg on behalf of the United Free Church of Scotland to intimate to you that the Church and property at _____ belongs to them in terms of the title. While our clients do not propose at present to take legal proceedings to recover possession of the Church from you, we are requested to state that their not doing so in the meantime is only for the sake of peace, and that it is in no way to be held as acquiescence in your possession of the Church and other property, nor to prejudice the right of the United Free Church of Scotland to the same.

We are, sir,
Yours truly,
(Sgd.) COWAN AND DALMAHONY.

“Hamilton,” 114 Victoria Street, Potts Point,
Sydney, June 1, 1909.

E. A. Rennie, Esq.

“My Dear Sir, – On behalf of the Trustees of St. George's Church,

Castlereagh Street, Sydney, and the Synod of the Presbyterian Church of Eastern Australia, I beg to acknowledge the receipt from you of the title deeds of St. George's Church.

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These valuable documents were placed in your hands for safekeeping, in your dual position as Senior Elder and Synod Treasurer, on the 21st day of January, 1878. At that time the crushing debt, which had been such a heavy incubus for many years, was entirely extinguished, through the strenuous efforts and liberality of Rev. William McIntyre, M.A., Rev. George Sutherland, D.D., the congregation, and many friends in the city and throughout the State.

I can assure you that all interested in the maintenance in this city of a Scriptural testimony, feel that they owe you a debt of gratitude for acting through all these years as the faithful custodian of the deeds of the Metropolitan Free Church.

Our prayer is, that through the preaching of the Gospel of Reconciliation, accompanied by God's quickening Spirit; this historical Church may yet become the Spiritual birthplace of many souls. With kind regards, I remain, my dear sir; faithfully yours,

WILLIAM McDONALD,
Moderator of the Synod of the Presbyterian Church
of Eastern Australia.

The Manse, Maclean, 3rd March, 1909.

Rev. W. N. Wilson, Clerk of Synod.

Rev. and Dear Sir, – Miss McInnes and myself desire to thank you for conveying to us the “Extract Minute” of Synod, regarding the death of our reverend husband, father, and pastor. Their appreciation of him was true. We join in the prayers for a suitable successor. May the All wise One Who fitted him for the work, prepare another to carry it on.

We thank the members of the Synod for genuine sympathy expressed. Large Christian charity is evident of me as a help-meet. I have reason to regret having done so little. Please convey sincere thanks from Miss McInnes and myself. – Yours sincerely, CAROLINE McINNES.

PRESENTATION AT MACLEAN.

Some time after the demise of the Rev. Duncan McInnes, who for over 40 years had occupied the position of pastor of the Presbyterian Free Church on the Lower Clarence, it was proposed by the management committee that an

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effort should be made to collect a sum of money to be handed to the widow and daughter of the deceased as a memorial. The idea took on at once, many offering liberal sums if the idea was put into practical form. Meetings were held later, when it was decided to permit members of the Free Church, and the more intimate friends of the pastor, to contribute towards the fund. This was only agreed upon a short while back, but in that short while a great deal had been done. The presentation made on Thursday showed really what had been done. It was only announced a few days ago that the lists were to be closed, and as explained at the meeting, since then numerous sums have been received, and complaints made that persons had not been appealed to.

The old church in Maclean, where the deceased pastor had conducted his services for over 40 years, was filled from end to end on Thursday, although the day was oppressively hot, and the hour most unsuitable for townfolk. After the people had been seated, Mrs. McInnes and Miss McInnes were escorted into the church, and the Rev. J. Payn Lewis took the chair.

The chairman remarked that the congregation had a wish to mark in some way their remembrance of the splendid work carried on in love and with much self denial by the late Rev. D. McInnes. That work had been carried on for over 40 years. When it was decided to make a presentation it was never for one moment considered that the amount offered should be regarded as their estimate of the late pastor's worth. They wished the amount to be received in the spirit in which it was given. The money had been raised in the form of a memorial, and he wished to make it known that while the pastor's own people were making an offering, his admirers in Victoria did not intend that the parishioners should be alone in doing so. In Victoria, contributions were being received most liberally toward a fund started there, and the presentation would be made later. Throughout Victoria were many Free Church people who admired the deceased both for his preaching and the sacrifices so cheerfully made on their behalf. Although their pastor had gone from them, yet his work lived after him as a memorial.

Mrs. A. Ross, of Palmer's Island, then handed to Mrs. McInnes the sum of money collected, accompanying the act with a few appropriate words.

Mr. A. Anderson, jun., Chatsworth, regarded that as the grandest opportunity he had of testifying to the admiration for and appreciation of their late beloved pastor. His heart was too full to say all he would like to tell them. His experience with the deceased commenced when he was a boy, and well he remembered the deceased's catechising. He very soon got to know their pastor as his friend, and the more he knew of him the more he loved him. He

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wished to further emphasise that it was not intended that the gift should in any way be taken to gauge the value they placed on the ministrations of their pastor. The gift was intended to mark their appreciation of his self denying labours. He hoped Mrs. and Miss McInnes, would be long spared to reside among them, and continue the labours which had characterised past years.

The Rev. S. Bembrick (Methodist) was pleased that he had been invited to the meeting, and glad of the opportunity of testifying to the esteem in which he had ever held the deceased. He knew the late Mr. McInnes very well, and was pleased to have heard him say that he had always got on well with Methodist clergymen. During the time that Mr. McInnes occupied that church, the Methodist church was supplied by 12 clergymen. He was glad to be able to say that he had got on very well with Mr. McInnes. For some years it was customary for Mr. Neil and himself to meet each Saturday morning in Mr. McInnes study, and he could never forget the influence of those gatherings. He was pleased with the result of their appeal, and doubted if any other religious body on the river could have collected such a large sum of money in such a brief period. He invoked God's blessing on their Church, and Mrs. and Miss McInnes.

Mr. D. McLachlan of Yamba, testified to the harmony and good feeling ever prevailing between the deceased and people of other denominations. Mr. McInnes' concern was always the good of the people. He had known their late pastor for over 40 years, and could never forget his kindly manner and deep spiritual life. It should be mentioned that Mr. McInnes had received much assistance from his wife during the years of his ministry, and she was well qualified for a pastor's wife. The amount of money handed to Mrs. McInnes was £276 2s, but since the meeting commenced he had received further sums, and only that day several persons had complained to him that they had not been appealed to for subscriptions. :

Mr. D. Nicholson, of Harwood, also bore testimony to the high

opinion entertained of their late pastor.

Mr. M. McPherson, of King's Creek, endorsing what the previous speakers had said, remarked that the Rev. D. McInnes was ever full of a desire to do good to others, and quite forgot himself, and frequently denied himself also.

Mr. J. Ross, Palmer's Island, was pleased to also express his appreciation of the deceased's labours and ministry. Mr. McInnes endeared himself to all who came in contact with him.

The chairman returned thanks for Mrs. and Miss McInnes. No tongue could find language to express their feelings; no language was equal to the

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occasion. They offered their thanks to all for the manifestations of good will and sympathy. He could not help saying how well able the occupants of the manse were to bear sorrow. Their hearts had often burned in grief, but they had been brought close to the Great Healer. He assured Mrs. and Miss McInnes that if they decided to make Victoria their home, even temporarily, a warm welcome awaited them.

Mr. R. J. McDonald proposed a vote of thanks to the chairman, which brought the proceedings in the church to a close. — "Examiner," January 23, 1909.

ABERDEEN.

TESTIMONIAL TO THE REV. W. GRANT.

As announced a short time ago, it was decided to present the above named gentleman with a testimonial of some kind to mark the universal esteem which all classes and , creeds entertained for him.

Owing to a somewhat sudden departure of Mr. Grant the committee found it impossible to make the presentation before he left, so subscription lists were issued to all outlying districts, and were liberally responded to. £65 16s 6d being the amount collected, the expenses only amounting to 6s 6d, viz.: exchange, 3s, and stamps 3s 6d.

The above amount was duly forwarded to Mr. Grant's address, Hunter's Hill, as the following correspondence, will show.

Aberdeen, 29th December, 1908.

"The Rev. W. Grant, Hunter's Hill. Rev. Dear Sir, — The undersigned, on behalf of many friends and well wishers in Aberdeen and district, desire to express our deep regret at your departure from our midst;

more especially do we wish to convey our heartfelt sympathy, when we consider the family affliction which was, we understand, the prime cause of your removal.

We have the pleasure of enclosing a draft on the Bank of Australasia, for £65 10s, and in forwarding this little gift we have no doubt you will be good enough to accept it in the spirit in which it is offered, not for its intrinsic value, but as a token of the sincere respect and esteem in which you are held by all classes of the community.

Whilst we are sorry to be informed by your letter of the 17th inst. that you could not find it convenient to revisit Aberdeen, we were only too pleased to adopt any course in the matter which would suit you best, and we

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can assure you of our best wishes for the welfare and happiness of yourself and family. We hope Mrs. Grant's health will be speedily benefitted, and that yours will continue to be maintained for many a year to come.

That you both may be long spared under Providence to shed that benign and Christian influence around you which so much endeared you to us is our most earnest wish and prayer. With kindest greetings of the season, we remain, yours faithfully, W. D. ROBB, Mayor; G. A. ATACK, J. G. GEMMELL, Joint Hon. Sec. and Treasurer."

Mr. Grant's reply.

"Penventor," Ferdinand Street, Hunter's Hill, Sydney,
31st December, 1908.

To Messrs. Robb, Atack, and Gemmell. Very dear friends, — I have received the cheque for £65 10s, and with all my heart I thank you, not only for the monetary value of your gift, but far more for the love manifested thereby, and also for the kind letter which accompanied it. My family joins in this feeling of gratitude. May the Most High reward you and all who contributed.

I feel myself all unworthy of such expressions of esteem as you have mentioned, but I am thankful for them. I will lay them up in my heart as precious, and they shall be food for thought in days to come. My prayer shall be that God may bless you all your days, and all your nights, and remember your kindness.

Mrs. Grant is about the same as when we left Aberdeen, if anything I think she is a little stronger. The past few days have been

very hot, the nights are generally cool. Rain is much needed. And now I wish you the compliments of the season, in which my family joins. – I am, your friend, W. GRANT. – “Muswellbrook Chronicle.”

OBITUARY.

A number of friends of the Free Church have been removed by death during the last few months, the eldest being Mrs. John McAulay, who was also probably the oldest member of the Free Church in Australia. She took the keenest interest in the Gospel from her youth, and delighted to be with the Lord's people. The following notice concerning this aged and venerable lady, which appeared in a local paper, will be of interest to many of our readers: –

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DEATH OF A CENTENARIAN.

At Chatsworth Island, on Saturday last, there passed away a remarkable old lady in the person of Mrs. John McAulay. The deceased lady had attained to the great age of 103 years, and was invariably known on the Island by the loving appellation of “Granny” McAulay. Mrs. McAulay was a native of the Island of Skye, Scotland, and arrived in this State with her husband and three children about 72 years ago. On arrival, Mrs. McAulay and family settled on the Upper Hunter River, and acquiring property, realised on the same, and migrated to the Clarence River about 50 years ago. Residing on the upper part of the river for 10 years, the family then moved to the Lower Clarence, and set up their home on the lower end of Chatsworth Island, called at that time the “Bolorobo Estate.” Here Mrs. McAulay and her husband went through all the vicissitudes of the pioneers' life, and the grand old lady, whose death is the subject of this sketch, endeared herself to everyone she came in contact with. Following the profession of a nurse, she unselfishly placed at the disposal of her sick neighbours the benefit of her skill, and many families living today have reason to bless the name of the dear old Scotch lady.

Mrs. McAulay was the mother of ten sons and two daughters, and her descendants are scattered all over the rivers. She was the grandmother of the McAulays of Church Hill, Murwillumbah, of Mrs. J. Dunn, Murwillumbah, Mrs. Gillies, Mullumbimby, and Mrs. Linz, Tweed Heads. Her grandchildren on the Tweed and Brunswick number 16, and great grandchildren number upwards of 20. One of her great grandchildren is

Mrs. Willie Tree, who is the mother of a great-great-grandchild, as is also a daughter of Mrs. Gillies, Mullumbimby, but, unfortunately, both of these latest additions to the McAulay descendants died. There are still the descendants of married sons to add to this list, but we regret being unable to give particulars. The grand old lady never departed from her mother tongue, and invariably spoke in Gaelic. The following is a list of the married sons and daughters: – Roderick McAulay (deceased), Goodwood island, four daughters; Angus McAulay, Chatsworth island, six sons and four daughters living, two dead; John McAulay, Sydney, two sons and three daughters; Malcolm McAulay, Murwillumbah, two sons and six daughters; Mrs. Malcolm Mackay, Mullumbimby, two sons and eight daughters.

The deceased lady was a staunch adherent of the Free Presbyterian Church of Eastern Australia, and although not able to attend service for some

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years prior to her decease, there was Church service held weekly in her home. It is pleasing to note that up to the last Mrs. McAulay possessed her faculties, though sight and memory were beginning to show signs of her great age. At her death-bed she was surrounded by all the members of her family that could be present, including two bachelor sons that had always made their home with their mother.

Mr. Angus McAulay, a son of the above lady, also passed away after suffering for a number of years, leaving a widow and a large family of sons and daughters. Mr. Angus Kennedy, of the Richmond River, another loyal member of the Free Church, was called away, as was also Miss McAulay, an aged lady, who has resided on the Clarence for many years. The removal of these and other friends is a solemn call to old and young to prepare for death by an immediate and entire surrender to Christ.

DEATH OF REV. ANGUS GALBRAITH. EX-MODERATOR OF FREE CHURCH.

The Rev. Angus Galbraith, of Lochalsh, died on Sunday at Lochalsh. He had been in failing health for some time, and a fortnight ago he contracted congestion of the lungs at the Synod of Glenelg. The deceased minister was credited with doing in an unobtrusive manner a great deal to retain to the Free Church a considerable portion of the West Highlands.

Mr. Galbraith, who was born in Argyllshire over 70 years ago, was

trained at the Normal College, Glasgow, and qualified as a teacher. After following the teaching profession for some time, he entered the University of Glasgow, and afterwards the Free Church College, where he excelled as a Hebrew student and won a scholarship. At the finish of his course he was licensed and ordained in 1867 to the pastoral charge of Raasay, Skye, where he laboured for a number of years. He was called to Ferintosh, and later translated to Lochalsh, where he died yesterday. He was an ardent evangelical preacher, forcible but simple in his exposition. He was one of the most popular of West Highland preachers, and while he did not take a great part in Assembly debates his influence was strongly felt among the Free Church people in the Highlands both before and after 1900. He opposed the passing of the Declaratory Act in 1892, and was strongly opposed to the union of 1900; weight being given to his views by his position in the constitutional party, of which he became one of the leaders, together with the late Messrs. Macaskill, Dingwall, and McKenzie, Inverness. Mr. Galbraith, who was Moderator of the Assembly of the Free Church in 1903, was a member of the

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School Board and Parish Council of his district, and he applied his powers to all matters that concerned the social and spiritual welfare of the community. He is survived by a widow and one son, a member of the medical profession. — Glasgow "Herald."

ACKNOWLEDGMENTS.

"FREE PRESBYTERIAN MAGAZINE."

Mr. F. Lowe, South Grafton, 5/-; Miss I. Murray, Wingham, 2/6; Mrs. J. McLeod, "Dunvegan," Tinonee, 2/-; Mr. Wm. Brand, Lithgow, 2/6; Mr. John McRae, Ultimo, 2/6; Mrs. Donkin, Petersham, 2/6; Mr. Jos. Robinson, £5 (special donation); Miss J. Shaw, Mullumbimby, 2/6; Mr. A. McPhee, "Clarenza," Grafton, 7/6; Mr. A. Lobban, Stanmore, 7/6; Mr. John Cameron, "Maslee," Manning River, 7/6; Mr. John Matheson, Tuckie Tuckie, Richmond River, 5/-; Mr. F. Chisholm, Barrington, 2/6; Mr. W. Morton, Newtown, 5/-; Mrs. Howell, Paddington, 2/6; Mr. John McKay, Manning, 2/6; Mr. T. Middlemiss, Tinonee, 7/6; Mr. J. McDermid, Harrington, 7/6; Mrs. McPhee, Palmer's Island, Clarence River, 7/6; Mr. Peter McDonald, Chatsworth, Clarence River, 10/-; Mr. John Stevenson, East Maitland, 2/6; Mr. David Munro, McKenzie,

Aberdeen, 7/6; Mr. Alex. McBean, Bourke, 2/6; Miss Fraser, Singleton, 5/-; Mrs. D. K. Kennedy, Glencoe; Rouchal, 7/6; Mr. John McKenzie, Salt Ash, 7/6; Mr. John McDonald, Hinton, 5/-; Mr. Duncan McQueen, Tomago, 2/6; Mrs. McKay, North Sydney, 10/-; Mr. Alex. McLennan, Mr. M. Cromarty, Anna Bay, 7/6; Miss McPhee, Iona, Woodville, East Maitland, 7/6; Mr. Duncan Graham, Beechwood, 5/-; Mr. J. S. Morris, Camperdown, Vic., 5/-; Mr. J. McInnes, Ashly, Chatsworth, Clarence River, 5/-; Mr. Alex. McLean, Williamtown, 7/6; Mr. Angus Cameron, Tahara Bridge, Victoria, 7/6; Miss Campbell, Sydney, 2/6; Mr. D. Robertson, Mullumbimby, 2/6; Mrs. McDonald, Mount Pleasant, Manning River, 2/6; Miss Annie McDonald, Long View, Wingham, Manning River, 2/6; Mr. James Dunn, Branxholme, Vic.; 2/6; Miss J. McDonald, South Gate, Clarence River (for additional copies), 10/-; Miss Matheson, South Gate, Clarence River, £1; Mr. Donald Munro, Clarenza, Clarence River, 10/-; Mr. Murdoch McPherson, King's Creek, Clarence River, 2/6; Mrs. Cameron, Woodford Dale, 5/-; Mr. Murdoch McKinnon, Woodford Dale, 10/-; Mr. J. N. McAulay, Warrego Island, Clarence River, 7/6; Mr. George Martin, Chatsworth, Clarence River, 5/-; Mr. John McMillan, Branxholme, Vic., 2/6; Mr. Duncan Cameron, Red Bank, Taree, Manning River, £1/1-; Mr. Angus Beaton, Barrington, 5/-; Mrs. D. McLennan, Penrith, 2/6; Mrs. Pincott, Newtown, 2/6; Mrs. M. M. Campbell, Newtown (for extra copies), 3/6; Mr. M. Martin, "Glen Vale," McPherson Crossings, South Grafton, 2/6; Mr. Alex. Anderson, jun., Chatsworth, 5/6; Dr. James McLeod, Kogarah, 7/6; Mr. Kenneth Murchison, Geelong, Vic., 10/-; Miss Fulton, Ultimo, 2/6; Mr. Alex. Lobban, Sydney, 2/6; Mr. G. H. Lindsay, Huntington, Hastings River, 10/-; Mr. John McDonald, Taree, 5/-; Mr. Alex. Murray, Forster, 5/-; Mr. William McDonald, Jones' Island, Manning River, 2/6 for self, and 5/- for two friends; Mr. John McPhee, Glen-Newie, Bushy Hill, 7/6; Mrs. C. Fowler, Wauchope, £1/0/6; Mr. John Ramsay and Sons, Collombatti, £1; Mr. D. McInnes, Barrington, £1 donation, and 5/- subscription; Mr. Robert McKenzie, Nelson's Plains, 7/6.

STUDENTS' FUND.

Maclean Congregational Working Society, £3; Mr. James Buyers, Brisbane, £10; Mr. D. McInnes, Barrington, £1.

FOREIGN MISSIONS, LEONI.

Collected by Miss Cameron, Argyle Villa, Grafton: – Miss Cameron, 10/-; Mr. P. Mackay, 2/6; Mr. D. Gillies, jun., 2/-; Mr. D. McPhee, 2/-; Mr. D. Gillies, Sen., 2/-; Mr. J. Gillies, 1/-; Mr. D. Munro, 2/6; Mrs. McDonald, 2/-; Mrs. Barnor, 2/-; A Friend, 1/-; Mrs. Paine, 1/-; Mr. A. Cameron, 2/6; Mr. W. Kay, 1/6; Mr. C. McPhee, 2/6; Mrs. Cameron, 2/6; Mr. Norman McLeod, 2/-; Mr. D. McLachlan, 2/-; Mr. J. McKennon, 2/-; Mr. A. McKenzie, 2/6; Mr. F. Lowe, 3/-; Mr. D. McFarlane, 2/6; Mr. M. Gillies, 2/6 – £2/14/-.

Raymond Terrace Congregation, £1; East Maitland Congregation, 10/-; Sabbath School, Maclean, £1/5/-; E. A. Rennie, Esq., subscription, £2/2/-.

Total, £7/11/-. This amount has been forwarded (less cost of P.O. order, 4/-), to the Free Free Church of Scotland, and duly acknowledged.

GRAFTON LEGAL EXPENSES FUND.

As stated in our last issue, the cost of appointing trustees, by application to the Equity Court, for the Fry Street Church and manse amounted to £75. This debt has now been reduced to £32, £43 having been paid to the solicitors. This sum was made up as follows: – Rent of manse, £15; pers-

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onal donations – Mr. Norman McLeod, Ulmarra, £10; Mr. Donald Munro, Clarenza, £5; Mr. Donald Gillies, Sen., Grafton, £5; Mrs. Mackay, North Sydney, £1; Mr. Farquhar Fraser, Woodford Leigh, £2; Mr. F. Lowe, South Grafton, £5: total, £43.

CHURCH EXTENSION.

Brunswick River Congregation, £4; Hunter River District, £2/4/6; total; £6/4/6.

EAST MAITLAND BUILDING FUND.

No subscriptions have been received for this important fund since December last year. The total amount then on hand, £13, has been paid to Mr. S. McQueen, which has reduced the debt to £90/13/5.

REV. DUNCAN McINNES MEMORIAL FUND.

Misses Cameron, Bellevue Hill, Sydney, 15/-; Adam Park, Esq., Glen Barra, £2/2/-; Miss Annie McAulay, Sydney, 4/-; E. A. Rennie, Esq.,

Ashfield, £2/2/-; Mr. Mitchell Mackay, Parramatta, 10/-; Misses Munro, Paddington, 10/-; Rev. W. Grant, Aberdeen, £1/1/-; Mrs. M. C. McKenzie, Aberdeen, £1/1/-; Mr. Alfred McMillan, Annandale, 10/-; A. W. S. Gregg, Esq., Homebush, £2/2/-; Mr. Wm. Martin, Summer Hill, £1; Mr. Ewen McDonald, Sydney, 10/-; Mr. John Ramsay and family, Collombatti, £1/1/-; Rev. W. N. Wilson, Raymond Terrace, £2; Mr. M. McKay, Fiji, £4; Mrs. Mackay, North Sydney, £1; Miss McDonald, Potts Point, 10/-; Miss L. Stewart, Turramurra, 5/-; Mr. R. A. Smith, Wingham, Manning River, £6; Mr. Oliver Murray, Wingham, £2; Mr. Jas. Robinson, Wingham, £1; Rev. W. McDonald, Sydney, £1; Mr. Kenneth McKenzie, Muswellbrook, £1. Total, £31 3s.

NOTICES.

MACLEAN. – The Rev. John Urquhart, the well known lecturer, has kindly agreed to supply this congregation during the month of July, beginning (D.V.), on Sabbath, 4th. Mr. Urquhart is a member of the Victoria Institute; author of “The New Biblical Guide,” “The Bible and How to Read It,” “The Inspiration and Accuracy of the Holy Scriptures,” “What are we to Believe?” etc. To show the demand for these works, it may be stated that over 5000 sets or 40,000 volumes of “The New Biblical Guide”

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have been sold in Great Britain, and have been translated into French and other languages. Mr. Urquhart is also editor of a newly started periodical, called “The Bible Investigator and Inquirer.” In addition to officiating twice on Sabbath, he is prepared (D.V.) to lecture on three nights each week, Tuesday, Wednesday, and Thursday, on the following subjects: –

Babylon and the Bible.

Egypt and the Bible.

The Prophet Jonah and the Whale.

Is the Book of Genesis a Patchwork?

Modern Discoveries and the Book of Daniel.

The Jew in Prophecy.

Christ in Prophecy – the year of our Lord's Death foretold in Scripture 600 years before He came.

The Doctrine of Verbal Inspiration, and its Alleged Difficulties.

Some Old Testament Difficulties – The Sacrificing of Isaac.

Some New Testament Difficulties – Jeremy the Prophet – The Genealogies of Our Lord, etc.

DEEDS AND DOCUMENTS.

The following documents have been received by the Convener of the Titles Committee, Rev. W. McDonald, and have been, according to the instructions of Synod, lodged for safe keeping in the English, Scottish, and Australian Bank, Limited, George Street, Sydney: – (1) The title deeds, Decree of Court, and Act of Parliament of St. George's Church, Castlereagh Street; (2) the deeds of the Maclean church and manse; (3) the deeds and declaration of trust of the Woodford Dale church. Other deeds are expected soon.

SINGLETON. – The deeds of the Free Presbyterian Church in this town have not yet been handed over to the Convener of the Titles Committee. It has been agreed that a conference be held between the Rev. Robert Steel, Convener of the Committee of Church Property and Law documents of the Presbyterian Church of New South Wales, and the Rev. W. McDonald, Moderator of the Synod of the Presbyterian Church of Eastern Australia. Till this conference takes place we are not at liberty to give our readers the voluminous information in our possession concerning this extraordinary business.

Synod Treasurer:
Rev. W. McDONALD,
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Magazine Treasurer:

Mr. JAMES STEWART,
“Fernhurst,”
Concord Road, Homebush.

Commemoration Committee:
Treasurer; Rev. W. McDonald.

Vol. 3

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.”

OCTOBER, 1909.

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“Nec Tamen Consumeatur”

“THE WATCHMAN” NEWSPAPER LTD, 193-195 CASTLEREAGH ST, SYDNEY

“Nec Tamen Consumeatur”

**THE
Free Presbyterian Magazine.**

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

VOL 3. No. 3. SYDNEY: OCTOBER, 1909 [PRICE – 2/6 per annum]

ENCOURAGEMENT AND DUTY.

That section of the Christian Church in Australia designated in New South Wales, the Presbyterian Church of Eastern Australia, and in the two southern States the Free Presbyterian Church of Victoria, and the Presbyterian Church of South Australia, respectively, has been for fifty years in the wilderness, the number of its ministers and members being greatly reduced through various causes, the chief being the attractions which the larger Presbyterian denomination offers to those who favour compromises in doctrine and worship. The results are rationalism and sensuous forms of worship, both most injurious to vital godliness. Notwithstanding, a number of God's people, as in all corrupt ages, have remained faithful to Scriptural doctrine and purity of worship. And thus the bush, though burning, has not been consumed. However, we hope the signs of the times give evidence that the Lord is about to turn back the captivity of our little Zion. One of these is the fact that six young men have of late years decided to study for the ministry. One of these, a most promising young man, was promoted to the Church triumphant just when he gave unmistakable evidence of possessing ministerial gifts and graces of a very high order. His early demise was, we have reason to believe, the means of touching the hearts of other young men, who have since said; “Here am I, send me.”

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When the Lord sends out any one to preach the gospel, He will provide a field of labour for him, and equip him for the work. There is ample room and great need for such in New South Wales, for there are practically five vacant congregations where Free Church ministers ought to be settled. In addition to these, there are a number of preaching stations which should be fostered, with the view of forming them into pastoral charges. Whilst we plead for more labourers, and improved organisations, we ought not to forget that the great need is a revival. For this the Lord's people are praying earnestly, and are looking for an answer to their supplications. Therefore, in the meantime, they sing: –

“Thou shalt arise, and mercy have upon Thy Zion yet;

The time to favour her is come; the time that Thou hath set.

For in her rubbish and her stones Thy servants pleasure take.

Yea, they, the very dust thereof, do favour for her sake.”

We are of the opinion, from long experience and observation, that the Free Church people in the Commonwealth are quite able to maintain existing organised congregations, resuscitate those which have been pastorless for a number of years, and extend the cause of Christ at home and in heathen lands. What a privilege it is to be used as instruments to accomplish these ends, and to consecrate our means for the advancement of the Redeemer's Kingdom!

There are evidences, we hope, that the Divine Spirit is influencing the hearts of some friends of the Church to give liberally of their means to advance the cause of Divine Truth. The congregation at Maclean, Clarence River, is an evidence of this. For a number of years the total income was less than £200. For the year ending 30th June last the income from all sources was £536 11s. 11d., notwithstanding that the ministerial services were intermittent. In addition to this financial prosperity, there were a number added to the Communion Roll.

The appeal, on behalf of the Students' Fund, by Mr. J. Buyers, of Brisbane, is a pleasing manifestation of deep interest in the Free Church cause in New South Wales, and great zeal for its continuance and extension. This friend, though residing in another State, has for years contributed largely to the congregational funds of some of our congregations, and also to the Students' Fund. His example of zeal and Christian liberality is worthy of imitation, and especially by those who, by reason of distance, are precluded from attending Free Church services.

In view of the fact that there are three students in connection with the Synod of Eastern Australia, who, along with their friends, have made great

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sacrifices in the interests of our little Church, we hope that this appeal will be so liberally responded to that we may be able to report that hundreds of pounds have been received. Mr. Buyers has already forwarded the first instalment, £10, of the sum £25, which he proposes to contribute. If only 10 of our friends contribute equally, the amount will be £250. We hope scores will respond.

We are sure our friends throughout the Commonwealth will be delighted to learn that the Free Church of Scotland is contemplating the sending out of a delegate to our Church. We hope we will next year have the pleasure of welcoming one of the standard-bearers who, in 1900, stood by the Constitution and distinctive principles of the Free Church when the

majority seceded from the “Faith once delivered to the saints.” Such a visit will, under the Divine blessing, encourage our hearts and strengthen our hands. Let us hope that one result will be the establishment in Sydney of a Theological Seminary for the training of students. The King's command is “Go forward.” Let us be obedient, relying upon His own promised presence and grace; then our cords will be lengthened and our stakes strengthened.

There are at present three ministers labouring in their own charges, and at times spending weeks in vacant congregations and preaching stations. If the vacant charges be blessed with pastors who will be men after His own heart, then the number of settled ministers ought to be eight or more. To accomplish this the people ought to co-operate heartily and constantly with the ministers, who have for many years borne the heat and burden of the day. Let us not “despise the day of small things,” for they have often been productive of great results. We ought to attempt great things for the glory of Him who “loved the Church and gave Himself for it,” that He might save His people. The concluding words of the fraternal letter received from the Free Church of Scotland – “Be strong and of good courage. Error will yet die” – are stimulating and encouraging, coming from a Church that has been greatly tried on account of its loyalty to Divine Truth. By being “steadfast, unmovable, always abounding in the work of the Lord,” we will experience the fulfilment of the promise that our labour shall not be in vain in the Lord.

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RITUALISM AND THE CROSS.

“Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.” – John

These “rulers of the Jews” and the multitude that followed them were thorough “Ritualists.” It was their Ritualism that urged them on to crucify the Son of God. For Christ and Ritualism are opposed to each other as light is to darkness. The Cross in which Paul gloried, and the cross in which modern ceremonialists glory, have no resemblance to each other. The Cross and the crucifix cannot agree. Either Ritualism will banish Christ, or Christ will banish Ritualism. They cannot possibly coalesce. It is the Ritualism of these Jews – Pharisees and scribes and priests – that comes out here. It was this that kept them out of Pilate's hall; for the touch of a Gentile, or anything belonging to a Gentile, would pollute them. They could not in that case eat the Passover. And the Passover to them was simply a rite by which they thought to commend themselves to God and pacify their own consciences. It was their God, their Messiah, their Saviour, their religion. Ritualism, or sacerdotalism, or externalism, or traditionalism, are all different forms of self-righteousness; man's self-invented ways of pleasing or appeasing God, or paying for admission into the Kingdom. And these forms of self-righteousness are also forms of religious materialism, devout externalism. They are a human apparatus or machinery for performing a certain thing called worship; they are the means by which the performer of them hopes to win God's favour – perhaps, also, man's praise – most certainly, his own esteem.

If there could be a righteousness or merit from any kind of human performances, it would have been under the Old Testament, for there all the ceremonies were Divine. Man did not originate or invent them. They were ordained by God. Awful as was the mistake of the Jew in making a saviour or a righteousness of these, it was not half so awful or so unnatural

as making a saviour, or a righteousness, out of the performance of certain rites called Christian, invented wholly by man without God's command; a ceremony that humours self, exalts self, gives prominence to self, is an accursed thing, an abomination in the sight of God, however religious or sacred or solemn or devout it may seem to man. It is to self-righteousness in some form or other that man is always tending, under Christianity no less than under Judaism. On the one hand we see men trying to believe that human nature is not very bad after all; and on the other men

professing to believe that it is bad trying to make up for this badness, or to cover it over, by works and devotions and ceremonies. All this is pure self-righteousness.

The touchstone of this ritualism, or religiousness, or self-righteousness, is the true Cross of Christ. Let us look at it in this light, especially as exhibited in the narrative under notice; for here it is that, for the first time, self-righteousness comes in direct contact with the Cross.

I. The religion of self-righteousness. In the case of these Jews it was keeping the Passover; observing a feast. That was religion. It was all the religion they had; it was their all for acceptance with God; their all for eternity. Their answer to the Judge at the judgment seat would be, “I kept your Passover.” As if there were any religion in eating and drinking! The religion of self-righteousness in our day is like this. Works, feelings, fancies, music, rites, festivals, fasts, gestures, postures, garments – that is religion. It is something which gratifies self, which pleases the natural man, which makes a man feel well of himself, which gives a man something to do or to feel in order to earn pardon and merit heaven.

II. The scruples of self-righteousness. Those Jews would not enter a Gentile hall. The touch of its floor or walls would be pollution. Religion and irreligion were to them something outward; something with which the body, not the soul, had to do. After touching these, or breathing such air, they would themselves be defiled. Their samples are turned on their own self esteem. Pride, religious pride, was at the root. They were thoroughly blind to all that constituted real pollution, and saw only the false. They were scrupulous about entering a Gentile house when yet they were seeking to slay a righteous man, nay, to crucify the Lord of Glory. What was the value of such scruples? What was their meaning? Those men could swallow the camel while they were straining at the gnat. They could murder the innocent, yet they were too holy to set their

foot on a Gentile floor. Such is the way in which self-righteousness acts itself out! Such is the pride of ecclesiastical caste!

III. The deeds of self-righteousness. These were many. Some looked very religious – fasting, praying, alms giving; others not so. In the present case, the great deed of self-righteousness is the crucifying of the Lord of Glory. That Cross was the monument of self-righteousness.

It was this that cried, "Away with Him! Crucify, Him! Not this man, but Barabbas!" So with our modern self-righteousness in every form, especially in the form of ritualism and formalism. It is against Christ that self-righteousness shews its hatred and aims its strokes. Ritualism is man's expression of dislike to Christ. It is the modern way of crucifying Christ afresh, and putting Him to an open shame.

IV. The connection between this deed and the religion. Christ and self-righteousness cannot be on terms of friendship, for Christ, in His grace and finished work and free salvation, is wholly antagonistic to all forms of self-righteousness. The Jews felt that He was crossing their paths, that He was hewing down their temples, that He was utterly making void all their religion; and hence they hated Him – hence they crucified Him. It was self-righteous religion that crucified the Son of God. All rites and ceremonies, whether old or new, are man's way of getting rid of Christ. They get rid of real religion by means of that which looks like religion, but which is not religion at all. What can all these things do? Can they save? Can postures save? Can dresses save? Can candles, lighted or unlighted save? Can music save? Can architecture save? Can cathedrals save? – Nay, can they even point the way to Jesus? Do they not lead away from Him? Do they not make void the Cross, and trample on the blood?

REV. HORATIUS BONARDO.

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**NO DIVINE WARRANT FOR THE USE OF UNINSPIRED
HYMNS IN THE ORDINANCE OF PRAISE.**

By REV. JAMES .LITTELL,

Wheeling, West Virginia, U.S.A.,

This subject is one of solemn importance to him who regards the will of God. Since God has given us an inspired Psalter, to be used in praising Him, we believe that His appointment should be carefully observed. Timidity on our part may have led us to over scrupulousness in the matter of praise, for, perhaps, the use of uninspired songs may be a means of edification. Nevertheless, if we err; we err on the right side – our error is negative; while, if the singers of uninspired songs in God's worship are in error; their transgression is positive. While disclaiming an entire condemnation of "hymn-singing" as a sin per se, we hold that there is a transgression and wrong in attempting to substitute human composition for the Inspired Word in the Ordinance of Praise, such warrant must come from one of three sources, namely, from the example of Christ, the Teaching of Scripture, or the Practice of the Early Church.

Let us briefly examine these three grounds. 1. The example of Christ furnishes no sufficient warrant.

The example of our Lord is as authoritative as is His precept. His example, indeed, is precept in action; and, therefore, it speaks to us with all the authority of a direct command. At the close of the Passover, when the Lord's Supper was instituted, it is written. "And when they had sung an hymn they went out into the Mount of Olives."

The "hymn" which was always sung in connection with the Passover feast was the Great Hallel, consisting of the 113th to the 118th Psalms inclusive. The "hymn" used on that occasion was some portion of this sacred song, which was familiar to them all; hence the term "hymn" may properly be used to denote a Psalm.

The latter days of our Lord were full of the Psalms. He died with a Psalm upon His lips. It is thus established that our Lord Jesus did sing the Psalms of the Psalter. But not once is it even hinted at in the Scripture narrative that He used any other composition in praise. Had He and His disc-

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iples desired to sing other songs, they would have had to compose them; for it is an historic fact that no one will presume to deny, that there were no other sacred songs for religious worship in existence at that time. But why did not our Lord Jesus Himself compose songs, or direct their composition, if He meant there should be a departure from the Psalter

which He used in Praise? He gave other important directions to the Church, yet not one single song of His own composition, or composed by His direction, has been handed down to His followers. But we know He did sing praises; and the matter of His song must have been exclusively the Psalms.

We insist, therefore, that His example furnishes no warrant for the use of uninspired songs in the Ordinance of Praise.

2. The Word of God furnishes no such warrant.

The only rule to direct us in the worship of God is His Revealed Will. God honours His Word, and declares by the inspired Psalmist that He places it above all His name. To ancient Israel He said, "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." (Deut. 12: 32). The Second Commandment, enacted with special reference to the purity and integrity of God's worship, begins with the very significant words, "Thou shalt not make unto thee." Here, as Dr. Owen has pointed out, "all making to ourselves is forbidden," though our making might seem to us to be very suitable to the worship of God. "The Second Commandment requireth the . . . keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word."

Our Lord's teaching confirms this. On one occasion He reproved the Pharisees for making the washing of hands before meat a religious rite. The reason for this reproof was because such a rite was not commanded, and, therefore, had no value as a religious service. "In vain," said He, "do they worship Me, teaching for doctrines the commandments of men."

The Psalms are called "the Songs of the Lord" – a phrase which carries with it the idea of Divine enactment. (Chron. 25: 7). In the Old Testament we read of definite instructions being given to God's people to sing these Psalms, as when David delivered into the hands of Asaph and his brethren a thanksgiving song, to be used on the occasion of the Ark's removal from the house of Obed-edom to Jerusalem; and this song was afterwards transferred to the Psalter, where it appears in the 96th, 105th, and 106th Psalms.

The reign of Hezekiah furnishes another example. Among the reform measures effected during his reign, was a return to the Songs of

the Sanctuary. He commanded the Levites "to sing praises unto the Lord with the words of David and of Asaph the Seer."

Nor is the New Testament silent on this matter, for in at least two passages, namely, Eph. 5: 19, and Col. 3: 16, the use of the Psalms in the service of praise is definitely enjoined. The Apostle gives this command for the guidance of the Christians at Colosse, "Let the Word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace to the Lord." And he enjoins the Church at Ephesus thus: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing with melody in your heart to the Lord."

It is observable that these three terms "psalms," "hymns," and "spiritual songs" are the very titles used to designate the different songs of the Hebrew Psalter. Some imagine a difficulty here. The objection of Archbishop Trench that the word Psalmois does not have the article, and therefore, does not mean the Book of Psalms is answered thus: The noun denoting anything so familiar as were the Psalms, passed without the use of the article. Others take a great deal of trouble to show that the words, "psalms," "hymns," and "spiritual songs" represent different forms of poetical composition, of which we have only examples in the Psalter. But the term "spiritual" here signifies having a Divine source. The order in the original language is, "psalms," "hymns," and songs "spiritual," or not of an earthly origin. Therefore, the expression "spiritual songs" means songs inspired by the Holy Spirit; and, standing in the same class with the term "psalms," it clearly limits these "songs" to those found in the Hebrew Psalter.

The term "hymn" is shown by the illustration from the life of our Lord to refer to the Psalms: "When they had sung an hymn." The same fact is established by this term being used as co-ordinate with the terms "psalms," and "spiritual songs." Moreover, the expression "the word of Christ," which stands in apposition to three terms "psalms," "hymns," and "songs spiritual," proves beyond question, that each of these must be inspired.

We are, therefore, taught here that if we would sing with grace in our hearts to the Lord, we must use compositions so distinctly spiritual that they may be spoken of, as in Colossians, as "the Word of Christ."

the singing of these Divine songs with grace in the heart will, as the

Ephesians are taught, be an evidence that we are being “filled with the Spirit.” The direct testimony of God's Word is limited to these few passages; and not only does it furnish no warrant, but by fair inference it excludes uninspired composition from the worship of God.

3. The practice of the early Church furnishes no warrant.

In the early ages of Christianity, and for centuries afterwards, only inspired songs were used in the worship of God. The Inspired Psalter was not merely read, as other parts of Scripture, for edification, but was sung or chanted in solemn worship. The citations here, must of necessity be limited. In the Apostolical Constitutions which portray the customs of the Church from the time of the Apostles to the fourth century, we are told that “the women, the children, and the humblest labourers could repeat all the Psalms of David. They chanted them at home and abroad; and thus exercised their piety and refreshed their minds.” In this constitution, which partook partly of the character of a “directory for worship,” particular instructions are given as to the use of the Psalms. A few extracts may be of interest, as showing the use of the Psalmody of the Church in regard to the use of the Psalmody in that age. This advice is addressed to such as might be absent from public worship. If thou stayest at home, read the Book of the Law, with the Kings and the Prophets, and sing the Hymns of David.” Note that the Psalms are here called hymns, as in Ephesians and Colossians. Again: If thou desirest something to sing thou hast the Psalms.”

In Book 2, sec. 29, we read, “But assemble yourselves together every day morning and evening, singing psalms and praying in the Lord's House; in the morning saying the 63rd Psalm, and in the evening the 140th Psalm; but, principally on the Sabbath day.

Tertullian, about the end of the second or beginning of the third century, plainly states that in religious gatherings Christians were in the habit of singing psalms. Chrysostom, Bishop of Constantinople (born A.D. 347; died 407), bears testimony to the prevalence of psalm singing in his time. He signifies that the Psalms were used by all classes and on all occasions. He says, “When they” (the Christians) “hold their vigils all night in the Church, David's Psalms are in the beginning, and middle, and end of all their service.” David is always in their mouths, not only in the cities and churches, but in the courts, in the mountains, in the deserts, in the wilderness.”

Occasionally, a “hymn” of human composition was introduced into

the service of the Church as early as the third century, on the responsibility of the minister in charge. But in the words of Dr. Killen, in his ancient church, the practice was regarded with suspicion, and seems to have been considered irregular. Hence, Paul of Samosata, in the Council of Antioch, held A. D. 269, was blamed for discontinuing the Psalms formerly used, and for establishing a new and very exceptional hymnology. In this way, this brilliant representative of early heresy, hoped to propagate the Unitarian views that for selfish reasons, he did not care to openly declare at once.

Other errorists took the same plan to circulate their false teachings, thus leading many astray.

This is the origin of “hymn singing” in the Church; and the evil effects of this practice are seen through the centuries, and today in the defective or superficial view of Divine truth held, and in almost universal failure to recognise the claims of Christ to the supreme loyalty of His professed followers. To the long array of evidence that might be produced the fact may be mentioned here that in the Council of Laodicea, held about A.D. 360, it was decreed that no psalms composed by uninspired men should be used in the Church service. A great deal more might be quoted. But enough has been advanced to show that even from the age of the Apostles, the Church used the Divine Psalter in singing the praise of God. And further, in the early Church, and for centuries after the time of the Apostles, the Psalms were, at least, the matter chiefly used in the Service of Praise.

It has never been proved that any compositions, other than those contained in the Psalter, were sung or chanted in the ordinary worship of the early Church. Therefore, rather than giving ground to support the use of uninspired songs, it can be easily and fearlessly said, the practice of the early Christian Church furnishes no warrant for the use of uninspired hymns in the Ordinance of Praise. And now, not less noticeable is the fact that in every age the Psalter has proved itself sufficient to meet the varied needs of believers.

The pious Ambrose, in the fourth century, wrote, “The law instructs, history informs, prophecy predicts, correction censures, and morals exhort; but in the Book of Psalms you find the fruit of all these, as well as a remedy for the salvation of the soul.”

Dr. Perowne, in the “Nineteenth Century” writes. – “The Psalter is the only entire book in the Bible which God has given expressly to aid and guide the worship of man; and while adapted to every capacity in its range

experience, it includes every case, from the depth of penitential remorse to the fullest and most exalting realisation of God's friendship.”

Dr. Joseph Cook said, “The Psalms are the mid pillar in the Divine Cathedral of the Scripture, or rather, a whole transcript of pillars. Three thousand years they have been the highest manual of devotion among men. Nothing like them can be found in all antiquity. Greece has spoken! Rome has had the ear of the ages! Modern time has uttered all its voices: but the Psalms remain wholly unsurpassed.” And so we might go on at any length. But look at these Songs of the Soul! Their own contents would declare that all other compositions should be ruled out as having no place in the Ordinance of Praise.

Where can you find purer thought, or more majestic sentiment? Where find greater pathos of devotion, or deeper confession of sin? Where more of the spirit of worship, or a greater joy over pardon, or a loftier adoration, or a clearer conception of God?

Name if you can, a single holy principle that cannot be found in these Hebrew Psalms, or an aspiration, or a doctrine, or a noble type of life, or a blessed experience of the immortal soul, or any other subject whatever calling for praise. It is all here. These Psalms constitute the richest devotional reading in the world. They are filled with the intensest religious feeling. They express the soul's most ardent longings. They abound in the sublimest imagery and loftiest poetic symbols. They reveal with wonderful fulness the struggles and doubts, the hope and trust, the sorrows and joys of the human heart. How many times in the hours of struggle and trial have the words, “Be still, and know that I am God” calmed the rebellious excited spirit?

These poems, indited by the Spirit of God; and born of human experience, and the soul's deepest longings, have associated themselves, like rain and sunshine, within all conditions of life, and prove to be an adequate expression of their feelings and an inestimable source of strength and support. They are adapted to every vicissitude of life. They deserve to be called the Praise of God; the Glory of Man; the Voice of the Church; and the most beneficial Confession of Faith. Could they be heard, with voice like the sound of many waters, they would declare that no other songs find a warrant for being used in the solemn worship and praise of the living God.

Ecclesiastical Intelligence

CALVIN CELEBRATION.

This being the 400th year of the birth of John Calvin, the General Assembly of the Free Church of Scotland resolved to devote Saturday, May 22, to the commemoration of his birth. The Church in doing so recognises the hand of God in the facts and blessings of the Reformation, whereby this nation was happily delivered from Papal superstition and tyranny; and has had civil and religious liberty established on a constitutional basis. The Church also recognises the manifold blessings that have flowed from the system of doctrine that bears the name of Calvin. This commemoration is engaged in out of gratitude to God for these blessings, and in the hope that such may stimulate the Church to abide steadfastly in the profession of that Scriptural faith, and in defence of that civil and religious liberty that is so closely related to it.

Addresses were delivered as follows: – “Calvin: Biographical with special reference to Servetus,” by Mr. Archibald MacNeilage, Glasgow; “Calvin's Idea of the Church in its bearing on our History,” by Professor John McLeod, Edinburgh; “Calvinism in Relation to Ethics,” by the Rev. S. L. Orr, Glasgow; “Calvin's Doctrine,” by Professor W. M. Alexander.

The Rev. Ewen McLeod was appointed to represent the Church at the Calvin celebrations held in Geneva in July. An interesting report of these celebrations appeared in the “Monthly Record” from the pen of Mr. McLeod, in which he states that one of the Scottish delegates entitled his speech “Back to Calvin,” emphasising the following points: – (1) Back to Calvin, as to the interpretation of Scripture; (2) Back to

Calvin, as to preaching; (3) Back to Calvin, as to worship; (4) Back to Calvin, in respect of discipline; (5) Back to Calvin, in respect of Christian life and character.

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PRESBYTERY OF MANNING AND CLARENCE.

This Court met at the residence of Rev. W. McDonald, on 17th of August last.

The Moderator reported that the minutes of the meeting of the Maclean congregation, at which new trustees were appointed for the Woodford Dale Church property, and relative documents, had been forwarded through their solicitor, to the Registrar-General, for the registration of the trustees. It was also reported that the three half-acres in Hoof and Villiers streets, Grafton, had been sold for the sum of £99; which, after deducting the necessary expenses; would be devoted to the repairing of the church and manse in Fry Street, Grafton. It was mentioned that the legal expenses in connection with securing this property amounted to £75, and that the Grafton congregation had raised £68 towards the payment of this sum, leaving a debit balance of £7.

The Moderator laid on the table the deeds of the church and manse sites in Fry Street, Grafton, which he as Custodian of Church Titles had received from the Registrar-General.

It was reported that the Maclean charge, after the visit of Rev. J. Payn Lewis, had been supplied for several Sabbaths by the elders, and that the well known preacher, author, and lecturer, Rev. John Urquhart, had supplied the pulpit for four Sabbaths in July last, and that his services were very highly appreciated by the congregation.

A letter was read from the clerk of the Maclean Kirk Session, requesting the Presbytery to call a meeting for the purpose of moderating in a call to a minister, and the Rev. W. N. Wilson was appointed to proceed to Maclean, to hold a meeting as desired.

This Court met again at St. George's Church, Sydney, on the 24th of September last.

The Moderator reported re the Grafton Church property, that the Grafton Congregation had paid the balance owing for legal expenses, the total amount being £77, which included £2 2s, the cost of the conveyance of the three half-acres which had been sold.

The Clerk reported that, in accordance with the instructions of the last meeting, he had convened a meeting of the Maclean congregation for the purpose of moderating in a call for filling up the vacancy, and returned

the edict attested as having been duly signed, and read a copy of the minutes of the congregational meeting held at Maclean, on Wednesday, the 1st day of September last. These showed that a unanimous call had been given to the Rev.

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J. Payn Lewis, of Hamilton, Victoria., The call was then laid on the table; attested by the presiding minister as containing, to the best of his knowledge and belief, only the signatures of bona fide members and adherents of the Maclean congregation. The call was sustained, and the clerk was instructed to forward the same to the Presbytery of the Free Presbyterian Church of Victoria.

The clerk reported that during his mission to the Northern Rivers he had visited Grafton, and the Richmond and Brunswick Rivers, and that he found the Free Church people hopeful for the future of our Church, and anxious to have a pastor settled in their midst, who would seek to feed the people with true knowledge and wisdom.

Messrs. I. L. Graham, a matriculated student of the Sydney University, and J. C. Robinson, applied to be received as divinity students. Both were accepted, and cordially welcomed.

The Moderator reported that the Rev. S. P. Stewart had agreed to supply the Maclean pulpit during the month of October next, and that Mr. H. Ramsay, student, had been appointed to follow Mr. Stewart.

The death of the wife of the Rev. W. Grant was reported, and the brethren expressed their sincere sympathy with their bereaved brother, and the clerk was instructed to write him a letter of condolence.

SYDNEY.

ST. GEORGE'S CHURCH, CASTLEREAGH STREET,

The half-yearly Communion was celebrated in this congregation on Sabbath, 12th September. The pastor preached the action sermon from Colossians 3: 4, "Christ, Who is our life." The pre-communion address was given from 2 Timothy 2: 10, "The salvation which is in Christ Jesus," and the post-communion address from Acts 4: 13, "And they took knowledge of them that they had been with Jesus." A preparatory service was held on Friday evening, and a thanksgiving service on Monday evening.

A missionary Sabbath school has been conducted for some

months as the result of a from house to house canvass on Saturday afternoons by the teachers. There have been fully 50 enrolled. In addition to the scholars and teachers, six in number, there is a class for young men and young women.

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The minister was incapacitated through severe illness for three Sabbaths in July and August. The Rev. J. D. Ramsay supplied the first Sabbath, and Messrs H. Ramsay and I. L. Graham, students, the second and third.

MACLEAN.

REV. JOHN URQUHART'S LECTURES.

The Rev. John Urquhart supplied the pulpit of the Maclean congregation during the month of July. It having been intimated to the friends there that the rev. gentleman would deliver Biblical lectures on three nights in each week during his stay. A sub-committee was appointed from the Maclean Church to arrange matters in connection with the lectures.

In response to an invitation from this committee, a number of clergy-men and Christian workers met in the Free Church on July 1st, to welcome Mr. Urquhart. The Rev. G. A. Reeve (Methodist) presided, and extended a hearty and cordial welcome to Mr. Urquhart, whom he had already made the acquaintance of through his works. Several other gentlemen including Pastor Driver (Baptist), also spoke words of encouragement and welcome to which Mr. Urquhart responded in a brief address, in which he expressed his thanks for the kind welcome extended to him.

The opening lecture was given in the Free Church on the 2nd of July, on the subject of "Jonah and the Whale." The audience was mostly confined to the congregation meeting there.

On the 6th July, Chatsworth was visited the subject being, "Christ in Prophecy." A second lecture was given here on July 22, on "The Bible and Science." Both these lectures were attended by splendid audiences, the hall being crowded.

Owing to the night of July 7th being wet, the lecture at Lawrence on "Modern Discoveries and the Book of Daniel," was only attended by a few persons.

At Maclean, the following subjects were dealt with: - "Is the

Doctrine of the Atonement Credible?" "The Doctrine of Verbal Inspiration, and its alleged Difficulties," "Is the Book of Genesis a Patchwork?" and "The Jew in Prophecy." These were given in the Baptist, Presbyterian of Australia, and Methodist Churches, and in the large hall of the Mechanics Institute. All of these lectures were well attended, those in the School of Arts and the Methodist Church especially. The latter was the final lecture, and was

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the best attended of the whole series, people travelling for many miles to hear the gifted lecturer.

At the close of the lecture the Rev. G. A. Reeve, on behalf of the Churches thanked the rev. lecturer, whose lectures, had been a treat to listen to. Mr. Urquhart replied, thanking all for their kindness to him during his visit, which he had enjoyed very much.

Immediately after the lecture a meeting of representatives of the Churches was held, when the secretary, Mr. R. J. McDonald, and the treasurer, Mr. D. McLachlan, handed in their reports and financial statement in connection with the mission, which were received as satisfactory, on the motion of Mr. J. A. Thompson and Pastor Driver.

Mr. Urquhart left for Sydney on the 28th July. Should the rev. gentleman ever return to the Clarence he will receive a warm welcome from his many friends made during this short visit.

The Rev. W. N. Wilson, of Raymond Terrace followed Mr. Urquhart, and had large congregations. He also preached at Grafton, Brunswick, and on the Richmond. A congregational meeting was held at Maclean on Wednesday, 1st September, for the purpose of moderating in a call, when Mr. McPherson moved, and Mr. Allan Cameron seconded, "that a call be given to the Rev. James Payn Lewis, of Hamilton, Victoria." This call is now being considered by the Presbytery of the Free Presbyterian Church of Victoria. The Rev. S. P. Stewart, the constant and loyal friend of the late minister of Maclean, is supplying during October.

The Session Clerk, Mr. D. McLachlan, in forwarding the annual report, says: "God has blessed us hitherto. We have prospered during the year." The following financial statement for the year ending 30th June, 1909, is an evidence of this: -

RECEIPTS.

	£	s.	d.
Church door Collections	122	7	11
Sustentation for first half year	58	9	0
Building Fund	77	14	0
Rev. D. McInnes Memorial Fund	278	1	0
	<hr/>		
	£536	11	11

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EXPENDITURE.

	£	s.	d.
Pulpit Supply	135	0	0
Mrs. and Miss McInnes	277	4	0
Additions and Repairs to Church	119	17	0
Sundries	12	14	7
	£544	15	7

This statement shows that, notwithstanding the fact that the congregation raised £397 1s for the Rev. D. McInnes' Memorial Fund, and additions and repairs to the church, the expenditure exceeded the income by only £8 3s 8d, which has, no doubt, been extinguished before now.

GRAFTON.

The three allotments in Villiers and Hoof streets have been sold by public auction for £99. In terms of the Declaration of Trust, this amount will be expended in repairing the church and manse in Fry Street. The trustees have taken steps to effect this much needed improvement, which will amount to at least £140. The debt incurred, £75, by application of the Equity Court for the appointment of trustees, together with £2 2s conveyance fees for the three allotments sold, £77 2s in all, has been paid by £55 9s voluntary contributions, and £21 13s rent of manse. We hope the day is not far distant when the cause will be completely resuscitated in this important field of labour.

GEELONG, VICTORIA, FREE PRESBYTERIAN CHURCH.

THE MINISTER'S CALL.

A meeting of the congregation of the Free Presbyterian Church was held on Saturday afternoon in the church building to consider the call which the minister, the Rev. John Sinclair, had received from the Clarence River congregation (N.S.W.). There was a good attendance, and the pastor, after the opening prayer, explained that the Clarence River people had been without a

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minister for some time, and he had visited them occasionally for the purpose of conducting service. As a result he received a call to that church, with an alternative request that if he would not accept the position permanently, he should act as their minister for six months. He did not consider the matter until about a fortnight ago, when he learned that the Clarence River congregation intended to press its call. Then he laid the letter before the Session, and that body resolved that the congregation should decide. He had no desire to leave Geelong. For 28 years he had been the minister of the Free Presbyterian Church in this town, and his association with the members of the church had been of the happiest nature, but he was quite willing to leave his future in the hands of the congregation. Whatever decision it arrived at would be accepted by him. He asked Mr. W. J. Reid, the senior elder, to take the chair, and then retired, so that the members might discuss the question without restraint.

The chairman said that they all knew the worth of the Rev. John Sinclair as a minister of the Free Presbyterian Church, and whilst they sympathised with the people of the Clarence River, and appreciated the compliment which they bestowed upon the Rev. Mr. Sinclair in pressing him to go to them, the Geelong congregation would commit a grave mistake by permitting that to take place. Mr. Sinclair was a power in the Free Presbyterian Church in Victoria, and he could do more good by remaining in his present position. He moved a resolution to the effect that it was not desirable in the interests of the Geelong congregation, or the Church in Victoria that the Rev. John Sinclair should leave Geelong, and that the Clarence River congregation be informed that its call cannot be sanctioned, not even for six months.

Mr. S. McKay seconded the motion. He said that the members of the Geelong congregation revered their pastor, and they knew the amount of good work that he had done and was doing in the district. He agreed

with Mr. Reid that it would be a serious mistake to allow their pastor to leave his charge in Geelong, even temporarily, reluctant as they might be to interfere with his liberty.

Mr. Murchison supported the motion, which was carried.

The Rev. John Sinclair was then called into the meeting, and the resolution was read. He intimated that he would accept it as the final decision of the question which the Clarence River Church has raised. He also thanked the meeting for the confidence which it had thus expressed in his ministry. – “Geelong Times.”

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HAMILTON, VICTORIA.

Extensive and appreciative improvement has been made during the last and this week in the interior of the local Free Presbyterian church. The walls of the building have been coloured, washed, and lined, while the side portions of the seating accommodation have been screened off with dark coloured curtains hung from standards of grained red gum and brass rods, a similar coloured curtain being suspended behind the pulpit. The whole of the floor space has been carpeted with the customary crimson coloured church carpet, this, with the tapestries, being the gift of some of the ladies of the congregation. A pretty hair carpet has been, laid in both aisles. The facility for better lighting is noticeable; whereas in the past the gas-burner was used, now these are replaced with ornamental incandescent chandeliers, which guarantee the improvement in the lighting. Preparatory Communion services have been held during the past few days, and tomorrow the pulpit will be occupied by the Rev. John Sinclair, of Geelong, who will dispense sacrament at the morning service, the Rev. J. Payn Lewis assisting. The Rev. J. D. Ramsay, who has been appointed assistant to Mr. Lewis, commences his ministry in this district on the following Sabbath. – “Hamilton Independent,” September 4, 1909.

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REVIEW OF LADY FRANCES BALFOUR'S ARTICLE ON JOHN CALVIN.

The following, which appeared originally in the “British Weekly” of May 27th, was inserted in the “Presbyterian Record,” a small paper published at Wingham, Manning River, and of which, we believe, the Rev. J. H. Tetras is the editor. It was forwarded to the Rev. S. P. Stewart by one of his parishioners.

Mr. Stewart wrote, the following criticism for the benefit of his friend. With the permission of both, we now publish the review, which follows Lady Balfour's article.

JOHN CALVIN.

The meeting of the General Assemblies in Edinburgh will be remembered in connection with the commemoration of the birth of Calvin. It is four hundred years since Calvin was born, and he has taken his place among the reforming leaders and pioneers of the world. His place is among the fixed stars. The particular effect of his work will be among the things that will interest the passing generations for many ages to come. The world is always busy with reforming work, and Calvin's Influence has produced something approaching to a reformation of the Disruption ideal. It is more than sixty years ago that a zealous Disruptionist pronounced that he who crossed the threshold of an Established Church was in danger of eternal perdition. And in this year of grace, hundreds of the fathers and brethren of both Assemblies turned their feet towards the old High Kirk. In their hands they held a printed paper, on which was inscribed the words, “Order of worship for the

service appointed by the General Assemblies of the Presbyterian Churches, to be held in the Church of St. Giles', Edinburgh, on Friday, May 21st, 1909, in commemoration of the four hundredth anniversary of the birth of John Calvin. Born at Noyon, July 10th, 1509. Died at Geneva, May 27th, 1564." "Time, like an ever flowing stream has borne its sons away, but how pregnant with the memories of the Reformation age was the bare statement of the dates of the life and death of John Calvin! There were those who murmured that the prayers were written on paper; but there was a note to say that the opening words of confession were taken from a prayer

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which had been revised by Calvin, and the whispers of dissent died down as the stately, heart whole service was read to that vast congregation. None of those who knew the history of the Scottish Churches but must have felt a deep emotion as the long procession passed with the two Moderators side by side, and among them the Moderator of the English Synod the outward sign and symbol of the inward grace of that longing for reunion which, if it does not possess the clergy, is certainly the possession of the minds of the vast mass of the laity. "Especially we render Thee heart felt thanks and praise for Thy great gift in Thy servant John Calvin. For his wisdom and learning, for his piety, courage, and devotion to duty, for his teaching of the doctrines of our faith, for his unfolding of the meaning of Thy Holy Word, for what he did towards establishing civil and religious freedom, for the influence for good which he exerted over many men, and for all the blessings which have come through him to this and to other nations." If there are disputes whether his influence has always been a blessing in the past, there can be no doubt that his commemoration by the two Assemblies today was a thing full of hope and promise. Little did Calvin foresee that the right to worship in the spirit of freedom was to be fought for and lost by the men for whom it was won in a lavish observance of the letter of the Law. One branch of the Presbyterian Church has said it cannot look for reunion till the Churches are purged of their instrumental music and the permissive use of written prayers. Would these modern reformers, if they could be translated back four hundred years, feel that this was the liberty for which Calvin and Knox and the Church of their age wrought and suffered?

The creed of Calvin did for its age that which was needed. It did put iron into the blood of those people which had to strive through fire and sword for the civil and religious freedom that they hold and live by

today. A man of iron needed for an age of oppression and cruelty. The man came with the hour. Watchman, what of our night? Where is the promise of our deliverer?"

"Lady Frances Balfour has written in the "British Weekly" on the subject of Calvin. Her article does not contribute anything very valuable to our knowledge of the great reformer. It is indeed of the kind described by an old Roman writer as fitted to "catch the crowd." It can do no harm to anyone accustomed to the exercise known as thinking. It will be innocuous to those having even a moderate knowledge of history and of the important principles which history illustrates. In this article there are some accusations,

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some compliments, and some questions. These are to be noticed in the order in which they are written above.

(1). The Accusations. The language in which these are stated is obscure and ambiguous. But the sum of the matter is that a number of persons and associations of persons in modern times have offered violence – done violence to the principles of liberty, for which Calvin and Knox contended. The Disruption worthies in their day, and those who today contend for purity in worship and doctrine, are censured by Lady Balfour. Shades of Chalmers forgive her presumption! It is interesting to note the points of resemblance where Lady Balfour can see only contrasts. Ere pointing these out, one may be pardoned for saying that the word Liberty has been sadly abused. Oft quoted, as Madame Roland's remark has been, it is worth quoting still: "O, Liberty! What crimes have been committed in thy name!" The French Revolution, according to many of those who shared its crimes, and helped to produce its woes, was carried on in the name of Liberty. During that period it became an offence to name the true God except in terms of blasphemy and opprobrium. A woman of notoriously evil life was set up as an object of veneration, under the name of the goddess of Reason. In the Paris of today there stands a bronze figure upon the site of the guillotine's triumphs, to remind the traveller how the French people of the latter decades of the eighteenth century understood and practised (and suffered from?) Lib-erty. In Utah, Salt Lake City, U.S.A., for many years Liberty had its illustration as understood by the people known of Mormons. But it is unnec- essary to multiply instances. Liberty as License was the watchword of the Libertines and Antinomians mentioned in the New Testament, and it continues to be the watchword

of their congeners today.

How did Calvin and Knox understand the word Liberty, and the privilege to which it gives a name? They seem to have understood it as in harmony with Law; as having limitations. Those who have read the history of the contendings of Calvin and Knox know that in resisting the power of Romanism and exposing the error of Papal teachings, these reformers appealed to the Scriptures of the Old and New Testaments as the infallible rule, by which all questions in religion and morals were to be determined. All their expositions are saturated with the thought of the Supreme authority of the unerring because God breathed Scriptures.

But to appeal to one rule of belief and conduct against another rule of belief and conduct, implies the duty resting on the appellants and their

disciples to abide by the rule to which they have appealed. Hence the appeal to Holy Writ against traditions and contradictory and unreliable and corrupt teachings of all kinds, must mean that those who do so appeal bind themselves to abide by the rule of their choice. But this is a limitation of Liberty. Now, the reformers were explicit on matters of doctrine and formula and discipline. But these are limitations of Liberty, too! The reformers taught that man was at liberty to believe and to do what the Scriptures taught. Yea, more, that he was bound to believe and to do what the Scriptures taught. Conversely that he was NOT at liberty to believe or to do what was contrary to the teaching of Scripture. In the offering of worship specially were men to be careful, because the smallest mistake in such a matter could not fall to be colossal.

At the Disruption, and for years prior to that event, the Evangelicals in the Church of Scotland fought the battle of the people's rights against the tyranny of wealth and power and patronage, and those who believed in the "right Divine to govern wrong." The protest and claim of right are fortunately still in print. To what did Thomas Chalmers and the noble band who fought with him appeal? To the same Court and Judge and Law as the reformers had appealed to hundreds of years before.

To what do the Evangelical Constitutional minority in the religious life of Scotland appeal today? They follow in the path of the reformers and of the men of 1843. They contend for Purity in worship and doctrine, and appeal to the Word of God as the rule of faith and judge of controversies.

This is a position which, in the writer's humble judgment, can be argued, Lady Frances Balfour to the contrary notwithstanding. It is indeed

a position which is impregnable.

2. We shall now be obliged to look at Lady Balfour's compliments. They are reserved for those who took part in the service in St. Giles' Cathedral, Edinburgh. Who were these? These were representatives of the two numerically large Churches in Scotland, the Established and the United Free, with some visitors representing English Presbyterians,

The writer spent the summer of 1908 in Great Britain, principally in Scotland. He made many inquiries respecting movements in the various Churches, from men of different ways of thinking, in various walks of life. The result is interesting. It may be here remarked that inquiry was supported by personal observation.

It is not denied that Rationalism in some of its many forms is prevalent

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in the two large Scottish Churches at the present time. To deny it, indeed, would be idle; for the evidence of the fact is overwhelming. Many of the ministers in the Established and United Free Churches are Unitarian in their doctrine.

A great part of the labours of the professors in the colleges and universities has resulted in unsettling the minds of the people on such questions as the Divine Inspiration and consequent infallibility of the Word of God. The Bible of Calvin and Knox is no longer the unquestioned rule of faith and practice in these two Churches.

The service in St. Giles' Cathedral is highly Ritualistic. In this matter, viz.; that of form of service, the large Churches in Scotland are, to use the poet Leighton's words, making "progress backwards." To the "weak and beggarly elements" these large Churches desire again to be in bondage. At a famous period of Scottish Church history Jenny Geddes threw a stool at a Bishop, as she objected to having "mass said at her very lug." The tourist has the pillar pointed out to him or her beside which Mrs. Geddes sat on the occasion of the stool throwing. It is remarked now in Scotland that every-thing is present in St. Giles' today that was there in the time of Mrs. Geddes – the good lady herself excepted.

False doctrine and extravagant and useless and unscriptural ceremonies are in the ascendant among those for whom Lady Balfour reserves her compliments. That is the way in which they understand and exercise their liberties. And these are the persons who are talking and

writing about the blessings to follow the accomplishment of the Church's visible unity! ! It would not be difficult to write at considerable length, and in detail, on this subject, but enough has been said on so unpleasant a feature of Church life in the Old Land.

3. Lady Balfour's questions.

Would these modern reformers, if they could be translated back four hundred years, etc., etc.? Watchman, what of our night? Where is the promise of our deliverer? A people are in darkness without the Word of God. It is the light of the world. The reasonable corollary to that truth is that whosoever unsettles the faith of the people in the Divine Authority of the Divine Word, puts the light out to that extent. But it is those who are thought worthy of compliment by Lady Balfour who are engaged in putting out the light! Our deliverer will arrive when, in all the Scottish Churches, the Bible is found occupying the place to which by virtue of its Divine origin it is entitled. Lady

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Balfour wishes to know what would happen if certain persons could be translated four hundred years back?

Let us ask: What would happen if the reformers, Calvin and Knox, could revisit the scenes of their labours? Would they agree with Lady Balfour that "all was well" in St. Giles'? Would they be Unionists, as Lady Balfour understands the word? Would the editor of the "British Weekly" give one or other of the old reformers space for a little characteristic criticism of present day declensions? One can fancy Knox on a number of things at present obtaining in Scottish Church life! It would be refreshing, but Lady Balfour, I fancy, would not like it.

Questions are easier to ask than to answer often. Let me conclude this hurried review or criticism by relating an incident in connection with the Edinburgh Exhibition of 1908. A pageant was arranged, as one of the attractions of the Exhibition. The historic characters represented were received by a vast mass of spectators in a manner which indicated the sentiments of the mass.

John Knox (in Edinburgh!!) was allowed to pass in unbroken silence.

John Claverhouse was vociferously cheered, from his entrance to his exit!

Watchman, what of our night?

S. P. STEWART.

PRESBYTERIAN REUNION.

It has been stated in Australia that there is a probability of an organic union taking place between the Free Church of Scotland, the United Free Church, and the Established Church. The last two may amalgamate, for rationalism is tolerated in both. The Free Church, which is the Church of Scotland, Free in constitution and distinctive principles, is prepared to unite with the larger Presbyterian denominations on a Scriptural basis. In 1900 they remained loyal to Bible principle, and were prepared to suffer the loss of all things rather than approve of a union which necessitated the surrender of principles derogatory to the enthroned Mediator, and injurious to souls. The following deliverance, passed by the General Assembly of the Free Church of Scotland, which met at Edinburgh in May, is a proof that they have no intention of retreating:—

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"That the Assembly receive with much interest a copy of resolutions re union of the Presbyterian Churches in Scotland. They deplore, as profoundly as those taking part in the meeting can do such divisions among the Churches in Scotland, as have their origin or continuance in defection from Divine truth. They would hail with unfeigned satisfaction evidence of the existence and increase of a desire throughout the land for reunion on the basis of conformity to Scripture in regard to doctrine, worship, discipline, and government. They would take this occasion to warn against latitudinarian schemes of union, which, by fixing attention too mere external amalgamation, tend to undermine attachment to Protestant truth; and advance the Church of Rome. For their views concerning such conference as might with advantage be entered on at the present time, they would refer to their recent reply to the communication from the Established Church of Scotland, which they herewith enclose."

CORRESPONDENCE.

The Editor, the "Free Presbyterian Magazine."

Dear Sir, — Our little church has, in the good providence of God, been favoured with several promising students for the ministry, but the funds necessary for their support and training are, I understand, by no

means adequate. This is not at all creditable to those connected with the Church.

I recently read, "If anyone abstains from giving, then his title to the name Christian is doubtful." Certainly such display but little gratitude to the Lord for all His wonderful and wholly undeserved goodness and mercy. "Money placed in the treasury of the Lord's House does not bring loss but gain – gain to the giver." Under the Old Testament dispensation, the Lord instituted a system of tithes for His service; surely we, with our greater privileges should not contribute less. Although no stated proportion of our means is required from us, we are commanded to give as the Lord hath prospered us: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (1 Cor. 16: 2) read also 2 Cor. 9: 5-11.

The following are some other passages of Scripture bearing upon this subject: – "There is that scattereth and yet increaseth, and there is that with holdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself" (Pro-134

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verbs 9: 24, 25) "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. 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" (Malachi 3: 8, 10). "Give and it shall be given unto you; good measure pressed down and shaken together, and running over, shall men give into your bosom" (Luke 6: 38). "It is more blessed to give than to receive" (Acts 20: 35). It will be observed that in the quotation from Malachi, to withhold the tithes is spoken of as robbing God, whereas prosperity is promised to those who pay them.

I feel sure that, if our people gave systematically to God's cause, there would be ample funds not only for the various schemes of our Church, but also for the furtherance of that cause in other directions, such as Bible circulation and missions.

With the view of inducing others to contribute to the students' fund, I am willing, if spared and able, to give £25 towards it, provided £100 additional is raised within the next six months.

Trusting that this letter will elicit a liberal response,

I am, dear Sir.

Yours very truly,

J. BUYERS.

Brisbane, October, 1909.

[We have great pleasure in expressing our entire and hearty approval of Mr. Buyers' appeal. Subscriptions will be received by the Editor, and duly acknowledged, first, privately, and then in the "Magazine." – Editor, "Free Presbyterian Magazine."]

To: –

The Moderator,
Presbyterian Church,
Eastern Australia.

Reverend and Dear Sir, – We have been requested by our late General Assembly to express our warmest thanks to the Brethren of the Synod of the Presbyterian Church of Eastern Australia for their fraternal greetings conveyed to us in your letter of March last – a manifestation of your sympathy, which our Church recognises with sincerest gratitude. Mr. Stewart's

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visit is still fresh in our memory, and we think with pleasure of his kindly words of friendship and encouragement.

With regard to your work for Christ and contendings for His truth, our heartfelt desire and prayer is that you may ever continue zealous witnesses for the Master, and that your labours may be crowned with great success. Your sphere is in a new country of great possibilities, and one which needs above all else to be so leavened by the purity of New Testament doctrine and worship that the gospel sound may follow every one of our sons and daughters and kith and kin who goes out from us to make a home therein.

As you have been pleased to invite us to send a delegate to visit your Church, and as you have indicated that a visit from one of us might be productive of much good, we are at present contemplating the sending out of one of our ministers who shall more fully express our sentiments and tell you our affairs, and will also confer with you regarding the possibility of making use of our Theological College for the training of your students.

Sincerest thanks for your fervent desires for our meeting of Assembly and our Church. Our Assembly was not lacking in features of interest. On account of increased business, the sitting was continued

until Wednesday of the second week. On the previous Saturday, we celebrated Calvin's Quarter Centenary, when four eloquent papers bore testimony to the abiding value of the great Reformer's life and work, as well as his systematic exposition of Scriptural doctrine.

We pray that heaven's richest blessing may attend your labours, and so your cords will be lengthened and your stakes strengthened. "Be strong and of good courage." Error will yet die. We commend you to God, and to the word of His grace.

In the name of the Free Church of Scotland,
Yours in the bonds of a common faith,
JAMES HENRY, Moderator.
J. K. CAMERON, Clerk

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OBITUARY.

DR. PETTIGREW.

Dr. Pettigrew is dead. This sad event took place in August at his residence, in Londonderry. With him passes away the Irish Dr. Begg. In many things he bore a remarkable resemblance to the famous Free Church leader. He had the same genial urbanity and Christian dignity, the same mastery of the Anglo-Saxon tongue, the same transparent zeal for purity of doctrine and purity of worship; and in a marked degree he, like Dr. Begg, commanded the admiration and esteem of those who sharply differed from him.

The Rev. Francis Pettigrew, D.D., died in his 75th year. He had for many years held the office of Professor of Systematic Theology in the Magee College, Derry. He was settled in life as minister of Faughanvale, and his connection with that charge, though short, left influences which endured. In the affairs of Magee College, the deceased took an active and

zealous interest. He lived for the College, and his voice was listened to with respect in connection with all that affected education in Ireland. In the Irish Assembly he was the acknowledged leader of the "Purity" party, and, in effect of the Orthodox party there, who, as among ourselves, fought a long and weary battle against odds. He was a true and loyal friend of the Free Church, interesting himself in her welfare at every hand, and sincerely wishing her well. — "The Monthly Record of the Free Church of Scotland."

MRS. GRANT.

Mrs. Grant, wife of the Rev. William Grant, departed this life at her residence, Pine Street, Marrickville, on the 20th September. Mr. Grant is the oldest minister in the Presbyterian Church of Eastern Australia. The deceased lady, whose maiden name was Margaret Stewart, and her husband were natives of Scotland, the former of Perthshire. They both left their native land for America when very young, and were married in Canada in 1869. Mr. Grant was minister of the Presbyterian congregation in Ontario in

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connection with the Presbyterian Church in Canada for 10 years. In 1879, they came to New South Wales, and Mr. Grant became the pastor of the Brushgrove congregation, Clarence River, in connection, with the Presbyterian Church of Eastern Australia, where he laboured for a number of years, and then went to New Zealand, remaining there over 12 months. Then returning to New South Wales, Mr. Grant became the pastor of the Free Church congregation at Aberdeen, where he laboured for 20 years. In the latter part of 1908, owing to Mrs. Grant's failing health, they were compelled to leave Aberdeen, and take up their residence in Sydney. She suffered intensely, but patiently, for three years, and when the end came, peacefully entered into the rest that remaineth for the people of God. Her relatives in America hold important positions in the Presbyterian Church, a brother, we believe, being a minister, and two nephews (medical men), elders.

Mr. Grant, his many friends will regret to learn, was compelled, after his wife's death, through exhaustion, influenza, and its after effects, to remain in his room for a length of time. He is now, we are glad to say, convalescing satisfactorily.

MRS. MITCHELL MACKAY

departed this life at her residence, Isabella Street, Parramatta, on the 21st June. She had been ill for 18 months, during which time she gave the clearest evidence of being supported and comforted by Divine grace. She was a native of Hinton, Hunter River district, where she was born in 1843. In her youth she had the privilege of sitting under the ministry of the Revs. W. and A. McIntyre. She was very fond of reading good books, and had a special relish for the sermons of the late Rev. C. H. Spurgeon. These means of grace were sanctified to her, for a gradual change was observable. The time of actual decision came 18 or 19 years ago, when she was asked by a Christian friend if she were a Christian, to which she replied, "No." Then the friend said, "Do you not think that you have given enough of your time to the devil?" From that time to the hour of her death, she was an intelligent and pronounced Christian. She took a delight in conversing on Scripture themes and Christian experience. She held firmly the Scripture doctrine of the Sovereignty of God, and looked upon Arminianism as God dishonouring and ruinous to souls. After her marriage she resided at Port Macquarie for 11 years, and for 34 years at Kempsey, 138

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Macleay River, and for the last three years at Parramatta. In all these places she commanded the respect and affection of all who had the pleasure of her acquaintance. Like all true Christians, she took the deepest interest in the advancement of the Redeemer's Kingdom throughout the world, and had a love for all the saints with whom she delighted to hold fellowship. "Blessed are the dead who die in the Lord."

MRS. DONALD CAMERON.

On Tuesday, 3rd August, the wife of Mr. Donald Cameron, of Coraki, Richmond River, was so severely burnt, through her clothes catching fire, that she died on the following day. She was engaged cooking at the stove in the kitchen, and a small vessel, in which some beeswax and turpentine had been placed to melt, getting into a blaze, Mrs. Cameron endeavoured to lift it off the stove. In doing so it is surmised she let it fall, and the blazing contents splashing on to her clothes, she was instantly enveloped in flames. Three daughters were working in the room

next the kitchen, and they were terrified at seeing their mother enter the room in which they were, all in flames. Two of them at once endeavoured to tear the burning clothes off, while the other rushed to procure some blankets with which to smother the flames. When examined by the doctor the injuries were found to be of such a serious nature that no hope of recovery was held out. On the morning of the following day she passed away.

Mrs. Cameron, who had attained the age of 56, was the youngest daughter of the late Donald McKinnon of "Oakfield," North Arm, Coraki. She was a native of the island of Coll, Scotland, and came out to New South Wales with her parents when quite young. They settled in the Shoalhaven district, eventually coming to the Richmond, where the McKinnon family are amongst the best known and most highly respected residents. She leaves a husband, one married daughter (Mrs. J. J. Steele, Port Mac-quarie), five single daughters, and three sons. Genuine sympathy is felt for the bereaved husband and family by the Free Church people in the State. May this great sorrow be sanctified to them. How true that in the "midst of life we are in death." "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

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MR. JOHN MATTHEWSON.

The congregation at Raymond Terrace has sustained a severe loss in the death of Mr. John Matthewson. He was a promising young man, of strong, though quiet character, of sterling principle, and of deep, transparent piety. His life testified that he had been with Jesus, and so he does not need our eulogy; he is now beyond the reach of our praise or blame, and stands, we are assured, before the Throne and beholds the Master's glory in that better land that is far away. He was born a Free Church man, being a grandson of the late Mr. Angus McKenzie, one of the honoured fathers of the Free Church on the Hunter. Mr. John Matthewson led an exemplary life from his youth, but during a trip to New Zealand, a few years ago, he was brought under conviction. During the period that he was deeply concerned as to his spiritual state, he received Christian counsel from Evangelical ministers of other Protestant Churches. This led him to study the principles of his own and other Churches, with the result

that he became a Free Churchman by conviction, and afterwards never doubted the Scripturalness of Free Church principles. After his conversion he was largely instrumental in forming a Bible Class at Salt Ash, which still exists, and which has been a blessing to a number of young men. One member of this class, now a resident of Armidale, wrote, saying: "I am thankful I met Mr. Matthewson, for he was the means of starting me on the right road." No one was ever more retiring or less disposed to push himself into prominence, but capacity and character like his could not be hid, and so he was elected an elder two years ago, and being then only 27 years of age, he was the youngest elder in the Free Church in this State. Just twelve months before his decease he married the youngest daughter of Mr. S. McQueen, of Tomago, and at the time had every prospect of a long and happy married life, but God willed otherwise. Ten weeks before the solemn call came to him he was seized with diabetes in an unusually severe form, which he bore in silent meekness, and in submission to the will of God, until he passed peacefully away to the rest that remaineth. How much he will be missed his friends can hardly tell as yet, and scarcely even dare to think. To Mrs. Matthewson, the surviving widow, who has an infant son, and to all the members of the sorrowing families, we express, on the part of a large number of friends, the most cordial and the deepest sympathy; and our prayer is, that they may be sustained and comf-

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orted by the God of all consolation and blessing, and that God may sanctify this trial to the congregation for raising up able and worthy successors. Amid the changes of life, we are led to say, "Our fathers, where are they?" "Help, Lord, for the godly man ceaseth." May we get grace to be faithful unto death, and to rejoice in hope of the glory of God, where many a blessed reunion will take place amid scenes of indescribable splendour and glory.

MR. ALEXANDER MCPHEE.

The Grafton congregation has sustained a severe loss by the sudden death of Mr. Alex. McPhee, which took place at his residence, "Clarenza," on September 14 last. He was a staunch adherent, and a liberal supporter of the Free Church. He was characterised by a bright and cheerful spirit and a large-hearted hospitality, which made him a pleasant man to meet. Deep sympathy is extended to his sorrowing widow and

family, who are nearly all grown up, to whom the loss is irreparable; and to the congregation, of which he was such a sincere and genial member.

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ACKNOWLEDGMENTS.

GRAFTON.

Subscriptions in aid of legal expenses incurred by application to Equity Court for the appointment of trustees for the Free Church and Manse, Fry Street, Grafton, and three allotments in Villiers Street: –

Mr. Norman McLeod, Ulmarra, £10; Mr. Donald Munro, Clarenza, £6; Mr. Farquhar Fraser, Brushgrove, £2; Mr. F. Lowe Smith, Grafton, £5; Mrs. Mackay, North Sydney, £1; Mr. Donald Gillies, sen., Grafton, £5; Mr. A. McPhee, Clarenza, £2.

Collected by Miss Helen Cameron, Grafton: – Mrs. A. Ross, Palmer's Island, 5/-; Mr. J. Ross, Palmer's island, 10/-; Mrs. C. G. McInnes, Maclean, 5/-; Mr. G. Gregor Harwood, 2/6; Messrs. D. and W.

Nicholson, Harwood, 10/-; Miss A. Nicholson, Harwood, 2/-; Mr. D. McPhee, Harwood, 2/6; Mrs. McPhee, Harwood, 2/6; Miss Helen Jones, Chatsworth, 2/6; Mr. Roderick McRae, Chatsworth, 5/-; A Friend, Chatsworth, 1/-; Mr. Alex. McKinnon, Chatsworth, 2/-; Mr. Alex. McAulay, Chatsworth, 5/-; Mr. James Campbell, Chatsworth, 10/-; Mr. J. N. McAulay, Chatsworth, 10/-; Mr. D. Gregor, Chatswood, 2/6; Mr. Alex. Anderson, sen., Chatsworth, £1; Mr. Alex. Anderson, jun., Chatsworth, £1; Mr. Duncan Anderson, Chatsworth, 5/-; Mr. Alex. Campbell, Chatsworth, 10/-; Mr. Duncan McDonald, Chatsworth, 2/6; Mr. Alex. Jones, Chatsworth, 2/6; Mr. A. McPherson, Maclean, 2/-; M. A. Law, Maclean, 2/-; Mrs. J. Gillies, Broadwater, £1; Miss W. McRae, Maclean, 2/6; Mrs. Millar, Maclean, 2/6; A. McLachlan, Maclean, 2/6; Mrs. L. McKinnon, Maclean, 5/-; Mrs. D. Cameron, Woodford Island, £1; C. McSwan, Woodford Island, 2/6; M. McMillan, Woodford Island, 2/6; Mrs. McMillan, Woodford Island, 2/6; Miss McSwan, Woodford Island, 5/-; Mr. McInnes, Woodford Island, 4/-; K. McDonald, Woodford Island, 2/6; Mr. Alex. McDonald, Woodford Island, £1; Mr. R. J. McDonald, Woodford Island, 5/-; F. A. McKinnon, Woodford Island, 2/6; M. McKinnon, 2/-; A Friend, Maclean, 2/6; Miss M. McKenzie, Maclean, 3/-; Mr. John Cameron, Maclean, 2/6; Mr. Allan Cameron, James Creek, 7/6; Miss A. McMillan, South Gate, £1; Mr. Angus McPhee, Coldstream, 6/-; Mr. Donald McPhee, Grafton, £1; Mr. Peter

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Mackay, Grafton, £1; Miss B. Gillies, Grafton, 2/-; Mrs. Stokes, Grafton, 5/-; C. McMillan, Grafton, 2/6; Mr. D. McFarlane, Carr's Creek, £1; Mr. Allan McLachlan, Ulmarra, £1; Mr. Donald McLachlan, Ulmarra, £1; Mrs. Young, Cowper, £1; Mrs. M. Gillies, Grafton, £1; Mr. Alexander Cameron, Strontian Park, £1; Miss Matheson, Lawrence, £1; Miss F. Matheson, Lawrence, £1; A Friend, 5/-; Mr. Norman McFarlane, South Gate, 5/-; Mrs. Burns, Grafton, 5/-; Total, £55 9/-. Of this amount Miss Helen Cameron, Grafton, collected £25 9/-, and Mrs. A. Nicholson, 1/3.

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Mr. Alex. McDonald, Redfern, 10/-; Mrs. D. McLean, Balmain, 2/6; Mrs. J. McLean, Balmain, 2/6; Miss Fulton, Pyrmont, 2/6; Mr. Angus Mackay, Purfleet, Manning River, 7/6; Miss Fraser, Westwood, Singleton, 2/6; Mr. H. Aldwinckle, Hamilton, Victoria, 5/-; Mrs. Hugh McDonald, Hamilton, Victoria, 5/-; Mr. Norman C. Beaton, Barrington, 10/-; Mr. N.

McLeod, Chatsworth Island, 5/-; Mr. H. B. Cumming, Davis Creek, Aberdeen, 10/-; Mr. Hector McPherson, Oak Bank, Wyrallah, Richmond River, £1; Miss Annie W. McDonald, Long View, Manning River, 2/6; Mr. Farquhar McAulay, Chatsworth Island, Clarence River, 5/6; Mr. J. H. Cameron, Woodside, Manning River, 5/-; Mr. Robert Mackay, Rolland's Plain, 10/-; Mr. H. McLean, Richmond River, 2/6; Mr. Wm. McLeod, Sydney, 5/; Mr. Wm. Nicolson, Durham Lead, Victoria, 10/-.

STUDENTS' FUND.

Mr. Allan McLean, Williamtown, £5.

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NOTICES.

THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

The sixty-fourth session of the Synod of this Church will be opened (D.V.) in St. George's Church, Castlereagh Street, Sydney, on the first Friday in February, 1910, at 7.30 p.m., when the retiring Moderator will preach.

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The Editor desires to express his gratitude to the many friends of the Church in New South Wales, Victoria, and Queensland, who have so

liberally supported the magazine during the last few years, by forwarding handsome donations in addition to the ordinary subscriptions. This evinces deep interest in the principles advocated, which will yet, we believe, be triumphant. The Editor has the entire financial responsibility in connection with the publication of the periodical. The friends of the Church have recognised this fact by their liberal support and encouragement. We confidently look forward to the same encouragement for the future, The sum of £50 annually is necessary in order to issue it quarterly. If this amount could be assured by friends the Editor would be able to issue four numbers annually.

CHURCH EXTENSION

will receive, we hope, special attention during next year. For this purpose funds are necessary. The amount to the credit of the fund is £3 15s. 9d. To carry on operations vigorously in the various preaching stations £100 at least will be needed.

STUDENTS' FUND.

The amount to the credit of this fund is £22 0s. 4d., of which Mr. J. Buyers, Brisbane, gave £20. We refer our friends to Mr. Buyers' appeal on another page.

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SYNOD EXPENSES' FUND.

This fund is for the payment of Clerk's salary, travelling expenses of Ministers, and Elders to Synod and Presbytery meetings, printing, etc. Fully £30 is needed, for the account is overdrawn.

FOREIGN MISSION.

The Church at large should be deeply interested in this department of Christian work. The Free Church of Scotland is conducting a mission at Seoni, where Miss McLeod, daughter of the Rev. Ewen McLeod, of Dornoch, Scotland, has been labouring zealously for some years. The Synod of Eastern Australia has been helping this mission. Last year the sum of £7 11s. was forwarded. In former years it was customary to raise large sums for foreign missions in different parts of the world.

The Church should increase in missionary zeal and enterprise. The

field is the world, and the Saviour has promised His presence to those who spread His name and fame.

MACLEAN.

The Sacrament of the Lord's Supper will be dispensed at Maclean, Clarence River, on Sabbath, October 31st.

ST. GEORGE'S CHURCH, CASTLEREAGH STREET, SYDNEY.

This church was opened on March 9, 1860. It is considered advisable to commemorate the 50th anniversary of this event early next year.

GENERAL.

Deacons' Courts and Committees of Management are earnestly requested to interest the congregations in the funds mentioned above. The Synodical financial year will close on January 31, 1910.

Synod Treasurer:
 Rev. W. McDONALD,
 "Hamilton"
 114 Victoria Street, Potts Point, Sydney.

Magazine Treasurer:
 Mr. JAMES STEWART,
 "Fernhurst,"
 Concord Road, Homebush.

Commemoration Committee:
 Treasurer; Rev. W. McDonald.

Vol. 3

No. 4

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 P R I L , 1 9 1 0 .

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"Nec Tamen Consumeatur"

"THE WATCHMAN" NEWSPAPER LTD, 193-195 CASTLEREAGH ST, SYDNEY

"Nec Tamen Consumeatur"

THE
Free Presbyterian Magazine.

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

VOL 3. No. 4. **SYDNEY: APRIL, 1910** [PRICE – 2/6 per annum]

“COME OVER AND HELP US.”

The friends of the Church in this State will learn from the ecclesiastical intelligence that the congregation at Maclean, Clarence River, has sent an earnest request to the Free Church of Scotland for a minister to supply the pulpit for twelve months. Although the parent Church has a number of congregations still vacant, we feel assured that they will, if at all possible, respond to the urgent entreaty of this pastorless congregation.

There was, we believe, about thirty years ago, nine ministers settled on the Northern Rivers, from the Hunter to the Richmond. There are now only two in that vast field. It will be some years before the three students can be licensed. What are the vacant congregations to do in the meantime, unless the Free Church in the Old Country comes to our help? If additional labourers be not obtained, the inevitable result will be the extinction of the Free Church testimony in this State. This would be a calamity, which, we hope, Zion's King, in His great mercy, will prevent. We rely on His promise: “When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him.”

It is true that all the Free Church people are within easy reach of ministers of other denominations. This may be a source of danger in view of the rationalism taught in some colleges. What can be expected from students who are taught by their professors that the Bible is not the ultimate Court of appeal, but the Divine within man. Some of the results are that the substitutionary atonement of our Lord and His supreme Deity are denied by some, if not positively, yet by negation.

It is a matter of thankfulness that the standards of the Free Church in New South Wales have not been altered in the slightest degree, and that our people are loyal to them. However, as faithful standard bearers are

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from time to time removed by death, it is necessary that others rise up to

take the place of those who enter into their rest. We appeal, then, to young men to “Come to the help of the Lord against the mighty.” There is great need in Australia of Christian soldiers, who will be loyal to Zion's King and to His truth. Such will receive ample employment as ministers, elders, deacons, and Sabbath School teachers. The Master says: “Go work today in My vineyard.” Our needs are great, and from a human point of view our danger is imminent, owing to the fewness of our labourers; but our hope is in God, who will not allow His own truth to perish.

We are confident that when the deputy, who will be appointed by the General Assembly of the Free Church of Scotland in May, sees the field for himself, that he will strongly urge the Home Church to come to our help in various ways. At present it is absolutely necessary that a minister be settled at Maclean without delay. Through his influence others could, in due time, be settled on the Clarence, Richmond, and other districts. Let us not forget that the resuscitation of the Free Church cause in this State cannot be accomplished by human power or wisdom. “It is not by power or by might, but by My Spirit,” saith the Lord. Therefore let all who love Zion be constant and fervent at the Throne of Grace, that its cords may be lengthened and its stakes strengthened.

HINTS ON THE CHOICE OF A MINISTER.

By the Late Rev. JOHN M. MASON, D.D.

1. I trust you will not choose a vain man, who occupies the pulpit more to display himself than to profit you. Of all the melancholy things seen among men, this is perhaps the most melancholy; a poor, sinful being complimenting himself upon the discharge of his office, while the ministering angels look upon him with a mixture of dislike, of shame, and of horror; and while his Judge, before Whom he is shortly to appear, regards him with a frown.

2. Do not choose a showy man. Many of these men there are who have only outside. You will be as sick of him at last as you were enamoured with him at first. You will speedily find that he cannot instruct or edify you, and will be heartily tired of seeing him show himself.

3. Do not choose a man who always preaches upon insulated

texts. I care not how powerful or eloquent he may be in handling them. The effect of

his power and eloquence will be to banish a taste for the Word of God, and to substitute the preacher in its place. You have been accustomed to hear that Word preached to you in its connection. Never permit that practice to drop. Foreign Churches call it lecturing; and when done with discretion, I can assure you that, while it is of all exercises the most difficult for the preacher, it is, in the same proportion, the most profitable for you. It has this advantage: that in going through a portion of Scripture, it spreads out before you all sorts of character, and all forms of opinion, and gives the preacher an opportunity of striking every kind of evil and of error, without subjecting him to the invidious suspicion of aiming his discourses at individuals.

4. Do not choose a man of dubious principles. The truth of God was given to be proclaimed, not suppressed. It is a "City set on a hill;" a light which must shine, and not be smothered under a bushel. When I hear of a man's preaching for years together in such a manner that his most attentive and intelligent hearers are unable to conjecture what his sentiments are upon the cardinal truths of revelation, I cannot avoid pronouncing him a traitor. His business is to preach Christ, and not to treat the Gospel as if it were a bundle of mere negatives, and see his hearers sink down, one after another, in death, uninstructed, unwarned, unprepared, through his negligence, and himself following them with all the "deep damnation" of their blood upon his soul. Oh, it is inconceivably fearful!

5. Above all things, it is devoutly to be hoped that you will never invite to the "care of your souls" one who cares nothing about them. I mean, more particularly, for I would not be misunderstood, a man who belongs to those who miscall themselves "rational Christians." Against these men I have ever warned you, as the enemies of our Lord Jesus Christ, and all that is valuable in His religion, and peculiar in His salvation. I know well that this congregation is considered by them as the very focus of what they term bigotry; and I do rejoice that thus far I and you have been counted worthy to suffer shame for His name. Long may it continue so! This pulpit, this Church, were destined to the glory of the Lord Jesus. Let them never be polluted by a foot, nor profaned by a tongue, which are not moved by His honour.

Let it never be forgotten that it is the Lord Jesus Himself Who must send you a pastor after His own heart. The ministry of the Word is His

Ascension gift; and if there is one thing more than another for which He will be inquired of by His Church, this is the important thing. Then look up to Him for

the Holy Spirit, as the Spirit of Grace and Supplication. Pray for the effusion of His heavenly grace. Pray in secret, in private, and in public – in your closets, in your families, in your social meetings – after such form as you may find most suitable to your circumstances; be instant in your entreaties to the throne of grace, and give the Hearer of Prayer no rest till He hear you from His Holy Heaven, and grant you the hallowed desires of your heart.

THE CHRISTIAN SABBATH, OR LORD'S DAY .

We live in times of great change. Religiously or theologically, almost every doctrine once held by the body of the Church, and which was supposed to be grounded in the Word and practice of Christ and His apostles, is challenged. The inspiration and authority of the Bible, the efficacy and substitutionary nature of the Atonement, the necessity of spiritual influence to effect regeneration, and many other vital doctrines, are being cast aside even by many professed believers in the Word. The number of sects, too, is increasing. The last century has been prolific of much in the way of parties calling themselves by more or less boastful names and professing to have and to hold much more truth than was ever held or conserved by any Church upon earth. The range of their errors is from comparatively innocuous ones to those which affect materially all Christian faith and life. In inverse ratio to their loud and bold assertions is the modicum of truth they adhere to. The more groundless apparently their views, the more desperately they call attention to them. Amongst them prophets arise, who lay claim to inspiration such as was vouchsafed only to the prophets and apostles of old. One cannot but be, in a measure, sorry for those who are the dupes, sometimes the earnest, if ignorant ones, of systems which revel in darkness, while professing to have light. But yet the teachers of a false gospel must be rebuked, and the people warned.

Perhaps none of the new sects has more persistently vilified the orthodox Christian Churches than the one which masquerades under the misleading name of the "Seventh Day Adventists." What the seventh day has to do with the advent we cannot understand. The Bible does not record

that Christ was born upon the Jewish Sabbath or seventh day, rather is against that view; nor does prophecy foretell the future advent to take place upon that day. We are told, "The day nor the hour knoweth no man;" yet these same "Adventists" have about twenty times foretold and been prepared for (in a worldly sense)

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the coming of Christ, and been bitterly disappointed on each occasion, proving that they are neither prophets nor the sons of prophets, nor even able to interpret prophecy correctly.

Moreover, if old parties were rebuked for endeavouring to perpetuate Jewish observances amongst Christians, even Peter being blamed and withstood to the face by Paul, yet the "Adventists" today would force us back to the "beggarly elements" of a past dispensation and therein entangle us again in bondage. Error seldom thrives alone, and with these above mentioned people it goes in company with such anti-Christian and anti-Biblical doctrines as the denial of the immortality of the soul, and the illegitimacy of all food, flesh and vegetable, for Christian use. Vegetarianism was never commanded the rank and file of either dispensation. We only read, "He that is weak eateth herbs;" and yet we would all be put, by these, on the list of weak Christians, and charged with sinning if we dared to exercise the prerogative of robust believers, and ate flesh. Surely, too, there is more than foolishness evidenced in speaking of hell, if only the Christian united to Christ is immortal. How does the language and behaviour of Christ and His apostles appear if the above mentioned be true doctrines?

In addition, for, them the Canon of Scripture is not complete. Mrs. White, their leader, is said to be inspired, and her word to be believed, even if she contradict the Scriptures. Their charity is to be seen in their statements to the effect that the keeping of the first day of the week as the Christian Sabbath is the "Mark of the Beast." Incidentally, it throws light upon their methods of exegesis, and doctrinal determination, for we read that the "Mark was received" in the foreheads and in the hands of the worshippers of the "Beast," and was not the observance of any particular day. Further, they "were able to buy and sell," and surely the "Adventists" will not complain of any restriction being placed upon their attempts to do so. In fact, if we judge, by the way they circulate their literature, noting the effrontery displayed in some phases of their activity, we would say that their selling was under no embargo.

It has been further stated, and offensively, that the Pope and the Emperor Constantine changed the Sabbath, an attempt thus being made to

prejudice judgment, by bringing Protestants under a compliment to the Romish Apostasy, and also to cause them to be further humiliated by being brought under obligation to the Emperor, whose life scarcely came up to the Christian ideal.

But if the Pope were responsible for the change of day, it could not be Constantine, and if the latter, certainly not the former, for they did not work

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together in the matter. We are not told when the Pope changed it, nor where. The fact is, notwithstanding the assertions of the Papacy, they cannot show that any change occurred at any time, subsequently to that of Christ and his Apostles. Then the change took place, for good reasons, and by Infallible Authority.

The Sabbath Institution dates from the Creation. God rested upon the seventh day, and hallowed it. Cain and Abel came "at the end of days" to offer sacrifice. It is believed that the time when the "Sons of God" came before Him, mentioned in Job, point to the Sabbath, and archaeological records of Assyrian and other early life point to the seventh day being kept at that time. Moses evidently brought to mind something known before, when he delivered the commandment, "Remember the Sabbath Day." It is worthy of note that it does not read, "Remember the seventh day;" as though in anticipation of the change to be predicted later. The Sabbath (in which word the idea of rest inheres) as stated, signalling the great work of creation, and to be kept in commemoration of it, it follows that a greater work of creation might reasonably be expected to be fittingly commemorated at the instance, and by command of the "Lord of the Sabbath," who may appoint any day He pleases to be kept holy.

The production of a world from nothing was wonderful, but yet a more wonderful work has been performed, and so characterised in the Scriptures, 2 Cor. 5: 17, "If any man be in Christ Jesus, he is a new creation" – "being dead in trespasses and sins," he is "raised up in newness of life." And the day upon which the great work was completed was one predicted, as to be kept to the Lord.

In Psalm 118: 22-24, "The stone which the builders refused is become the headstone of the corner." "This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it." Here we have the great day of salvation, of Christ's resurrection, the seal of the Atonement, spoken of as "the" day made by the Lord. It is peculiarly chosen, for this day, the stone rejected

of the builders became the head of the corner. What day could it be but the day, when, with power, He arose, triumphing over death and bringing life and immortality to light. See 2 Cor. 6: 2. Well might men exclaim, it is the Lord's doing, and marvellous in their eyes, as it is in the eyes of every believer. And if the earlier day kept in mind the earlier creation, surely this might be allowed to keep in mind the greater creative power and day. For it was upon the "first day of the week" that He arose. Mark 16: 1; John 20: 1; Luke 24: 1.

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It is spoken of as "The Day God made" – an especial one, and mention is made of sacrifices being offered. Further, Christ quoted this as referring to Himself. Matt. 21. Also the writer to the Hebrews, apparently makes mention of the same occurrence, and refers to the same prophecy. Speaking of the time of the proclamation of the Gospel, he says, Heb. 4: 7: "He limiteth a certain day, saying in David," etc. He limits a day. Chooses it out. Verse 10 speaks of Christ resting from His works as God did from His. And is the lesser work to be commemorated and not the greater? Should there not be a new Rest Day in honour of the event? If not, why is it spoken of as His Day? But we have the direct assertion: "He that is entered into His rest (Christ's) He also hath ceased from His own works, as God did from His," i.e., by resting and separating a day to be kept holy as at the Creation. Ezekiel also prophesied of a change of day. Chapter 43: 27. Upon the eighth day after seven days of ceremonial observance, there were to be offerings presented to God. "When these days are expired," the seven days of sacrifice were to end, and then "It shall be upon the eighth day" that sacrifices are to be offered. Clearly showing forth the outpouring of Christian praise and prayer, as today, notably upon the "first day of the week," or "eighth day." From these we see that the day of Christ's resurrection was to be honoured as a day of exceeding joy, and to be kept as a day holy to Himself. But some will say, "Christ never formally changed the day." "He never told us He changed it." We reply that apostolical and Christly example in holy things is equally binding as precept. Many observances today cannot be found sanctioned in direct word, yet all agree upon the keeping of them. A worthy writer says: "We do not insist that every article of religion is contained in Scripture in so many words; but we hold that conclusions fairly deduced from the declarations of the Word of God are as truly parts of Divine revelation as if they were expressly taught in the Sacred Volume." That good and necessary consequences deduced from Scripture are to be received as part of the rule of our faith and practice,

is evident from the example of our Saviour in proving the doctrine of the resurrection against the Sadducees – Matt. 22: 31-32; and from the example of Paul who proved that Jesus of Nazareth, the Christ, by reasoning with the Jews out of the Old Testament Scriptures, Acts 17: 2-3. "Legitimate consequences, indeed, only bring out the full meaning of the words of Scripture." Thus, if we have not the express command, we may reasonably deduce the doctrine from example, as well as precept, for Christ honoured the day by repeatedly meeting with His disciples upon it. John 20: 19. It is never denied that He rose

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upon the first day of the week, but surely the fact has weight that He met with His disciples the same evening and continued to do so. Verse 26. We read that He again appeared to them upon the next Lord's Day, but no mention is made of His appearing in the interval. If He had intended to perpetuate the keeping of the Jewish Sabbath, He would surely have timed His visits to coincide with its occurrence, and counselled His disciples to abstain from a practice calculated to render them liable to the tyranny of the "Beast" and his punishment.

Instead, we read that they were again within, the inference being that they regularly met together upon that day, and some think that He continued to meet with them upon that day until His Ascension.

Acts 20: 7, shows that the disciples met together upon this day for the purpose of keeping the Lord's Supper, according to His commandment. It appears to have been the day regularly kept for this purpose, no day being more appropriate than that which demonstrated their Lord's triumph and resurrection. And the apostles, far from discountenancing the keeping of the day, as they might reasonably be supposed to have done, had it been wrong, kept the day with them, on this occasion Paul preaching to them. It is surely more than strange that no mention of the Jewish Sabbath is made, Paul having been with them seven days. We might reasonably ask why all the other days were passed by, and this one only mentioned, and that as the Sabbath of the early Church, kept as such by apostles and disciples, if the Christian is yet to keep the seventh day? Did Paul err? No, but we find him saying that the old Sabbath had passed away, being but a shadow of something to come. Col. 2: 16, "Let no man judge you in meat or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath days, which are a shadow of things to come." Compare this with Heb. 8: 5, "Who serve unto the shadow of heavenly things," which things Christ shows forth,

verses 1 and 2, so that it is clearly indicated that the earlier Sabbath, enjoined upon the Jews, was but a shadow of something to come, and we assert that what was shadowed has come, i.e., the Christian Sabbath.

Our being bound to the Jewish Sabbath in face of these statements savours of the legalism which afflicted those who taught that a Christian should be circumcised, Acts 15: 1. The apostolical rebuke administered in the one case should also be operative in the other.

Paul, writing to the Corinthians, advises them to lay by them "in store" upon the "first day of the week." 1 Cor. 16: 1-2. Also, he intimates that he had

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given the same commandment to the Galatian Church. A rather peculiar commandment, if the "Beast" story be true! The money was to be laid up publicly, otherwise there would of necessity be gatherings when he came, which he did not wish. These collections being for poor saints, is not the proof strong that they were made upon the day of usual assembly – the Christian Sabbath? Would any unbiassed reader judge that they were to meet upon the day following their Sabbath to lay by the store which could be fittingly and easily laid by on the previous day? No, the proof is too great. It was upon their Sabbath they laid up the money, and that was the first day of the week.

We read also that Christ honoured the day by appointing Peter to preach upon it, on a special occasion. We note that the first Gospel sermon was delivered upon the "first day of the week." Surely this is something. Acts 24: 14. The disciples were met together. "Were all with one accord in one place" – met for worship. A reference to Lev. 23: 15-16, shows that it was the "first day of the week." Then the day was honoured as no other day ever was, by the outpouring of the promised Holy Spirit. How does the "Mark of the Beast" stand in presence of this! What a poor conception some must have of Christ, to think that He would so honour this day if its observance was later to be a sign of the gravest apostacy! He had promised to send the Comforter, and what day more suitable than this, the newly inaugurated Sabbath. How would it confirm His people in the keeping of it, and break from them the remnant of Jewish observance and bondage. The disciples' meeting, Peter's preaching, the Pentecostal shower, were these nothing but accidental occurrences? Nay, they too clearly point to a purpose in the Divine mind, a sealing and confirming of what had been done, and a sending out of His ministers by the Almighty to proclaim the Gospel, and, as an integral part of it, the keeping of the first day of the week as the

Sabbath of the new dispensation. And the honour has not been confined to that period. Christ has often honoured the day since. Perhaps the greatest outpourings of the Spirit have been upon the Christian Sabbath, and as a seal upon the work of men who were most zealous for the keeping of the first day of the week. Could He so signally bless their ministrations if their sin be so great as represented by the "Adventists?" How inconsistent He would be. Might we not also say wrong.

And the day is expressly called the "Lord's Day," Rev. 1: 10. Nowhere is the Jewish Sabbath so designated. The term indicates a peculiar connection. (There is a great difference between "the Lord's Day" and the

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"day of the Lord." The adjective of the former shows a greater definiteness than the genitive of the latter is capable of expressing. The only other place where the adjective occurs is in connection with the Lord's Supper. The Supper is an appointment of the Lord superseding the Passover. The Lord's Day, we assert, is also an appointment of Christ to supersede the earlier day – which was a shadow only, and not lasting, whereas this, the Lord's Day, does last.

Again, the consensus of opinion, and the practice of all ages, is unanimous. From apostolical days to the present time the Church has been undisturbed by any who challenged her right to keep the first day of the week as the Sabbath. The significance of this can scarcely be estimated. If the doctrines were not clearly understood and held in the early days, some would assuredly then have kept the seventh day Sabbath. Where are they? Where is the record of their protests? Silence reigns throughout. A testimony comes to us from the year 107 A.D. respecting the Christian "Living in the observance of the Lord's Day," and from that time we have succeeding testimony even to the present. Who, then, may successfully challenge the keeping of the greatest day the earth ever knew, keeping it by authority, and in emulation of Christ and the apostles, coinciding in this with the practice of the disciples of all ages since Christ? Are we to give up, at the bidding of a sect which has sprung up within the last one hundred years, which stigmatises as flagrant sinners some of the finest saints, which comes to us, not as a Church honoured of God above other Churches (although these are estimable people with her), not displaying in any marked degree Christian graces and virtues, but joining with offence in the direction indicated above, other errors, grievous and degrading in their tendency,

injuring the "Body of Christ" by making it appear to be a partaker of sin, which Christ called not sin, and binding it to observances no Christian should be bound to; are we to give up, I ask, the precious possessions purchased for us, and not to "stand fast in the liberty wherewith Christ hath made us free," and exercising our undoubted right and privilege to worship Christ upon His own day in the way of His appointment, "look for and hasten unto" the coming of our Lord and Saviour, and the rest which He will give as an eternal inheritance to them that "love His appearing," a rest which now His Holy First Day Sabbath typifies? Let the hands be clean that would point us heavenward. Let us have "thus did," or "thus saith the Lord."

J. D. RAMSAY.

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P.S. – Perhaps a few lines demonstrating the unfitness of the word "Sunday" for Christian use would not be out of place. Trench (Study of Words) and others endeavour to justify the use of it, but fail. We say, first, that there is no necessity for the introduction of such a word. The Scriptures render us familiar with at least two appropriate words, against which nothing can be said. "Lord's Day" and "Sabbath." The word "Sabbath" conveys perhaps a greater idea of rest than the other, which points more to the day being one to be kept holy to the Lord, and in reality His. "Sabbath," being more often used by Christ and the apostles, we favour it. Secondly, "Sunday" has nothing to recommend it. It indicates neither rest nor possession by the Lord. In fact, it does away with them. It is entirely a word of the world. Its very use favours looseness of thought and behaviour, and the bringing of Scriptural things, down to a worldly level. The tendency of the times being in this direction, Christians should beware lest they render assistance. Thirdly, it is a vulgar word. It cannot be used in the best language and literature of today, and therefore should have no place, nor be allowed to push out suitable words. A writer quoted, "When one who sought but duty's iron crown, On that loud Sabbath shook the spoiler down," to show how the substitution of the word Sunday for Sabbath in this would drag even Tennyson down to Bathos. And a Christian, anxious to render to His Master the best, should not use a second rate term by which to designate His Day.

Fourthly, we have a much graver charge to lay. The one who uses the word "Sunday" is disloyal to Christ, for the word is pagan, and used of a pagan god or goddess. A writer on Ecclesiastical History states; "Among the holy days and season to observed by the Primitive Church, the first day

of the week is pre-eminent, as that on which Christians met for worship from the beginning. In commemoration of Christ's Resurrection it was called the Lord's Day; but the name of Sunday (Dies solis) was also used, in spite of its heathen origin and significance." He also says that Constantine (and this will bear hard on the statement that he changed the Sabbath) struck coins which "bore on the one side the monogram of Christ, and on the other the image of the Sun God, with the inscription 'Sol Inuictus' (the unconquered sun); and he retained to the last the title Pontifex Maximus, which marked the Emperor as the priestly head of the Pagan hierarchy." Also, we are told that Constantine "enjoined the civil observance of Sunday, though not as Dies Domini (the Lord's Day), but as Dies Solis (Sunday), in conformity to his worship of Apollo."

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I said the Christian was disloyal if he used the word Sunday. Surely it now is apparent. It was used as the name of a rival god. If one were a few years ago to have used the term "Kruger's Day" for the birthday of King Edward VII, how quickly he would have been accused of disloyalty. And is it nothing that the name of God's Day is handed over to a rival? That the only name by which it must be known is that given to it by His enemies?

We note that Constantine only enjoined the civil observance of the day, and that because it suited him as a pagan. It does not affect what is stated, that the Christians from the beginning used the name Lord's Day, and only received the other in so far as it was forced upon them by the heathen.

FOXHUNTING.

A SABBATH AFTERNOON BIBLE READING AT KATOOMBA
BY THE REV. CANON JONES, M.A.

Let me ask you to turn to three passages, which we will read together; the first, in St. Paul's Epistle to the Galatians, chapter 5, verses 22 and 23; the second, in the Song of Solomon, chapter 2, verse 15; the third, in the Gospel according to St. Matthew, chapter 1, verse 21.

This afternoon I am going to take a very practical subject, and I want to deal with it in a very simple way. I always like to get my divisions clear; so I shall start off by mentioning the three points around which I want my remarks to cluster: –

- 1: The Fruit.
2. The Foxes that spoil the Fruit.

3. The Fox hunter who catches the Foxes.

1. The Fruit. – We have the fruit described in the passage we read from St. Paul's Epistle to the Galatians, “the fruit of the spirit,” and it is the fruit of the spirit, not the fruit of the Christian, mark that. It is the fruit which the Holy Ghost produces in us, when He is dwelling in us, and working in us. “The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, meekness, temperance, self-control.”

Mr. Evan Hopkins has a very beautiful grouping of these nine graces, which is the best analysis of the subject that I have ever seen. He arranges the nine into three groups under the headings – Condition, Conduct, Character. I want you to notice the order. Character is, of course, the great thing that we all want to produce. It is what we are all aiming at. We want to have the Christ life, the Christ character, reproduced in ourselves.

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But character cannot be produced in a hurry. It does not come to us instantaneously. If you would secure character you must pay attention to conduct. Character grows out of conduct.

Then, again, you cannot get right conduct unless you are in a right condition of soul. First you must be in a right condition, and that will lead to right conduct; and, if conduct is persevered in, it will ultimately take permanent form in character. This, then is the order: Condition, Conduct, Character.

Now let us group these nine graces under those three heads. First, under condition, we have “love, joy, peace.” These all have to do, I think, with our condition of soul. With respect to love I do not think that here it is my love to my brother, but I think it is my consciousness of God's love to me. What is the first thing that the Holy Ghost does for me? What is the first fruit which the Holy Ghost bears in my life? He makes me conscious of God's love. You remember how St. Paul says in Romans 5: 5, “the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.” That is the first thing He does. He floods our hearts, our consciousness, with the sense of God's love. What follows? The immediate result is joy; I am happy.

“I am so glad that our Father in Heaven

Tells of His love in the Book He has given.”

“Love, joy,” and then “peace,” “peace with God,” and “the peace of God that passes all understanding.” God loves me, I am happy, and I am in perfect peace.

All this has to do with my condition. Now, if I am in the right condition, I am in the right attitude for right conduct; and so we find that the next three graces come under that head: “Long suffering, gentleness, goodness.”

“Long suffering” – this has to do not with our condition of soul, but with our attitude towards other men. It means that we bear with other people – we put up with them.

“Gentleness” – this, again, has to do with our attitude towards other people. We must display the gentle temper; we must be gentle in our conduct.

Then, “goodness” – or kindness, as the R.V. renders it that is active beneficence, doing good to other people, letting our life overflow in kindly actions. All this is conduct. Now if we persist – I speak in that way, but, after all, it is the fruit of the Spirit, it is not our effort – by this persistence in right conduct, in the power of the Holy Ghost, we come to character.

Then we get the analysis of character in the last group, “faithfulness,”

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or fidelity. This does not mean active faith, but trustworthiness – “faithfulness, meekness, temperance” (or self control).

Here is a beautiful picture of the Christian life – the fruitful Christian life. But how often this picture is marred! How often the life which should show all these features is spoiled! Something comes in, it is not what we consider big sins, but little sins; these come in, and mar our Christian lives.

2. The Foxes that spoil the Fruit. – We turn to the second passage, the Song of Solomon, chapter 2, verse 15. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.”

I want to enumerate some of these little sins, which, like foxes, do so much damage. We sometimes do not even call them sins, but little personal failings. Yet they are really sins; and we had better call them by the right name. I want to enumerate some of these little sins, which Christians harbour in their lives without thinking that there is anything very wrong in them. Such Christians know they do not tell lies or swear or act dishonestly; they avoid the great sins, but very often they harbour these little sins that are spoiling their fruitful lives.

First of all, let us recall the first group, the first cluster of fruit given us in St. Paul's description, and which we placed under the head of condition – “love, joy, peace.” Now what are the little foxes that come

into our lives and interfere with our right condition of soul. There is a little fox that is interfering with my sense of God's love to me; that is Doubt. The Lord perhaps does not act immediately on my behalf. As in the days of Lazarus, He tarries "two days still in the same place where He was;" He does not hurry, and doubt creeps into my heart. You know what havoc this little fox made in Eve's history, when she listened to Satan's suggestion. He instilled doubt into her heart as to the goodness of God in His prohibition against the eating of the tree which was "in the midst of the garden." You remember how also, in the life of our Lord Jesus Christ, Satan came with the same temptation, "If Thou be the Son of God," as if he reasoned, "Here you are, alone in this desert, and hungry. You call yourself the Son of God, but it does not look very much like it." You remember, too, how Satan tried to get at Job, and how wonderfully Job rose to the occasion. He soon got rid of that little fox when he said, "Though He slay me yet will I trust in Him." He did not let the dark cloud that came over him shut out the consciousness of God's love. He knew that God loved him, and held fast to that fact. A dear old friend of mine in the north of Victoria used to say, "I always

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thank God for everything. When God took away my son I thanked Him for that, because He tells me in His Word that all things work together for good to them that love Him, and I know I love Him, and so I thank Him for everything." That is the way to meet the little fox. Say, "Get thee behind me, Satan."

Then we come to "joy," and what is it that interferes with Christian joy? I think it is Discontent. How many discontented Christians there are, and yet discontent is a sin. You remember that the Israelites in the wilderness committed sin because they murmured. Yes; they were murmurers, and St. Paul classes our murmuring with the worst of sins. Discontent! We do give way to this little sin, and it does mar our Christian life.

I have been lately reading over again "Little Dorrit;" by Dickens. Some of you will remember the little Italian prisoner in that book. He was imprisoned with another man, and they used to have their allowance of food. It was a very fair allowance, but the other man insisted upon the little Italian gambling for the food. The other man always won all except the black bread, and so the little Italian came off badly. But he said, "Oh, it is all right; I don't care. I get my black bread and I cut it this way and I call it sausage; and I cut it that way and I call it fried fish;" and so he was

quite happy, as he thus exercised his imagination. We want more of that in the Christian life. Dickens, who was not writing with a religious purpose, may teach us the lesson to avoid the sin of discontent. I read of a woman somewhere who was receiving half a crown from the parish to live on, and when it was reduced to two shillings she said, "Bless the Lord, He just took away my appetite at the same time. He does make things fit so."

Now there is the third fruit that comes in the first cluster, "love, joy, peace." And what is it that mars Christian peace – that rest of soul that it is the privilege of every child of God to enjoy? It is Distraction. I trust you will remember these little foxes. I have marked each one of them with a "D" for they are most determined and destructive – Doubt, and Discontent, and Distraction.

Distraction was the little fox that got at Martha. She was distracted with much serving. We do need to keep that little fox out of our lives. The way to deal with it is to take hold of that promise "Casting all your care upon Him; for He careth for you" (1 Peter, 5: 7.) The two words for care in this passage are different in the original; the first betokens anxious care, anxiety, the second betokens forethought – forethought that looks into

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the future and provides for it. That is legitimate, the other is not. "Casting all your anxious care upon Him, for He is concerned; He takes thought; He provides for you." Some of us heard the Archbishop preach this morning. He spoke of that anxious care, that worrying about the future, as a fashionable sin. He told us, too, that we have to think about the future, we must face the future, and make plans for the future day; but we have not to live that day till we come to it. His practical lesson was just this, "Live one day at a time."

We go on now to consider three other little foxes that interfere with Christian conduct, with "long suffering, gentleness (or kindness), goodness." I can only name these little foxes, but I think we shall at once recognise them, and, again, I would urge that we need to realise they are sins.

What is it that interferes with long suffering in the Christian? Impatience. Impatient Christians are Christians who are not living in the fulness of the power of the Spirit. Just think of the long suffering of God. Think how He bore with His people in the wilderness during those forty years. Think, too, how He intervened, again and again, when they

were in the land. Read the book of Judges, where we have a wonderful history of the long suffering of God. You are inclined to get out of patience with a man, to say, "I have no patience with him." But God has patience with you, and you ought to have patience with your brother. You can settle it in your mind that his conduct to you is not half so trying as your conduct to God.

Then, in the next place, what is it that interferes with gentleness? Irritability. Many Christians are irritable, little things disturb them; they allow themselves to speak hastily. Once again I would refer to "Little Dorrit." There is an orphan girl, adopted by Mr. and Mrs. Meagles, and she was always inclined to blurt out a thing before she had time to think about it; so, whenever Mr. Meagles saw by her face that she was about to do it, he would cry out, "Count twenty-five, count twenty-five before you speak," and by the time she had counted twenty-five she had generally cooled down. We do not need to count twenty-five, but we can send up a brief prayer when we feel this irritability coming. "Lord, save me; Lord, save me." He will not disappoint us. He will send us deliverance.

And what is it that interferes with goodness? It is indolence. How many things we fail to do because we are indolent, and too lazy to do them.

Now let me say again all these are sins; they are the little foxes that spoil the vines. One is tempted to dwell upon these things, but I must try to

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restrain myself. We come now to the last group of three.

What is it that interferes with Christian character, of which fidelity, meekness, temperance, are all essential elements? Against fidelity we set insincerity. That is very common, even amongst Christians. You see someone coming up to the front door. You are perhaps busy. Some lady is coming to call on you, and you say, "What a nuisance," and then you go to the door with the words, "I am delighted to see you;" yet you do not think this is wrong. It is insincerity. It was said of a former Bishop of London that he used to hurt people's feelings, because he was so careful not to say a thing that was not absolutely true. Let us above all things be sincere. Let us live so that people can look to us, and trust us.

What is it that hinders meekness? Why, pride. This is not a very little fox; indeed, he is rather a big fox; but yet he has the power of making himself invisible. He comes sometimes, and he helps, us to get the other foxes out, and then you hear his little bark, "I am here because you are

boasting that you have got rid of all the rest."

Then, last of all, self control. Perhaps we should put selfishness against this, because self control puts self in the last place, whilst selfishness puts self in the first place.

3. The Fox hunter who catches the Foxes. – Now, we want these foxes exterminated out of our life, for we shall never have good fruit until we get rid of them. But how are we to get rid of them?

This brings me to my third point – the Fox hunter. "Take us the little foxes." It is only very lately that I have come to understand what that means. I was looking at this verse some time ago, and I was at once puzzled to understand it. What does "Take us" mean? It looks as if the little foxes were asking someone to catch them. That is the last thing they would do. "Take us the little foxes." Well, I think it clearly means "Take for us." You say "Build us a house," that is "Build a house for us." "Take us the foxes," "Take the foxes for us." It is really a prayer on the part of the sufferer, asking someone to catch these foxes, because he cannot catch them for himself. And to whom is the prayer to be addressed. To the Lord Jesus Christ. He is the Fox hunter. He is the only one who can take the little foxes out of your life.

This brings us to the last of the three passages that we read at the beginning, "Thou shalt call His name Jesus, for He shall save His people from their sins." The salvation of the Lord Jesus Christ is a salvation which means deliverance from all our sins, not merely from the big sins which

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most people allow deserve to be called sins, but also from the little sins, that come in and interfere with and mar our Christian usefulness, and the beauty of our Christian character. "Lord, take for us the little foxes."

I think that a great many Christians have failed here because they have thought that while the Lord had to deliver them from the big sins they could look after the little ones themselves. What a great, a deplorable, a fatal mistake! You remember the great lesson of Ai. The Israelites had entered into the land; Jericho had fallen before them; they had had a career of victory; and they came to this little place, and they said, "It is no use sending all the men up there, we will send a detachment of two or three thousand men." They went, and they were disastrously defeated. That brought Joshua to lie before God, and to cry out to Him in prayer, and the answer came, "Take all the people of war with thee, and arise, go up to Ai" He was told in effect "You must not

begin to discriminate between many and few." He had to learn the lesson which as we are told in 2 Chronicles, Asa had learned, "Lord, it is nothing with Thee to help, whether with many, or with them that have no power." Numbers do not count with God. When they said, "We can manage this with a small army," they were counting on their own strength instead of counting upon God. If we think of saying, "These are little things, I can meet these in my own strength," we shall certainly fail. Take all the men of war. If you could find out that tomorrow morning you would have to face some great crisis, in which you would be tempted even to deny your Lord, you would take up all the men of war, you would take up time in prayer; you would not neglect morning prayer; you would say, "I have a difficult day before me, and I must take all the forces I can find to meet this crisis." And thus, you meet the difficulty. But some day you are going forth, and you do not think there is very much likely to disturb you, you do not take all the men of war. And thus it is very often that the man who can control himself under great provocation when he encounters some slight contradiction, at once loses his temper.

This is a very simple, a very practical subject; but it is one we all need to think about. Let us all see to it. The blessed Lord came to save us from the little as well as the big sins. Let us cry to Him, "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."

– From the "Light-bearer."

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ECCLESIASTICAL INTELLIGENCE.

ANNUAL MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

This Court opened its sixty-fourth session on Friday, 4th day of February last, in St. George's Church, Castlereagh Street, Sydney. The retiring Moderator, Rev. Wm. McDonald, preached from the words, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life to behold the beauty of the Lord and to inquire in His temple" (Psalm 27: 4.)

The Rev. W. Grant was unanimously elected Moderator for the ensuing ecclesiastical year, and upon taking the chair suitably addressed the

brethren. According to established practice, the Court, before entering upon the business of the session, engaged in devotional exercises.

A petition from the deacons court of the Free Presbyterian congregation on the Manning River, asking permission to sell a small allotment of land in the township of Wingham, was granted.

The Convener of Church Titles reported that the legal expenses in connection with securing the Grafton Church property had been paid by the congregation, and that the portion of land which had been sold at Grafton had brought £99. It was resolved that in the event of the executor of the late Rev. D. K. McIntyre selling five acres of land contiguous to the manse, Tinonee, the half proceeds of which sale the executor must pay to the Synod Treasurer, that the Synod authorise said treasurer to pay said half proceeds resulting from the sale referred to to the congregational treasurer of our congregation on the Manning River.

The Rev. S. P. Stewart was instructed to make inquiries regarding the position of Church property on the Hastings River.

It was reported that E. A. Rennie, Esq., had handed the title deeds of St. George's Church to the Convener of Church Titles, and Mr. Rennie was thanked for his valuable services in the past.

Rev. W. McDonald, as interim Moderator of the Maclean charge, reported that the congregation desired to obtain a minister from Scotland, and were prepared to promise a stipend of £200 per annum, and £50 for passage money. It was resolved to request Revs. Professors J. K. Cameron and John McLeod, of the Free Church College, Edinburgh, and Rev. Alexander Stewart, of Fountain Bridge Church, and Mr. W. R. Sinclair, elder, to
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act as a selection committee to obtain for the Maclean congregation a minister to supply the pulpit for twelve months.

The ex-Moderator and clerk were appointed a committee to draft a resolution of condolence to the Moderator in his bereavement by the loss of his wife, to be inserted in the records of Synod.

It was resolved to send a letter of fraternal greetings to the Free Church of Scotland, thanking the brethren of the parent Church for their kindly interest in the past, and expressing the pleasure our Church has in the prospect of a visit of a delegate from the Home Free Church.

The clerk was instructed to send letters of fraternal greetings to the sister Free Churches of Victoria and South Australia.

It was agreed to take steps to have the Church incorporated.

The Editor of the "Free Presbyterian Magazine" received the hearty thanks of the Synod for his excellent services.

It was decided to ask Mr. Lobban, solicitor, to act as the lawyer of this Synod.

A proposal to sell St. George's Church with the view of strengthening and perpetuating the Free Church cause in Sydney was discussed, and it was resolved to defer the further consideration of the matter until the next annual session.

It was agreed at the close of this session to adjourn to meet in St. George's Church (D.V) on the first Friday in April 1911.

The following recommendations of the Finance Committee were approved of: –

(1) That the dividend from the Widows and Orphans Fund amounting to £33 18s, be equally divided between those entitled to benefit from it; (2) That a sum of one pound, the usual allowance to the doorkeeper, and sixteen shillings, the cost of advertising the meeting of Synod, and £5, the usual fee to the clerk, be paid; (3) That the whole amount in hand towards Foreign Missions, amounting to £9 5s 8d, together with other sums to come in, be forwarded to the treasurer of the Free Church of Scotland, towards the Seoul Mission; (4) That the amount of interest at the disposal of the Synod from the two McIntyre bequests, amounting to £107 12s, be distributed on the same basis as last year, namely, that an equal dividend be paid to each of the four ministers in charge of congregations under the jurisdiction of this Synod.

The treasurer reported that he had the following sums in hand: – Stud-ents' Fund, £48 2s 9d; Synod Expenses Fund, £14 7s; Church Extension Fund, £7.

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It was resolved to donate from the Students' Fund £15 to Mr. J. Graham, and £10 to Mr. J. Campbell Robinson.

The business of the session ended on February 8, and the Synod adjourned to meet (D.V) on the new date fixed on, namely the first Friday in April, 1911, at 7.30 p.m.

PRESBYTERY OF SYDNEY AND MAITLAND.

This court met in St. George's Church, Castlereagh Street, Sydney, on Monday, March 14.

The Clerk reported that the Maitland and Raymond Terrace Kirk Session was unable now to form a quorum owing to the lamented death of the late Mr. John Matthewson. It was agreed that the members of St. George's Kirk Session be appointed assessors.

The Court ordered that the amount in hand towards the reduction of East Maitland debt be paid to Mr. S. McQueen.

The Clerk reported that Rev. W. Grant had requested him to give occasional services at Aberdeen. The Clerk was instructed during the absence of Mr. Grant to conduct services at Aberdeen when convenient for him to do so, and, if necessary, to preside at meetings of the congregation.

The Moderator reported that St. George's Congregation commemorated the Jubilee of the opening of the Church last Sabbath by three services. Rev. W. Grant in the forenoon, from the words, "I will be clean" (Matt. 8: 3). Rev. W. McDonald conducted a children's service in the afternoon, and preached in the evening from "We will not forsake the house of our God" (Nehemiah 10: 39). On the following Monday evening a public meeting was held, when Rev. W. Grant, the Moderator, presided, and addresses were given by Revs. W. N. Wilson and W. McDonald, and Messrs. W. Walker, Alex. Law, R. McKenzie, and James Stewart.

A report was received showing that Mr. J. Graham, student, was sitting for his first year's examination in the Arts course, and that another, Mr. J. C. Robinson, was studying on the Manning under a tutor, with the intention of matriculating at the University. Also that Mr. H. Ramsay, who had been studying in Sydney, had supplied Maclean acceptably for three months, and that Mr. J. D. Ramsay, licentiate, had been and is labouring in Victoria under the jurisdiction of the Free Church in that State, and so acceptably, that he had been requested to continue his services there.

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PRESBYTERY OF MANNING AND CLARENCE.

This Court met immediately after the Sydney and Maitland Presbytery.

It was reported that the repairing of the Grafton Church and Manse had been postponed through the coal strike, which happily was now ended; and that Maclean had been supplied by Mr. H. Ramsay for about 11 weeks; that he had given entire satisfaction, and the congregation desired his services there to be extended for another term of three months.

A request from the Maclean congregation was received, asking the Presbytery to take steps to secure a minister from the old country, and that

the engagement be in the following terms: To be for one year at a stipend of £200, with travelling expenses £50. The minister to be eligible for a call – a manse to be supplied when the minister is inducted. It was agreed to forward these resolutions to the Selection Committee in Scotland, appointed by the Synod, together with £50 for travelling expenses provided by the Maclean congregation.

The Court desired to record its gratitude to the Head of the Church for the evidence of spiritual and temporal prosperity in the Maclean charge.

MACLEAN.

This congregation has been supplied for a number of months by Mr. Herbert Ramsay, student, with the exception of a few Sabbaths, when services were conducted by the Session and the Rev. W. McDonald, of Sydney. The latter supplied on Sabbaths, 13th and 20th February and preached in the Fry Street Church, Grafton, on Friday evening, 18th.

A congregational meeting was held at Maclean on Monday, 21st, over which the Interim Moderator presided. The meeting commenced with praise, reading of the Word, and prayer. He then stated the object for which the meeting had been convened, viz., to take steps to obtain a minister from the Free Church of Scotland. Mr. Allan Cameron proposed, and Mr. Duncan McLachlan seconded, "That steps be taken to secure a minister from the Old Country." This resolution was carried unanimously. Mr. Alexander Anderson, jun., proposed, "That the engagement be on the following terms: To be for one year, at a stipend of £200, with travelling expenses, £50; the minister to be eligible for a call; a manse to be supplied when the minister is inducted." This was seconded by Mr. Duncan Nicholson, and carried unanimously.

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Resolved that the amount of £50 travelling expenses be forwarded to the Rev. Professor Cameron, M.A., Free Church College, Edinburgh. Resolved that the Presbytery of the Clarence and Manning be asked to forward the above resolutions to Rev. Professor J. K. Cameron, M.A., and Rev. Professor John McLeod, M.A., of the Free Church College, Edinburgh, and also Rev. Alexander Stewart, of Fountain Bridge Church, and Mr. W. R. Sinclair, Elder.

SYDNEY.

ST. GEORGE'S CHURCH.

The Sacrament of the Lord's Supper was dispensed in this church on Sabbath, 6th February. The preparatory service was conducted by the pastor, preaching John 14: 6 – "I am the way." On Sabbath the action sermon was preached by the Rev. S P. Stewart, from Song of Solomon 1: 4 – "Draw me, we will run after Thee." The table was from 1 Cor. 11: 28. – "But let a man examine himself," etc., and the pre-communion address given by the Rev. W. McDonald from Col. 1: 18 – "That in all things He might have the pre-eminence." In the evening the Rev. W. N. Wilson preached from 2 Cor. 9: 15 – "Thanks be unto God for His unspeakable Gift."

Commemoration Services. – The fiftieth anniversary of the opening of St. George's Church was commemorated on Sabbath, 13th March, and the following day. On Sabbath morning the Rev. W. Grant preached from Matt. 8: 3 – "I will, be thou clean" In the afternoon the Rev. W. McDonald addressed the Sabbath school scholars and parents from 2 Kings 5: 14 (Naaman the Syrian), and in the evening preached from Nehemiah 10: 31 – "We will not forsake the house of our God."

At the three services there were a number of strangers present, one of whom was present on March 9, 1860, when the church was opened. On Monday evening a congregational meeting was held, presided over by the Rev. W. Grant, Moderator of the Synod of Eastern Australia. Addresses were given by the Moderator, the Revs. W. N. Wilson, W. McDonald, Messrs. A. Law, W. Walker, and J. Stewart. It was pointed out as a cause of gratitude that although there was a debt of £12,500 on the building when opened, yet now it was entirely free from debt, and had been for many years.

The Sabbath School. – The annual gathering was held on Wednesday, 23rd March, when there was a large attendance of Children, parents, and friends. The Rev. W. Grant presided. The children sang a number of Psalms

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very nicely. Addresses were given by the Revs. W. Grant, W. McDonald, Messrs. A. Law, R. Allen, and I. L. Graham, Superintendent. About 60 book gifts were presented to the scholars. Mr. Graham read an interesting report, of which the following is the substance: –

I have much pleasure in submitting the report of the work of the Sabbath School for the year ending 31st December, 1909.

At a meeting of the congregation held in the month of June, a

committee was appointed for the purpose of forming a Mission School. This committee made a house to house canvass in several districts adjacent to the church on Saturday afternoons for a month. Through their labours a considerable accession has been made to the school, the number of scholars having increased sixfold. Whilst the chief aim has been to spiritually benefit the children, by bringing them within the sound of the Gospel, yet their bodily wants have, at least in some measure, been attended to by assisting parents to clothe their children. To accomplish this a Women's Missionary Society was formed, the members of which met from time to time to make garments for the needy. These were distributed in November. In some cases no charge was made – in others a price less than the actual cost was paid.

The voluntary contributions amounted to £5 6s 3d, and the expenditure was £2 13s 6, leaving a credit balance of £2 12s 9d.

Owing to the increased number of scholars the expenditure this year will be much greater, therefore we appeal to our friends for support to enable us to continue this good work.

If the school should be the means, under God, of leading only one of the children to know the Saviour through whom alone they can be saved, and made happy in time, and glorious in eternity, the object for which it has been inaugurated will be attained.

In order that the school may still grow in numbers and usefulness, more teachers are necessary, consecrated men and women, who will give themselves willingly to this service; and also additions to the Women's Missionary Society.

The Book of Revelation: its Plan and Purpose – The Rev. John Urquhart, author of the Biblical Guide, etc., delivered five lectures on Revelation from March 29 to April 3. The subjects were: –

1. The High Priests and the Church. A Prophetic Forecast of the Church's entire history.

2. The Opening of the Seals; the planting of the New Israel, and the Redemption of the Church.

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3. The Seven Trumpets; the woman clothed with the Sun, and the beast from the sea.

4. The Antichrist; the Scarlet Woman; her identity with Papal Rome, her sin and judgment.

5. The Marriage of the Lamb; the doom of Satan; the New Heavens and the New Earth, and the New Jerusalem.

The venerable Bible champion was in splendid form, and in every

lecture contended for and proved the verbal inspiration and inerrancy of the Bible. The lectures were attended by a number of Evangelical Christians from other denomination, who hold the same views on the Bible as the Free Church, including – a number of students from Moore Theological College (Anglican). We may add here that this is the only college in New South Wales where the full inspiration and infallibility of the Bible are taught. It is a tower of strength to the Anglican. Church.

WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule, and of what others may say of me?

“Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed.”

2. Is it because of the inconsistencies of professing Christians?

“Every man shall give an account of himself to God.”

3. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

“Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”

4. Is it because I am not willing to give up all to Christ?

“What shall it profit a man, if he shall gain the whole world, and lose his own soul?”

5. Is it because I am afraid that I shall not be accepted?”

“Him that cometh to me, I will in no wise cast out.”

6. Is it because I fear I am too great a sinner?

“The blood of Jesus Christ cleanseth from all sin.”

7. Is it because I am afraid that I shall not hold out?

“He that hath begun the work in you, will perform it unto the day of Jesus Christ.”

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CORRESPONDENCE.

Free St. George's Church,
Castlereagh Street,
Sydney, 16th
March, 1910.
To The Moderator, Free Church of Scotland.

Reverend and Dear Sir, – We have been instructed to convey the fraternal greetings of the Synod of the Presbyterian Church of Eastern Australia to the Brethren of the Free Church of Scotland, for the deep interest taken by your Church since 1900 in our little Zion, in this extensive continent. This has been most stimulating to ministers, office-bearers, and members of our Church. The announcement of your determination to favour us with the visit of a delegate was hailed with very great delight. We are confident that he will receive an enthusiastic reception from all in the Commonwealth of Australia, who hold Reformation principles, and are endeavouring to maintain and extend a Church, Scriptural in doctrine, worship, and discipline. It is gratifying to learn that one of the objects the delegate has in view, is to confer with us, regarding the desirability of making use of your Theological College for the training of our students. This would be to us a tower of strength. It is just possible, when your delegate comes amongst us, that the way may be opened up for the establishment of a Theological Hall in Sydney. We feel confident that your Church in the Old Land, and ours in the New World, both of which have passed through sifting times, will yet be owned by the Master for the maintenance of National Christianity, as our Covenanting forefathers were in the land of the Covenants, whose motto was, “For Christ's Crown and Covenant.” We have, I think, indications of this, by young men consecrating themselves to the ministry of our Church; notwithstanding the attractions offered by the larger Presbyterian Church by its numbers, social position, and wealth. We pray that the Master may preside over the deliberations of your Assembly next May, and that you may all receive a rich baptism of the Divine Spirit, that your Church may look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

In the name of the Synod of the Presbyterian Church of Eastern Australia,

Yours in the bonds of the Gospel,

WILLIAM GRANT, Moderator.

W. N. WILSON, Clerk.

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Raymond Terrace. 16th March, 1910.

To Rev. James Benny, – The Manse, Morphett Vale, S.A.

Rev. and Dear. Sir, – I was instructed by the Synod of the Presbyterian Church of Eastern Australia to convey to the Free Presbyterian Church in South Australia our fraternal greetings. We have reason to believe that your Church, though numerically small, has been a blessing to many

outside your own State, inasmuch as you have been instrumental in training men for the ministry whose labours have been owned and blessed by the Master. This is true prosperity, and it gives us very great pleasure to offer you our hearty congratulations. Your Church, like our own, has come through testing times. In the midst of it all the Master whom you served so faithfully for almost 60 years is saying to you, as He is saying to all His faithful ones, “Hold fast that which thou hast, that no man take thy crown.” The long distance between us and you is a bar to holding personal fellowship. We hope, however, that the time is not far distant when the Australian Free Churches may be federated, and then we may have the pleasure of meeting at least once a year as members of one supreme court.

In the name of the Synod of the Presbyterian Church of Eastern Australia I beg to remain,

Yours in the bonds of the Gospel,

W. N. WILSON, Clerk of Synod.

Raymond Terrace,

17th March, 1910.

To the Moderator, Free Presbyterian Church, Victoria.

Reverend and. Dear Sir, – I am under instructions from the Synod of the Presbyterian Church of Eastern Australia to write a letter of fraternal greetings to the Brethren of the Free Presbyterian Church in Victoria. Though we are unable to meet as one Court, owing to the distance which separates the one from the other, yet it is acknowledged that we are one Church, owning the same confession, and bound by the same solemn vows to maintain and teach its doctrine, and therefore we are in duty bound to encourage and assist each other in every way in our power to be “good soldiers of Jesus Christ,” and to “hold up a banner for the truth” until death. We have been greatly refreshed, encouraged, and helped by visits from two brethren of your Court last year, whose services gave great impetus to the cause of the Free Church in this State. We hope that these brethren will favour us during this year also with their valuable services. Such visits are

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most helpful to us in our endeavours to build up the walls of Jerusalem. You are no doubt aware that the Free Church of Scotland is contemplating the sending of a delegate to our little Zion. We are confident that you also will rejoice to have a visit from a champion of Free Church principles, who stood by the Free Church of Scotland when the majority seceded from

it, and repudiated its distinctive principles in 1900. We are hoping that the time is not far distant when the Free Churches in the Commonwealth of Australia will be federated; and when the brethren now isolated, will have the pleasure of meeting in one supreme court at least once a year. In the meantime we are prepared to co-operate most heartily with you for the maintenance and propagation of those Scriptural principles so dear to us all.

In the name of the Synod of the Presbyterian Church of Eastern Australia I beg to remain,

Yours in the bonds of the Gospel
W. N. WILSON, Clerk of Synod.

“Hamilton,” 114 Victoria Street, Pott's Point,
Sydney, N. S. Wales, Australia,
21st March, 1910.

To Rev. Professor J. K. Cameron, M.A.; Rev. Professor John McLeod, M.A.; Rev. Alexander Stewart, and Mr. W. R. Sinclair, Elder.

Dear Brethren, – I am authorized by the Presbytery of the Manning and Clarence to inform you that, on the recommendation of the Rev. S. P. Stewart, it has been resolved to ask you to be kind enough to act as a Commission to select a minister to supply the Free Presbyterian Congregation at Maclean, Clarence River, for 12 months.

This congregation was ministered to for 40 years by the late Rev. Duncan McInnes. He was a holy man for years before he became a minister. As a pastor he was wise and faithful, and by his consistent Christian life won the esteem of God's people in every denomination. His ministry has been blessed to many. The result of his loyalty to the Master, and zeal for the salvation of souls, is, that he has left a large, harmonious, and prosperous congregation. There are four elders, a large committee, fifty-five members, and three hundred adherents. It is a great privilege to preach to this congregation, for they drink in the “Word of Life.”

The people are for the most part descendants of Highlanders. There are a few still living, I believe, who have heard my distinguished namesake,

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the “Apostle of the North,” the Rev. Roderick McLeod, of Snizort, Skye, and other eminent men of Disruption times.

A minister, with holy zeal, combined with the wisdom of the serpent, would be the means, I firmly believe, of advancing the Redeemer's kingdom in

the congregation and the neighbouring districts, and would also be a tower of strength to the Synod. The congregation will expect the minister to preach three times on Sabbath, at 11 a.m., 2.40 p.m., and 7.30 p.m., the afternoon service being between six and nine miles from the church and manse.

The Clarence is a noble river – the largest in Australia. It is 300 miles north of Sydney. Ocean steamers trade between it, Sydney, and other Australian ports. There are a number of ferry boats plying up and down the river every day. These call at the different townships, and at a number of private wharves.

The City of Grafton, population about 6000, is the chief town on the Clarence, and is about 30 miles distant from Maclean. There is in this town a Free Church and a Manse alongside it. The congregation has been without a minister for about ten years. Lately they have resolved to spend about £140 in repairing church and manse. The Session of the Maclean charge is the interim Session of the Grafton congregation. The minister of Maclean will, therefore, have a splendid opportunity of resuscitating the Grafton congregation. The River Richmond is between 30 and 40 miles to the north of the Clarence. There was a Free Church congregation on this river some years ago. There are still a number of Free Church people in this interesting district, to whom the late Rev. D. McInnes ministered occasionally. The Maclean minister could, with the help of an assistant, operate in this field; and, with the Divine blessing, a strong charge might be formed there.

The church at Maclean is of brick, and there is a brick manse alongside it, containing six rooms in the body of the house, also dining room, kitchen, pantry, bathroom, servant's room, and outhouses.

The stipend guaranteed is £200 per annum. £50 passage money will be forwarded to Professor Cameron.

You are aware that the Church in this State has had a continued existence since 1846. Its legal designation is the “Presbyterian Church of Eastern Australia.” Its constitution is that adopted by the Free Church of Scotland in 1846. Inspired Psalms only as the matter, and the voice only as the instrument, are used in the service of praise.

The larger Presbyterian Church is identical in its constitution with the

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United Free Church of Scotland. Its policy has been to exterminate the testimony, which the Free Church in these new lands has been endeavouring to hold for over 60 years.

In view of these things we need strong men – who will be faithful watchmen on Zion's walls – men of God, equipped with ministerial gifts and graces. Only such are used by the Master in the building up the walls of Jerusalem.

I am confident that the members of the Commission will do their utmost to secure such for our little Zion.

I am enclosing copies of the deliverance passed by the Synod, and the resolution agreed to by the Maclean congregation on the 21st March.

Our earnest prayer is “Come over and help us.”

I remain, dear Brethren,

Faithfully yours,

WILLIAM McDONALD,

Moderator of the Presbytery of the Clarence and Manning, and Interim Moderator of the Session of the Maclean Congregation.

OBITUARY.

MR. DONALD MACKAY.

Mr. Donald Mackay departed this life at his residence, Woodford Island, Clarence River, in January, leaving a family of eight daughters. Mr. Mackay was a native of Skye, Scotland, and came when young, with his father, to New South Wales. Like many others, the family resided for a number of years in the Hunter River district. His father, Mr. Angus Mackay, was a man of pronounced Christian character, and, along with others of a like spirit, conducted prayer meetings in the Clarence River district. The labours of such men were greatly owned for the establishment of the Gospel, and paved the way for settled pastors. All the members of the family were loyal to the Free Church and its distinctive principles amidst many discouragements. Mr. Donald Mackay married the daughter of the late Mr. Donald Campbell, who was a man of prayer from his youth, and had a deep insight into the “deep things of God. She was in every way a “help-meet” to her husband. About fifteen years ago, God took his excellent wife away by death. Since then his daughters managed the domestic affairs of the house with great efficiency, and have been a comfort to their father in every way.

MR. A. W. McDONALD.

Many of our readers will regret to learn of the death of Mr. A. W. McDonald, of Lower Southgate, which took place in Sydney on Friday last. Dec-

ceased had been in delicate health for some time, and latterly his eyesight began to fail. About three months ago he took a trip to Toowoomba for the benefit of his health, but appears to have derived very little advantage from the change. He a few days ago decided to go to Sydney, but was only about a week in the metropolis when he passed away. He was 67 years of age, and a native of the Hunter district, coming to the Clarence with many settlers from the river named nearly 50 years back. He settled at Lower Southgate, and was a well known identity of that centre, taking part in almost every public movement for the advancement of the place. He leaves three sons and five daughters, the former being Messrs. C. C. McDonald (of Grafton), Hugh McDonald (Hunter River), and William McDonald (Toowoomba). Two daughters, Mesdames H. Munro and J. Stewart, reside in Sydney, as well as three unmarried. Mr. Allan McDonald, Lower Southgate, is a brother, and a sister is also resident of the same place.. Two other brothers, Mr. John McDonald and Mr. H. McDonald, reside at Enmore and the Hunter respectively. The deceased was widely known and very much respected. – “Grafton Examiner,” February 8.

MR. DUNCAN McFARLANE.

On Tuesday afternoon the death occurred somewhat suddenly of Mr. Duncan McFarlane, an old resident of Carr's Creek, at the age of 73. Deceased had partaken heartily of meat for dinner, and was seized with vomiting, other members of the family being likewise affected. Medical aid was obtained, and the case was pronounced one of ptomaine poisoning. Deceased appeared to rally a little, but finally succumbed to the attack. Mr. McFarlane was a very old resident of the Clarence, having arrived with his parents and other members of the family upwards of 50 years ago. They settled on Carr's Creek, being amongst the first settlers to occupy land on Carr's Island. Deceased resided in that part of the district ever since. He was very old colonist, having arrived in New South Wales when a child, and for a number of years the family resided on the Williams River. His wife predeceased him two years. He leaves a family of four sons and seven daughters, one of the latter being Mrs. J. Kirk, Brunswick River, and another Mrs. N. Fraser, of Chatsworth. There are five unmarried. One of the sons is Captain McFarlane, who for many years was commander of the Woolwich, another, John, is a schoolteacher near Sydney, and two others, William and Neil, are in Queensland. A brother, Mr. Hanibal McFarlane, of Chatsworth, survives him, and three sisters, Mrs. H. McLachlan (Laurel Bank, Great Marlow), Mrs. D. McDermid

(Manning River), and Mrs. D Robertson

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(of the Brunswick). – “Grafton Examiner,” February 10.

MISS CHRISTINA MATHESON.

This venerable lady died at South Gate in February. She was a native of Snizort, Skye, Scotland, where she enjoyed in her young days the ministry of the Rev. Roderick McLeod, whose long and faithful ministry was blessed to many. The writer has had the privilege of associating in Australia in Church work, with a number of men and women who were hearers of that godly minister in Skye, and he can testify that they have been pillars in the Free Church. How far reaching is the influence of a faithful ambassador of Christ!

Miss Matheson came to New South Wales many years ago, and settled first of all in the Hunter River district, where she had the privilege of hearing ministers of the same stamp as Mr. McLeod, such as the Rev. Alexander McIntyre, Rev James McCulloch. Then she and her relatives removed to the Clarence River about 40 years ago, and was under the ministry of Rev. Alexander McIntyre, who visited the Clarence from time to time, Rev. Duncan McInnes, Rev. John Finlayson, and, for about 15 years, the Rev. Walter Scott. She took a great delight in speaking, especially, of the great privilege she enjoyed in her young days in listening to the faithful and wise preaching of Mr. McLeod, which was evidently blessed to her. A short time before her death the writer had the pleasure of dining with Miss Matheson, along with her sister, nephew, and niece. It was then evident that the end was not far off, and in parting a hope was expressed that we might meet again in Immanuel's Land.

MISS ELIZABETH FRASER.

On the 16th of March last Miss Elizabeth Fraser, of Singleton, was suddenly called away in her 67th year. Her death was not expected, because she looked well and much younger than she was, and so it came as a great shock to her many friends, and especially to her two sisters, with whom she resided. She was an earnest adherent of the Free Presbyterian Church, and was always ready to give of her time, ability, and worldly substance for its advancement. She was not of those who say they will go through fire and water for the truth, and then allow a small hindrance to keep them from the post of duty. Those who observed her walk in life regarded her as a good woman, and feel assured that all is now well with her. She did not have a

good opinion of herself, but the estimation in which she was held by those who not-

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iced her example, is a better testimonial of her affection for the Saviour than any profession could be. Some years ago the family of which she was a member was a large one on the Hunter River, and were the chief supporters of the Free Church cause in Singleton. Of this family only two elder sisters of the deceased now remain. The late Miss Fraser was born at Farley, near Maitland, and she has lived in the neighbourhood of her birthplace ever since. May the God of all comfort support the bereaved sisters, and raise up other faithful witnesses for the truth revealed to us in the inspired Word of God.

MRS. JAMES MORRISON.

This excellent Christian woman departed this life at her residence, Ultimo, on Saturday evening, 19th March, in the seventy-second year of her age. She was a native of Kilmarnock, Scotland, where she received a thorough Christian and Presbyterian training in her youth. About fifty years ago she left her native land for New South Wales, and has resided in Syd-ney since her arrival in her adopted country. For a number of years she was a member of St. George's Church, Castlereagh Street. When the present minister was called to the pastorate, eight and a half years ago, Mrs. Morrison was one of those who signed the call. She was regular in her attendance on the public means of grace till about five years ago, when she was compelled to remain in her room through chronic rheumatism. Her pain was constant, and at times excruciating. Yet she was always bright, happy, and resigned to the Divine will. She devoted her time to reading, especially devotional and ecclesiastical literature, and from her well stored mind was able to give her visitors the benefit of the knowledge thus acquired. As the pain and weakness increased, she had a strong desire to depart and be with Christ. Such patient and heroic sufferers give clear evidence of the supporting and comforting nature of Divine grace. “Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

MISS CHRISTINA ANN McDONALD.

Departed this life at her parents' (Mr. and Mrs. John McDonald) residence, “Lochroom,” Trafalgar Street, Annandale, on the 12th April, at

the age of 29. She was one of those who signed the call to the minister of St. George's Church about eight years ago, and has been regular in her attendance on the means of grace. About three months ago her health became impaired. Her parents then took her to the mountains for a few weeks, but in place of imp-

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roving, as they had hoped, she became worse. Six weeks ago she was brought back to the city and placed in a private hospital, that she might have the most skilful treatment obtainable. For a few weeks she appeared to improve, but serious symptoms set in ten days before the end came. Miss McDonald was the only daughter in her family. She commanded the esteem and respect by her amiable character and high principles of a large circle of friends. Great sympathy is felt for her parents and her two brothers, Messrs. Alexander and Angus McDonald, to whom she was a loving and faithful daughter and sister. Miss McDonald is the first young person that has died in connection with St. George's Church during the pastorate of the present minister. May the solemn event be sanctified to the bereaved family and congregation.

ACKNOWLEDGMENTS

THE PRESBYTERIAN MAGAZINE.

Mr. Allan McPherson, Narrandera, 10/-; Miss Benny, South Australia, subscription, 2/6; Miss Benny, South Australia, donation, 2/6; Mrs. McGregor, Parkes, 2/6; Mrs. Badcock, Morse, 2/6; Miss Munro, Sydney, 2/6; Mrs. M. A. McPhee, Serpentine, Harwood, 5/-; Mr. Jas. Watson, Surry Hills, 5/-; Mr. John McRae, Pymont, 2/6; Mr. Angus McPhee, Coldstream, C. River, 10/-; Mr. A. G. McInnes, Buckendoon, R. River, subscription, 2/6; donation, 7/6; Miss Elsie Cameron, Sydney, 2/6; Mrs. Watson, West Maitland, 2/6; Mr. Malcolm McRae Largs, Hunter River, 2/6; Mr. D. Mackay, Gladstone, Macleay River, 10/-; Mr. David Murray, Wingham, 10/-; Mr. Donald Murchison, Mulwala, £1; Mr. D. Keith, Marrickville, 5/-; Mr. Angus Beaton, Barrington, 5/-; Mr. Alex. McBean, Bourke, 5/-; Mrs. Howell, Sydney, 2/6; Mrs. C. Stewart, Beechwood, Hastings River, 12/6; Mrs. McLennan, Pymont, 2/6; Mr. D. McLachlan, Maclean, 5/-; Mr. Kenneth Murchison, Gee-long, Victoria, 10/-; Miss McDonald, Kelvingrove, South Gate, C. River, 5/-; Miss. McLeod, Maclean, 2/6; Mr. George Martin, Harwood N., 2/6; Mr. Alex. Campbell, Chatsworth, 5/-; Mr. John Gillies, Maclean, £1 (donation); Mr. D. McQueen, Tomago, Hunter River, 2/6; Mrs.

McGruer, Petersham, 10/-; Mrs. M. McDermid; Mount Pleasant, Manning, 2/6; Mr. Alexander Campbell, Chatsworth, 5/-; Mr. D. McQueen, Tomago, Hunter River, 2/6; Mrs. McGruer, Petersham, 10/-; Mrs. M. McDermid, Mount Pleasant, Manning River, 2/6; Mr. Archibald Longworth, M. River, 2/6; Mr. Norman McLeod, Ulmarra, 10/-; Mr. Angus McLean, Camp Creek, Branxholme, Victoria, 6/-; Mr. Allan

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McInnes, Barrington, 10/-; Mrs. Calman, Raymond Terrace, 5/-.

STUDENTS' FUND,

Donations: – Mr. Jas. Buyers, Brisbane, £10 (inadvertently omitted from last number of magazine); Mr. James Robinson, Wingham, £5; Mrs. McDonald, Manse, Maclean, 10/-; Mr. Donald Murchison, Mulwala, £5; Mr. A. W. S. Gregg, Sydney, £5; “Well-wisher,” Grafton, 5/-; Miss E. Benny, Morphettvale, South Australia, £5; Mr. W. J. Buyers, Brisbane, £1; Mrs. McGruer, Petersham, £10; A Friend, Clarence River, £5; Mr. R. F. Buyers, Parramatta, £1; Mrs. P. MacPherson, Brisbane, 10/-; Mrs. D. Kennedy, Glencoe, Rouchel, £1; Mr. Jas. Buyers, Brisbane, £10.

Collected by Mr. James Robinson, Wingham: – Mr. G. Robinson, Call-aghan's Creek, £10; Mrs. Cameron, sen., Black Flat, £4; Mr. Chas. Cameron, Black Flat, £1; Mrs. M. Murray, £1; Mr. A. Cameron, 10/6; Mr. D. Murray, 10/-; Mr. R. Stewart, 10/-; Mr. W. B. Turk, 2/6; Mr. F. Dennes, 5/-; Mr. Jas. Stewart, 5/-; Mr. A. MacKenzie, 5/-; Mr. M. Parker, 5/-; Mr. A. Murray, 10/-; Mrs. D. McLennan, 2/6; Mrs. George Murray, 2/-; Mrs. Mackay, 10/-; Mrs. D. Cameron, 10/-; Mr. W. McDonald, £1; Mr. T. Middlemiss, 5/-; Mr. Wm. Tilson, 5/-; Mr. A. R. Longworth, 2/6; Mr. Hugh McInnes, 2/6; Mr. W. A. McDonald, 5/-; Mr. G. McInnes, 2/6; Mr. D. McFadyean, 2/6; Mr. H. Hinten, 5/-; Mr. W. Hinten, 5/-; Mr. John Graham, 5/-; Mrs. D. Cameron, 10/-; Mr. F. Robinson, £1; Mr. A. Stewart, 5/-; Mr. J. McDonald, 10/-; Mr. John Cameron, 5/-; Miss Lobban, 2/6; Mr. John McDermid, 5/-; Mr. John McDonald, £1; Mr. John Robinson, £1; Mr. Robert Murray, 5/-; Mr. Archibald Murray, 6/-; Mr. W. McPherson, 5/-; Mr. F. Reynolds, 5/-; Mr. Thomas Jackson, 2/6; the total collected by Mr. Robinson, £29 8s 6d.

SYNOD EXPENSES FUND.

Collected by Mr. N. Campbell, Mullumbimby, Brunswick: – Mr. N. Campbell, £2; Mr. Alex. McGowan, £1; Mr. A. D. McSwan, £1; Mr. J. McGowan, 10/-; Mr. A. McDonald, 6/-; Mr. D. Robertson, £1; Mr. A. Gillies, 5/-; Mr. A. Gollan, 4/-; total, £6 5s.

Collected by Mr. H. B. Cumming, Muswellbrook: – Mr. D. R. Ken-

nedy, 4/-; Mr. H. B. Cumming, 5/-; Mrs. H. B. Cumming, 5/-; Mr. John McPhee, 10/-; Mr. A. Cumming, sen., 2/6; Mr. A. W. Cumming, 2/6; Mr. A. Cumming, 2/6; Mr. H. Cumming, 2/6; Mr. K. Cameron, 2/6; Mr. B. Cumming, 2/6; total, £1 19s.

Collected by Miss M. McDonald, Kilcoy: – Mr. S. McQueen, 5/-; Mr. J. Anderson, 3/6; Mr. D. McQueen, £1; Mr. A. McDonald, 2/6; Mr. J. Cromarty, 2/-; total, £1 13s.

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Collected by Mrs. McInnes, Manse, Maclean, – £3 10s; Mr. D. McInnes, Barrington, donation, £1; East Maitland and Raymond Terrace, 18/2; total amount, £14 5s 2d.

CHURCH EXTENSION FUND.

Mr. D. R. Kennedy, Rouchel, 3/-; Mr. Allan McLean, Williamstown, 5/-; per Mr. Malcolm Ramsay, Collambath, £1 4s 6d; Mr. P. Campbell, Kilcoy, 5/-; Mr. A. McDonald, Kilcoy, 2/6; Mrs. McInnes, Manse, Maclean, Maclean Congregation, £3 13s; Miss Helen Benny, Morphettvale, South Australia, £1 (donation), East Maitland and Raymond Terrace, 18/8; total, £7 11s 8d.

FOREIGN MISSIONS (SEONI).

Mr. D. R. Kenny, Rouchel, 3/-; Mr. Malcolm C. Ramsay, Collombatta, 9/6; Mrs. L. Matthewson, Tomago, 2/6; Mr. A. McDonald, Kilcoy, 2/6; Per Mrs. McInnes, Maclean, from Maclean Congregation, £4 10/-; Maclean Sabbath School, £1 16s 2d; East Maitland and Raymond Terrace, £1 13s 2d; Mr. E. A. Rennie (donation), £2 2s; total, £10 18s 10d.

EAST MAITLAND BUILDING FUND.

Mr. Joseph Cliff, £1 1s; Mr. Samuel Cliff, £1 1s; total, £2 2s.

AN EXAMPLE WORTHY OF IMITATION.

A lady in a neighbouring State who forwarded, unsolicited, £5 towards the Students' Fund, writes: – “I am sending the enclosed note for £5 to the Students' Fund. It is just the tenth of some money I have lately received, and I thought I would like to give it to this fund of your Church, after reading Mr. Buyers' appeal in the last number of the “Free Presbyterian Magazine.” I do hope you will receive all that is needed.”

THE RICH OLD NEGRO

At a missionary meeting held amongst the negroes in the West Indies,

these three resolutions were agreed upon: –

1. We will give something.
2. We will give as God has enabled us.
3. We will give willingly.

So soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more, and some less. Amongst those that came was a rich

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old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin. “Take dat back again,” said the negro that received the money, “dat not be according to de second.” The rich old man accordingly took it up, and hobbled back to his seat in a great rage. One after another came forward, and as almost all gave more than himself, he was fair-ly ashamed of himself, and again threw down a piece of money on the table, saying: “Dare, take, take that!” It was a valuable piece of gold, but it was given so ill-temperedly that the negro answered again, “No, dat won't do yet. It may be according to de first and second resolution, but it is not according to the last,” and he was compelled to take up his coin again. Still angry at himself and all the rest, he sat down a long time, till nearly all were gone, and then came up to the table, and, with a smile on his face, and very willingly gave a large sum to the treasurer. “Very well,” said the negro, “dat will do. Dat according to all de resolutions.”

– “The Christian Treasury.”

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NOTICES

STUDENTS' FUND.

Friends who have not yet responded to Mr. Jas Buyers' appeal will have a further opportunity of contributing towards this important fund. It is within our knowledge that some at least of our students will not be able to prosecute their studies unless they obtain help from this fund. It is possible that then young men may become students of our Church. There is, therefore, need to maintain the efficiency of the fund.

CHURCH EXTENSION FUND.

This is a most important fund. The extension of the Church depends largely on the maintenance of it. The sum of £100 is actually needed;

DEPUTY FROM THE FREE CHURCH OF SCOTLAND.

We understand that it is the intention of the General Assembly of the Free Church of Scotland to appoint a deputy this year to visit the Free Church in New South Wales. He will receive a cordial welcome.

THE PRESBYTERIAN MAGAZINE.

Subscriptions and donations are earnestly solicited to enable the Editor to publish the Magazine quarterly. Twenty-five donations of £1 each annually would accomplish this desirable object.