

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.”*

S E P T E M B E R , 1 9 1 0 .

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OBITUARY NOTICES

On account of this number being unusually large it has been found necessary to omit the usual obituary notices of faithful members and adherents who died in different parts of the State since the last issue.

*“Nec Tamen Consumeatur”*

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**FREE CHURCH GENERAL ASSEMBLY, 1910.  
 MODERATOR'S ADDRESS.**

Fathers and Brethren, – The first duty that falls to me to discharge in the position I now occupy is to express to you the feelings of gratitude with which I respond to your call to occupy the chair as Moderator of this General Assembly. This is a high honour at any time, and under any circumstances, but it is specially so at a time that marks the first decade of our existence as a Church since the lamentable breach of 1900, and in the special circumstances in which we are met. Further, I dare not overlook the fact that we are in the true line of succession with the Disruption Fathers, and that our Church is the Free Church of Scotland. To be allowed to have a place on the roll of her Moderators may well gratify and humble one.

I am not insensible to the solemn obligation that rests upon this General Assembly as a Court of the Church of Christ, in view of the special needs of our generation, of seeking to know the seasons, and what Israel ought to do. Considering all this, one may well realise one's unworthiness of occupying such an honourable position as the office calls to and one's unfitness for the discharge of the various duties it involves. Assured, how-ever, of your sympathy and your indulgence, and with a suitable sense, I humbly trust, of dependence upon Him whose grace is sufficient for us, and who perfects His strength in weakness, I go forward in the hope that I shall be so sustained and directed that the dignity of the office may not unduly suffer at my hands, or discredit fall upon the fair name of our beloved Church or its venerable General Assembly.

**DECEASED MEMBERS.**

For several successive years, after 1900, our ranks remained well nigh intact. Now, in every new Assembly there is called to our remembrance

the loss of some of our number who are called away from us during the short interval that intervenes between one Assembly and another. Since last Assembly several new breaches have been made. This is not the place or the time for an obituary or a eulogium of these brethren. The Assembly will no doubt in due course record, in suitable terms, our sense of the loss sustained by us in their removal, as also the distinguished place they occupied in the councils and services of the Church while they went in and out among us. Here only a brief reference to them is possible or admissible.

The first to whom the call came to go up higher was the meek Rev. D. M. Macalister. He was the son of a worthy Disruption minister, and a true and loyal follower of that noble band. The earliest remembrance of him by some of us goes back to student days, first in Aberdeen and afterwards in this city. The help and encouragement then received by us from his kind attention will ever be remembered with the deepest gratitude. We owed him much. His interest in us then begun was continued throughout the subsequent years of our sojourn together. In connection with the events of 1900 his wise counsel was invaluable. Even after he had, through growing bodily infirmity, to retire from the field of active service, the Church continued to have a large place in his sympathy and prayers. The grave had not long closed over him, when it opened again to receive his colleague and friend – the Rev. Robert Gordon. They were pleasant in their lives, and in their deaths they were scarcely divided. Well may we say – “The Fathers, where are they?”

Mr. Gordon was also the son of a notable Disruption minister. He long and faithfully served the Church in the ministry of the Word, and also in the capacity of Clerk of the Edinburgh Presbytery. Through failing strength, he too had to seek retirement from the active duties of the ministry. That rest which he and his colleague had so well merited was rudely disturbed by the attempt that was made by the United Free Church to have them interdicted from their place of worship. The terms of that interdict were probably the most erastian ever issued in the name of a Presbyterian Church. It declared that “the defenders, the said Reverend Donald Mackinnon Macalister, and the Reverend Robert Gordon ought and should be interdicted, prohibited, and discharged, by decree aforesaid, from preaching and expounding the Holy Scriptures, and administering ordinances within said Church, either themselves or by others acting with their permission or authority.” Prior to the Disruption, ministers of the

Evangelical party cast under foot the interdicts that were then issued against them, and fearlessly

preached the Gospel to their fellowmen. Who could have anticipated that the descendants of these noble men would, by interdict couched in such terms, seek to prevent the sons of others no less noble from upholding the Disruption Testimony. That this should have been witnessed even in the course of one generation was altogether incredible.

It is distressing to think of the loss of such men as Mr Macalister and Mr. Gordon. They are sorely missed. They were, however, spared to the Church in her day of sore trial. For this we ought to be grateful. A Church is rich that such men to lose. They were a great gift. Having, however, served their generation well, they have now fallen asleep. Their names are added to the roll of the illustrious dead, and their remembrance will be long and affectionately cherished. There was also called away the Rev. Henry Carmichael. He joined our ranks subsequently to 1900. None, however, was more active, or more willing to spend and be spent in the service of the Church of his adoption than he was. Such willing service, too, was all the more appreciated when the labourers were few and much of the land had to be possessed.

Among the Elders, not a few good and faithful men have gone, never again to be associated with us on earth. They have left behind them a noble example which it will be the Church's duty and privilege to follow.

In the midst of such losses, our consolation is that Head of the Church, who changes not, can raise up other servants to take the place of those who have gone to their rest. The government is on His shoulders, and in Him all fulness dwell. He can heal the breaches in order that His work may be accomplished upon the earth. There is, however, in the removal of our brethren, a call to us who remain to improve the season that is now ours for doing the Lord's work as we wait for His appearing. And it behoves us as a Church to abound in prayer that He who holds the stars in His right hand, and walks in the midst of the golden candlesticks may come and advance His cause in the midst of us.

#### CALL FOR A GENERAL SURVEY.

Removed, as we now are, by ten years from the memorable separation of 1900, we ought to remember all the way by the Lord has

led us these years in the wilderness. In endeavouring to maintain the position and testimony of our Church, we have had to pass through a period that is unique in the history of Presbyterianism in Scotland. We have, however,

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now reached a stage at which we may well pause, and, looking back, survey the field of our activities, mark the outstanding incidents, and then, taking something like a “conjunct view” of all, consider what the conclusions are that we are warranted to draw. I consider that we shall find that we are called upon to set up memorials on which to inscribe to the praise of our God the memorable words of the psalmist: – “The Lord of us hath mindful been, and He will bless us still.” They have not been years of stagnation, but of much activity in the re-building of the Church which others sought to destroy. At first our path was so beset with difficulties that many who did not wish us well expected that disaster would have befallen all our projects. That danger has now disappeared, and much success has attended our efforts. Each year has contributed to our stability, and today we can, with a full heart, magnify the name of our God, for he has done great things for us whereof we are glad. Our ministers, when exposed to all the deprivation to which our former friends could subject us, still clung to the faith and testimony of the Church they loved, and were prepared to share in all the vicissitudes of her fortune. Like Ruth of old, they could say, “Whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.” The Lord rewarded their faithfulness, for even in the days of their greatest adversity, when they had to go forth like the disciples of old, without purse or scrip or shoes, had the question been put to them, “Lacked ye anything?” they would have answered, “Nothing.” The Lord, whose is the silver and the gold, made merciful provision for their needs. I make bold therefore to say that no one who was privileged to share in the conflict, even to the constituting of the General Assembly that frowning autumn morning, under the open canopy of heaven, outside the Assembly gates, has any cause to regret the step he took in refusing to follow his brethren into the Union. We feel thankful that they were enabled to stand faithful in a day of such dishonourable surrender, and that the blue banner over the citadel is today floating freely in the breeze.

#### OUTSTANDING INCIDENTS.

The outstanding incidents of the period under review are – first, the Church's activities; secondly, her gains.

1. The Church's Activities. – For a period of about four years after October, 1900, we were unwarrantably and cruelly deprived of all interest in the invested funds of the Church, and lay even under the threat of being eventually driven from Church and home. No consideration was to be had

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from their fellow Churchmen, and that on the grounds us, and which still remains teries, that we had followed discipline, worship, and gave expensive litigation ensued. capitulation of its details. Scotch Courts, an appeal There, after a re-hearing sides put forth their utmost was adduced, we met with a tendings. It will ever remain a matter to be deplored that necessity to raise and prosecute litigation should have been laid upon us by our fellow Christians. That we followed the path of duty we had no doubt in the civil courts we felt t Lord's goodness also, as the came very manifest. The called for, and that at a time Church was exceptionally he lot of men, and yet they for into which we were then d period of abuse such as had been seldom witnessed in a civilised community. Charges of the gravest kind were made against us that were entirely without foundation, was made for men who, thou in the Church, sought to Principles that secured un premaxy of Christ in Church ever, to wonder at such railing accusations, for even the members of the Court that gave judgment in our favour were charged with ignorance and prejudice. pose, and that successfully biased mind felt that such a timony to the impartiality of tribunal gave proof that they ance irrespective of numbers something which the nation humble judgment, came near calm restraint of feeling w There was no undue exultation of the deliverance which the What the object was, view soon became evident.

signed to stir up prejudice against

**\* On the original the right hand side of this page was missing I have put in what was left, plus some of the words I have obtained from the Free Church Quarterly, which also reported the address, but a bit differently. Unfortunately the two sources did not match exactly.**

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the Union of those who had been led into it under misapprehension, and to call forth the intervention of the legislature. Sad to say it was successful. A Royal Commission of enquiry was appointed. By them a cursory enquiry was made, and a report was speedily issued. No time was to be allowed to the Free Church to gather strength, or to discover to what extent the trust property and funds could be used by her. Following upon said report a bill was introduced into Parliament, and our case passed into the hands of prejudiced politicians. The evangelical party during the ten years conflict that culminated in the disruption of the Church of Scotland in 1843 had not been given good reason to expect recognition of their claims by the Scottish Law Courts that are now so much lauded by the United Free Church. The Court of Session multiplied erastian encroachments upon the spiritual liberties of the Church as the conflict thickened. Appreciation of the issues was as conspicuously absent from the mind of the legislature. We may well question whether it is a truer love for evangelical truth on the part of politicians at the present time that led to their so readily complying with the urgent request of our friends for deliverance from the consequences of their wrongdoing. It is not for me to criticise the Act of Parliament that was the fruit of this Parliamentary intervention further than to say that the injustice and novelty of several of its provisions were its most distinguishing features. By it also a dangerous precedent was formed for thenceforward there was to be no finality in British law. The legal rights and success of litigants may be overborne by numerical strength and political influence. We are mistaken unless there are signs abroad of forces at work that may eventually take advantage of the situation that has been created, and the consequences that will result may be found to reach far beyond what those responsible for the Churches' Act anticipated. The most remarkable feature, however, of this phase of the contest was the part played in it by both sections of the United Free Church. When attempts were previously made by the Church of Scotland to secure legislative sanction to certain proposed amendments in their relation to the State, the voluntary majority in the Free Church based their opposition on the ground, as they alleged, of the impropriety

of the Church of Christ receiving a benefit at the hands of Parliament, composed as it was, among others, of Roman Catholics, infidels, etc. They themselves, however, in their extremity had no scruples of conscience in imploring a Parliament similarly composed to come to their rescue. They were ready most thankfully to become even endowed by the State with the property that was regarded as having fallen to the Crown through our

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inability to use it. To what of it they have received, they have accepted a Parliamentary title, and they are laid under obligation by Act of Parliament to hold such property in accordance with their constitution, and for the purposes of the respective trusts for which it had been accumulated. We fail to see any radical distinction between their position in this, and that of the Church of Scotland, whose disestablishment and disendowment they have for many years been endeavouring to accomplish. There were no more active agents in this transaction with the Government than some of the leading representatives of the former United Presbyterian Church. No attempt has yet been made to show the consistency of this action with their avowed principle of voluntarism. None seems possible.

While such efforts were made by the United Free Church to secure possession of the property, much misrepresentation was made as to the numerical strength of the Free Church. This was not without its due compensation to us. Parliament was misled into the belief that but little of the property would be needed to meet our requirements, and, consequently they considered that the property with little diminution, would pass into the hands of the United Free Church. Had our statements been credited, we have good reason to believe that further amendments on the bill would have been pressed for, and would have been granted by the pliant Government, in whose hands the measure was. Objectional, therefore, as the Act from many points is, it would most probably have been more so but for how insignificant our claims were made under the influence of the U.F.C. to appear to both Houses of Parliament.

Following upon the Act of Parliament, there was thrown upon the Church the work of the Departmental and Executive Commissions that had been appointed to give effect to its provisions. This work for its execution took longer time, and cost an immensely larger sum of money than the lengthened and costly litigation that preceded it. No doubt this Assembly will have its attention directed to the results of the latter of

these Commissions, now that its labours are happily at an end. I may, however, be permitted to say that, though the Act required that adequate provision should be made for the several departments of our work, the Church has not been equipped to the extent to which we had a right to expect, and that nothing can justify the action of these honourable Commissioners in having deprived us of many things that even on grounds of equity should have been left in our possession.

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2. Our Gains. – We are now in a position to consider what are the gains that have been secured to our Church and to evangelical religion in Scotland.

The first gain is our continued existence as the Free Church of Scotland. We dare not lose sight of the fact that our very existence was threatened. Not only was early failure of our movement predicted, but everything possible was done to accomplish it. We were at first allowed only a few months in which to eke out a miserable existence. The time was afterward generously extended to two or three years. Now, at the end of ten years, we are, in the press and on the platform, spoken of as so feeble a folk and our cause so antiquated and useless, that we are regarded as having spent our force, and entered upon a period of decay. The position, indeed, is very much like that which existed in the days of Nehemiah. When Sanballat, the Horonite, heard that the Jews were building the walls of Jerusalem he was wroth and full of indignation. Toblah, the Amonite, who stood by him, marked the feeble Jews, and predicted speedy failure of the work in which they were engaged. He said – “Even that which they build, if a fox go up he shall even break down their stone wall.” Notwithstanding, however, the opposition of these worthies, the wall was built and the work accomplished.

That some sections of the secular press should assume such an attitude of opposition towards us does not surprise us, for the evangelical Church need not expect to receive any kindly consideration or fair treatment at its hands. We take their opposition, therefore, as a compliment, and as a token that there is good in our cause, seeing that everywhere it is evil spoken of. But when leading men in professing Christian Churches so act, we are at a loss which more to deplore – the lack of Christian sentiment evinced, or the ignorance of the testimony of history which is disclosed. History is full of the records of such foolish predictions and of unreasonable opposition. It was predicted even of Christianity itself in the early days of its existence, that it would soon

spend its force and decay. We know also what stern and cruel efforts were at various periods put forth for its extinction. There was, however, a greater power behind it than man's power to overthrow it. How much more becoming Christian men it would have been for them to have acted according to the counsel given by Gamaliel to the Jews in the days of the Apostles – “Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God.”

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It may be well to analyse the opposition to which we have been subjected, but of which we do not make complaint. The source from which it proceeded is one that applauds every deviation that takes place from the Church's creed, however inconsistent it may be with ordination engagement. It is regarded as an evidence of special enlightenment, and as making for the spiritual freedom and good of humanity. On the other hand, no terms of condemnation sufficiently reproachful can be found wherewith to characterise the men who seek honestly to act according to their conscientious convictions, and as they solemnly engaged to do. It is supposed that if only we are held up sufficiently long and persistently to public ridicule we shall be silenced thereby, or at least that our testimony will fail of effect upon a people thus prejudiced against us.

There is cause for thankfulness that our Church has not been influenced by the persecution to which we refer. True, it is a species of persecution that is not very easy to bear. Though the weapon that is wielded in giving effect to it is the pen and not the sword, the wounds can be deep and painful. The cost of our action was reckoned from the beginning, and our conviction was that the Church would faithfully bear her testimony whatever her outward circumstances in providence might be. The questions at issue were such as affected the honour of Christ and the conscientious discharge of duty. Such come home to the heart of our Christian people, and are dearer to them than the favour and applause of men. Hence the Church's stern refusal by frown or favour to be thwarted in her efforts to uphold a testimony which the Lord had given her. She remembers the words of her Head – “Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.”

One of the ends of her existence as a Church is to bear testimony to the truth. The opposition of the world should be no deterrent, but should rather whet her desire to prove more worthy of the trust committed to her, and spur her on to greater activity in advancing the Lord's cause. We cannot deny that not many mighty, not many noble, have followed us, but this was true of the Master, of His apostles, and of His Church in other ages. This is no evidence that her cause is not the Lord's. In disparagement of our Lord's claims, the question was asked – "Have any of the rulers believed in Him?" The testimony given in His behalf was that "the common people heard Him gladly." It was no reproach, although they seek to fasten it

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upon us, that it is only the common people, and these principally from our Highlands, that constitute the larger part of our membership. We have yet to learn that locality determines the extent of human intelligence or limits man's responsibility and the Divine agency in fitting for the service of Christ's cause upon earth. Irrespective of class or race distinction, men are called upon to view all in the light of a judgment day. Neither does our comparative numerical weakness justify the conclusion that the Lord's work cannot be performed by us. The Lord in the past more often than otherwise accomplished His purposes by the few and the weak rather than by the many and the mighty. We shall therefore glory in our infirmity that the power of the Lord may be manifested.

The second gain is the provision that has been secured for the maintenance of our Church in the various departments of her work. It far exceeds what our brethren would have allowed us, as evidenced by the offer of £50,000 made by them on the eve of our success. There is this handsome building in which we are met, and which is now so well adapted for the meetings of our General Assembly. We trust and pray that our deliberations in it from year to year may be so guided by the Spirit of God that they may be in accordance with His will, and he for the advancement of His cause. A lack of fairness is manifested in the inadequacy of the sum allowed for the alterations that had to be effected to make the building suitable as a place for our Assembly. As loyal citizens and professing Christians, we showed the utmost desire to manifest all becoming deference and submission to these constituted authorities under whose rulings such results have been obtained, yet we feel that the facts do not call for unqualified approval of this and of many other parts of their work. A college has also been provided and financial provision made for the salaries and retiring allowance of professors, for the general upkeep of the

college, and for bursaries for our students, whether they be in Divinity or in their undergraduate courses. In the same building as the college there is accommodation for the office and general administrative work of the Church, and financial provision has also been made for this part of our work. In this way, the entire central organisation has been provided for, I do not say as adequately as we were entitled to, but yet to such an extent as at least, for the present, to relieve our congregations from what would otherwise have been a heavy burden upon them. Over one hundred and thirty of our congregations retain possession of either the whole or the major part of their congregational property, along with their congregational endowments. Over twenty other

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congregations have had a minor part of their congregational property, or an equivalent in money, allocated to them. Financial provision to the extent of £50,000 has been secured for the support of the ministry, for itinerant preachers, and the general purposes of administration and management. Congregational endowments for various purposes amount to over £60,000; £35,000 are held for aged and infirm ministers and retired professors. There are £25,000 for Foreign Mission purposes. We have £6000 for the sons and daughters of ministers and missionaries. For college and bursary purposes there are over £100,000. Our interest in the widows' and orphans' and other funds, if capitalised, would amount to at least £50,000. If to these, and other smaller funds, be added the value of the central and congregational buildings, the total sum would exceed three-fourth of a million pounds. To meet the expenses incurred by us in protecting ourselves against the efforts that were made, first to deprive us of all interest in this property, and afterwards to take away from us the fruits of our victory, over £55,000 have been allowed by the Churches Commission, or £5000 more than the total sum that was offered us in lieu of all our claims by the United Free Church when the dark and ominous cloud of an adverse decision of the civil courts had begun to fall upon her. With the good hand of our God upon its, we have been successful in securing this amount of valuable property, and in bringing home to men's minds that minorities have rights which need to be protected from the oppression of majorities, even in the professing Christian Church. We do not seek to rejoice over the defeat or loss of others, but there is one thing in connection with the provision made for us in which we do rejoice. It is in the testimony it bears to God as the Giver of all good. In 1900 we were told that outside of the United Free Church there would be no living for

us. We were taught almost to assume that the Lord had become limited in His resources, and in order to secure to ourselves a sure income we were advised to disregard conscientious adherence to principle and enter the Union. There we would receive at least £200 a year and a manse. Should we act otherwise, we were assured that we could get no buildings, no students, no ministers, no money. Realising, however, that duty alone was ours, we resolved to follow its path, and leave the question of provision in the hands of God to solve it as He should deem right. We rejoice, therefore, today in the fact that we have emerged from our stern conflict with a magnificent testimony to the faithfulness of God's Word of promise that He will not put to shame those who trust Him.

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Our third gain is our liberty. I am painfully aware of the attempts that have been made to fasten on us a charge of bondage. Let us consider how the matter stands. Have any limitations been set upon us by the civil courts, or have we fastened any yoke upon ourselves? No person who has regard to the facts of the case will answer these questions otherwise than in the negative. The civil courts simply determined, as it was their right to do, whether the patrimony of the Church should be enjoyed by those who continued to adhere to the original constitution of the Church, or by those who had departed from it. The principle in that constitution, on the ground of which the judgment was given, was that of the civil establishment of religion. It was found that Establishment was a fundamental principle in the constitution of the Church, and that no majority had the right to remove it or lessen in any degree its obligation. Is there, therefore, any cause to regret that we have not been proved guilty of a breach of trust? Further, we regard the principle of Establishment as one that is founded on the eternal authority of the Word of God; that it sets forth a homage to Christ that is right and proper for the State, and one that all nations will yet render to Him; for the nation and kingdom that will not serve Him shall perish, yea, these nations shall be utterly wasted. Love, therefore, to our country, as well as regard to the honour of Christ, demands our adherence to this principle. Compromise or abandonment of it would detract from the glory of the universal dominion of Christ. Such also would have endangered our own cause, would have hurt the consciences of our people, and would have violated the consistency that should characterise the Free Church of Scotland. When we separated from the State, in 1843 we declared that we did not assume a schismatical position, for we professed to adhere to the distinctive principles, the original

constitution, and the historical testimony of the Church of Scotland. Indeed, we declared that we were not voluntaries, but that we were the Church of Scotland free. We had therefore no authority to, and accordingly dared not, surrender our trust. It is not the famous judgment of the House of Lords of August, 1904, that laid the obligation upon us to maintain such a principle. It was deeply embedded in the constitution of the Church. It was there also because it was in the Word of God. The obligation, therefore, to maintain it arises from our supreme as well as from our subordinate standard. But is there any element of bondage in being under such law to Christ? Verily it is of the very essence of liberty. To have been compelled to abandon it would have been bondage, for in that case we would have had to obey man rather than God. To be free,

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as we are, to adhere to a principle that has the divine sanction is wholly compatible with our rights as the professed servants of the Lord Jesus Christ. This liberty, therefore, we have been enabled to maintain. In 1843 the Church did not hesitate to maintain her testimony on this subject as well as protect herself against the encroachments made by the State in matters pertaining to her spiritual functions. We would have been unworthy of being the successors in office to these honourable Disruption Fathers had we, in 1900, been unfaithful to the trust they left us. The time, too, was most inopportune. When strenuous efforts are being put forth to have inroads made upon our national Protestantism, and when a melancholy indifference in regard to such prevails among the people is not the time when the Church should lower her standard as if she were ashamed of what she professes or of what Christ demands of her. It is a time rather that demands greater courage and more energetic action in the defence of her position.

A further gain is that we retain an unqualified subscription to our venerable Confession of Faith. Has this brought us into bondage? Is such a relation to the confession different from what it was in the Church of Scotland or in the Free Church since 1843? We have rejected the Declaratory Act of 1892, and removed it from our Statute Book. This we did because we considered that by it an attempt was made to qualify the confession in some of its statements, and to set office-bearers free to disown all in it that might be declared by the Church at any time not to enter into the substance of the Reformed Faith. We honestly signed our adherence to the confession, and believed that it set forth the truths of

the Word of God, and we saw no cause why we should not continue honestly to maintain our adherence to it. In our judgment, no more dishonest or more dishonourable course could have been devised by a Church for altering her relation to her doctrinal standards than that proposed by that notorious Act. The vagueness characteristic of its statements is a fertile source of error. Under it also appeal was no longer to be made to the Scriptures, but to the Church. The Church was to have the right to determine from time to time, as occasion should require, what of doctrine her office-bearers should hold and advocate, and in this way a power over the conscience was to be secured, not far, if at all, removed from that claimed and exercised by the Church of Rome. The liberty of individuals and of minorities is in this way taken away, and a servile submission to majorities imposed by an unqualified adherence to the confession, liberty is pres-

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erved not only to individuals and minorities to protect themselves, but also to congregations to protect themselves from crude speculations being forced upon their attention rather than the Gospel of Jesus Christ. Office-bearers are free to test all things by the standard of the Divine Word instead of being bound to what a majority of their number may at any time determine to fasten upon their conscience. They are also free to act as the Spirit of God may instruct them in accordance with Divine truth, without being tossed to and fro with every wind of doctrine. Are not all also free to walk in all the breadth of the Commandments of God's Holy law? Who will presume to say that this is not liberty? Such liberty, however, is not secured except under a definite standard of doctrine, such as our confession is. By a variable standard no liberty can be established, except on the ground that the Church ceases to have any united testimony, and that her office-bearers are free to advocate what views of truth they please. But, then, the Church ceases to be the pillar and ground of the truth, and Christ's supremacy gives place to that of majorities to whom men are brought into servile bondage. The confession is our common bond of union. It sets forth the beliefs we hold in common, and on it our organisation is based. It is also our testimony to the world as to what we believe is established truth. We do not assume that the Church is without ascertained truth, or is not agreed upon what, as the herald of salvation, she has to declare as to God's requirements in respect to life and doctrine. There is embodied in the confession what the Church in her manifold conflicts with error, has ascertained to be the verities of God's Word.

Theological science has not always to be in a state of infancy. Have all the great and Godly dead, to whom, in the providence of God, this country owes so much, been in error, and have left to their successors only what should now be repudiated and cast aside? Is the Bible to be considered as so difficult of interpretation that its teaching must always remain in a state of uncertainty. Are we to have no common faith with the Apostles, with the early Christians. with the whole array of martyrs and confessors, and their illustrious successors in this and other lands? Are we to have no banner to display because of the truth? Are we to confess that what was so surely believed in the past, and which comforted and strengthened the Church even in the fires of persecution was but error and a delusion? The enemy would seek no greater victory. But, to the praise of God be it admitted, we are not so bereft of reason or understanding. We have no desire to trifle with our solemn and sacred ordination engagements to assert, maintain, and defend the whole doctrine

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of the Confession of Faith. The pretentious terms in which it is now impugned only influence us to resolutely oppose all the expedients to which resort are had for slackening adherence to it. Evangelical truth has always had to contend with many opposing forces, and especially in ages of spiritual declension. Claims to progress are not of this age alone. Opposition has often assumed this guise, and combined its force with the direct influence of avowed unbelief. It does not follow that all professed progress is progress in the truth, making for righteousness and a closer walk with God any more than that the spirit of the age is the spirit of Christ. Adherence to the confession in Scotland's best days was no barrier to true progress. On it rather was reared the greatness both of the Church and the State. The gross spiritual darkness and superstition that brooded over Europe prior to the Reformation shielded and gave opportunity for fastening upon the people the load of civil and ecclesiastical tyranny under which the nations groaned. The shackles wherewith they were bound were broken off, and liberty secured only in the measure in which the darkness was dispelled by the teaching of pure evangelical truth, such as we have in the confession. Freedom and evangelical truth are always associated together. Evangelical truth is the power as well as the wisdom of God in effecting man's deliverance. To nothing, therefore, ought men more tenaciously cling than to the true teaching of the Word of God, and especially when so many forces are at

work seeking again to bring them into bondage. To preserve such, men shall have to watch and earnestly contend, for in nothing is the enemy more crafty and energetic than he is in his efforts to deprive men of it, and especially in its purity. Well he knows that the purer it is the more fitted it is to accomplish the purposes for which God has bestowed it upon men. Whatever other Churches should do in this matter, the Free Church of Scotland should remain steadfast in her adherence to her confession. It is a duty that she owes not only to the present, but also to future generations. The heritage is theirs as well as ours. Let her not be deceived as to the difference that is sought to be drawn between truths that are reckoned fundamental and those that are not. The Word of God gives no warrant for such a distinction. We are responsible to assert, maintain, and defend, not merely what may be termed fundamental truths, but all revealed truth. We are to declare the whole counsel of God. We dare not discriminate. What is revealed is the only limit God allows us to draw. Let us also be assured that a process by which any other limitation is drawn will proceed till what is

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reckoned fundamental today will be rejected tomorrow. The enemy will not be satisfied till all truth is destroyed and error has again enveloped us in darkness. It should never be forgotten that the ten years' conflict that ended in the disruption was one in defence of the confession as assuredly as it was for the spiritual liberty of the Church. The moderatism that had for so long a time exercised its chilling and deadening effect upon the manhood of Scotland nauseated and despised the confession and clamoured for relief from it. It was the lovers and advocates of the confession that were the leaders in the evangelical movement, and who founded the Free Church. The second ten years conflict through which we have passed has also been one for and against the confession as well as for and against the universal dominion of Christ. In our defence, therefore, of the confession, we as truly represent the disruption position as we do in respect of the Crown rights of the Redeemer. But who could have anticipated that in the short period of little more than half a century so large a proportion of the Church of Chalmers would have so completely resiled from the position of that great leader, and assumed that of moderatism in respect of the confession and of voluntarism in respect of establishment, against both of which he had so ably and so successfully contended. The objections taken to the confession are of the same nature, and are as void of evidence as were those that were taken to it by the

moderates of the 18th and 19th centuries. However pretentious are the terms in which general allegations are made against it, they but indicate the dislike to evangelical truth that invariably arises from the pride of intellect with which man is always beset. Arminianism has always prevailed among the votaries of ritualism or of a sacramental religion. Calvinism has no quarter given it by the so called patriots who, professing to worship at the shrine of liberty, are determinedly opposed to all who dare to cling to those views of truth that were blessed in the establishment of Scotland's liberty and Scotland's greatness. The freedom that has been secured by a fixed creed from the impulses and tyranny of a changing belief is intolerable to men who would cover their own unfaithfulness by compelling all others to act as they do. Let it also always be borne in mind that there is always keener opposition to true religion on the part of those who have much of the false than there is on the part of those who have none. An increase of religion, if it be not genuine, will only increase one's enmity to the truth, and especially to those truths that assign to God the glory of saving grace, and assign to man a place of entire indebtedness to free sovereign grace for salvation. Instead, therefore,

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of there being any guarantee of fundamental doctrines being retained, there is only the assurance that they will be rejected if those that are reckoned non-essential be dispensed with. Is it not, indeed, the very central truths of Christianity that at present have become most distasteful to the generation?

A fifth gain is that of purity in worship. Many would fain regard it as exposing us to no small measure of reproach that we adhere to what they view as an obsolete form of worship. We, however, regard it as a result unworthy of the 20th century enlightenment and literary culture that we should become subject to the ritualistic superstitions that formerly prevailed in ages of semi-barbarism and ignorance. For such were the ages in which the ritual of Rome developed from the simplicity of worship that characterised the early Apostolic Church. We fail to see what there is pertaining to religion in that ritual that would again induce us to seek after it. The rate at which the Church of England is being Romanised under its influence, should fill all true Protestants with no small measure of alarm. The rate of progress in the imitation of it at which things are advancing in our Presbyterian Churches should also warn us against departing from or making any changes upon the simple form of worship we have been

accustomed to in the periods of Scotland's greatest revivals. Simplicity appears to be essential to spirituality in worship. It is when spirituality decays that ritual develops. Simplicity does not leave the Church less fit, as so many foolishly imagine, for the special work to which she is called. The success that attended the Protestant Churches with their simplicity in worship, as against the highly developed ritual of the Romish Church, affords sufficient evidence of this. Music and ritual, while they did not leave the Church of Rome more fit to do the work of Christ, did certainly make her a more fit instrument to keep her dupes lulled in sleep throughout the centuries to which we refer. Even in our Protestant Churches, the further the simplicity of the worship of the Apostolic Church is departed from, the less progress there appears to be in spiritual life and attachment to Divine ordinances. To bring back the people under the influence of the Church, every sort of device is resorted to, and inducements held out. In the results, there is nothing that would warrant us to adopt the course being pursued. Neither need we feel ashamed of our adherence to the old mode and methods, or despair of their results. By the newer methods a taste is being cultivated for mere entertainment. This taste, as it grows, creates a distaste for the ordinary Scriptural services of the Sanctuary, and multitudes are being driven beyond the pale of the Church altogether. They

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become satiated with what the Church provides, they then loathe such, and seek satisfaction in the secular provision made for them by men of the world.

Taking, as it were, a "conjunct view" of all the facts, we find that, during the decade under review, the Church has grown in strength, in the number of her agents, in her financial resources, and in her general organisation and activities. The sum contributed annually to the Sustentation Fund is double what it was at the beginning of the period, and has been steadily increasing with the growing needs of the Church. This, of itself, is a sign of health and vigour. Her ministers are in number three times what they were in 1900. There has been a similar increase in her lay agents, and in her students. She has fully staffed her College. She has established mission work abroad. Her congregations, that were so unreasonably dispossessed of their property under the Churches Act, have been housed in new and comfortable places of worship, and her general management has also been efficiently provided for. At least one half of her congregations are still without the regular services of a settled ministry. We deeply sympathise with them in this deprivation. There is, however, a rich promise that in a few years this defect also will be remedied, and that they eventually will not lose by the delay from

which they at present suffer. There are at present under preparation for the work of the Ministry, in the various stages of study, a class of students who, in respect of ability, acquirements, and, we trust also piety, are second to none connected with other Churches. This, too, has taken place in the midst of difficulties and circumstances which, in their character are without parallel in the history of the Church in Scotland. Her critics appear to find pleasure in emphasising the extent to which the work of restoration has yet to be carried. They carefully overlook what has been achieved, the difficulties that had to be overcome, the fewness of the labourers, and the enormous amount of extraordinary work that had been thrown upon its connection with litigation, legislation, and the labours of no fewer than three Commissions. These Commissions themselves created no small amount of work for any Church. The successful way in which it was been accomplished is also passed in silence. I suppose the results are too eloquent to allow of attempts being made at contradiction. Knowing as we do, through experience, the time and attention required, and the delicate nature of the task on which we were engaged, we can appreciate the extent to which the energies of the Church were taxed, and the amount of work that has been accomplished. That so much still remains to be done reflects not on us, but upon those who so unworthily capitulated in the day of trial, and left to so small a number of men such a legacy of disorder, and the prodigious task of protecting the interests of the Church, as

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well as the making of provision for the spiritual wants of so large a number of pastorless congregations. Were it not for the loyalty and co-operation of the people, and the valuable services of the Eldership of the Church, the work could not have been accomplished to the extent to which it has been done. Not a few of those noble elders have now gone to their eternal rest. Some of them are still with us, and continue to render invaluable services in various capacities in connection with our congregations, in the inferior courts, and Committees of the Church, and also in the General Assembly. More capable men are not to be found in any Church.

There is, therefore, a record of work done, and of results achieved, that is not dishonourable to any Church. This we say, I trust, not boastfully, but in humble acknowledgment of the Lord's goodness. "Not unto us, not unto us, but to Thy name be the glory." No small part of the work consisted in undoing the past. What it took years for a huge majority to force upon a dissenting and helpless minority could not be undone in a day. It necessitated time and care. Happily it has been accomplished, and the

Church is once more brought back to the purity and beauty of her youth. The work of the upbuilding is also being satisfactorily carried on, and the Church promises fair to be yet an effective instrument for the furtherance of the Lord's work in our beloved land. In the performance of work of so varied a character, and involving at certain stages of it so much uncertainty and risk, there was ample room for a difference of opinion as to the duty and the methods to be adopted for effecting the purposes the Church had in view, yet through it all remarkable harmony prevailed. In this also the goodness of the Lord has to be gratefully acknowledged.

#### THE CONCLUSION TO BE DRAWN.

What, then, is the conclusion that we are warranted to draw from all these facts? It is that the Free Church we have the honour to represent, in respect of constitution, in respect of principle, in respect of worship, in respect of discipline, and in respect of government, is today what the Free Church of Scotland was in 1843. Her liberty, which was once threatened by civil encroachments, and afterwards by the ecclesiastical unfaithfulness of her own members, is now firmly re-established. She is free to hear her testimony to the crown rights of her Redeemer, not only as Ruler over His own House, but also as Prince of the kings of the earth. She is also free to go forth with her testimony to the truth of God, and declare His gospel in all its purity, fulness, and freeness to sinners of mankind in this and other lands. She has been cruelly wronged in being deprived of much to which she was legally entitled,

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and which was of much intrinsic value to her. Still she retains in unchallenged possession, much valuable possessions, and her organisation is being gradually perfected to enable her to discharge her functions as a branch of the Church of Christ. These are anew laid upon the Lord's altar, and dedicated to His service. A wide and effectual door for usefulness is open to her at home and abroad. The Lord has surely not done all this for nought. May we not believe that it is for the achievement of some great and useful purpose she has been so mercifully preserved and dealt with? It becomes her ministers, office-bearers, and members to abound in prayer that the blessing of the Lord may rest upon her labours, in order that she may be instrumental in delivering the desolate places of the land from the spiritual indifference that now prevails. She is, in the estimation of many, but a feeble and despised remnant, but the Lord, whose she is, and whom she seeks to serve, can bring it to pass that "a little one shall become a thousand, and a small one, a strong nation," and can also make her, as of old, "beautiful as Tirzah, comely as Jerusalem, terrible as an army with

banners." The Lord hasten it in His time.

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#### TWO VENERABLE MINISTERS.

REV. ARTHUR PAUL, M.A.

This venerable minister departed this life at the Free Presbyterian Manse, Alma Road. East St. Kilda, Melbourne, on Saturday, August 13, in the 85th year of his age, and 58th of his ministry. He was ordained by the Free Church of Scotland. we believe, in the early part of 1853. In April of the same year he was appointed by the Colonial committee, along with nine other young ministers, to labour in Australia. On Wednesday, April 13, 1853, a densely crowded meeting was held in the Free St. Luke's Church, Edinburgh (the Rev. Dr. Moody Stewart's), in connection with the departure of these voting ministers. The religious exercises were conducted by the Rev. Dr. McKellar, who presided. Some eloquent and interesting addresses were delivered to them by Principal Cunningham, on their duties and responsibilities in their destined sphere, and to the assemblage by Dr. Candlish on the prospects of Australia, and the duty of the Free Church with regard to it. Mr. Paul was appointed to labour in New South Wales.

Accordingly, Mr. Paul, soon after his arrival in Sydney, attended the meeting of the Synod of the Presbyterian Church of Eastern Australia, which met in the Free Church, Pitt Street, on Wednesday November 2, 1853. It was a singular coincidence that the Rev. Alexander McIntyre, then

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It originally contained a photograph  
of Rev. Arthur Paul.

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also recently arrived from Scotland, and with whom Mr. Paul was so closely associated in labours and in witness bearing on behalf of Free Church principles for many years in Victoria, was present. After the Moderator's address the Synod proceeded to receive Mr. Paul and Mr. McIntyre, and also two other young ministers recently arrived from the Free Church of Scotland, who, having produced their commissions, and having received the right hand of fellowship from the Moderator and all the brethren, took their seats as members of court.

The Synod then directed the Rev. Alexander McIntyre to labour within the bounds of the Presbytery of Maitland, and the Rev. Arthur Paul in Sydney.

Mr. Paul ultimately removed to Victoria, and was in due time inducted into the pastoral charge of the Free Presbyterian Church, Alma Road, East St. Kilda, Melbourne, in the early part of 1855. Here he

laboured for 55 years.

Negotiations for an organic union between the Synod of the Free Presbyterian Church and the Synod of Victoria were initiated about 12 months prior to the settlement of Mr. Paul in East St. Kilda. In April, 1855, Mr. Paul was appointed a member of the Union Committee. During the following four years till the consummation of the proposed union in 1859, he took an active part in all the discussions. He was in favour of an organic union on a Free Church basis, maintaining a clear Scriptural testimony on behalf of Christ's sole Headship over the Church, and His Supreme Headship over the nations. He was not in favour of leaving any part of Divine truth an open question.

In 1856 he wrote a pamphlet criticising the policy of the majority of the Free Church, who were in favour of a union based on compromises, necessitating the surrendering of the faithful testimony of the Free Church of 1843. This pamphlet, entitled the "Coalition of Interests, not the Unity of the Faith," pointed out, in the language of the Rev. Peter MacPherson. M.A., that the "Synod of Victoria was not in a position to form a union with the Free Church, creditable to the latter, and also that the agreement to unite had been made while certain official documents were in existence, positively claiming to the united body the right of communion and correspondence with the established Church of Scotland."

The following quotations from the pamphlet will give the reader an idea of Mr. Paul's cogent reasoning: – "It is argued in general that Church standards have fulfilled their purpose, when they exhibit Scriptural truth in unexception-

able language. Persons may subscribe to the standard, it is alleged, who do not intelligently comprehend the truths embraced in them. As a matter of fact, it is affirmed that many of those who do sign confessions of faith are known to be defectively grounded in the belief to which they pledge themselves. And while this is not as it should be, as regards the person subscribing, it is a matter of little moment as regards the Church which receives the signature. The truths are the same; the pledge is equally valid, whether the party believing, as the Church believes, realises the import of his carbonarian faith or no. And, following up this assertion by a home thrust at weaker minded gain sayers, it has been affirmed, on high authority, that a large proportion of the ministers of the Free Church are actually in this situation, misunderstanding the principles to which

they are pledg-ed, quite as grossly as the members of the Synod of Victoria misunderstand the articles, and thus offering, the writer would feel inclined to add, a short and easy explanation of those remarkable negotiations. It is obvious to perceive that if the cause of no interpretation be good for articles of union, it is good for all Church standards. A sound principle will guide safely wherever it is applied; and if union may be consummated safely on this basis it remains to be seen how much farther the work may be advanced. Of all Church standards, the first and highest are the Holy Scriptures. If it does not matter how a standard is received, so be it is sound in itself; if the sense attached to it be a bagatelle – an infinitesimal calculation vanishing out of the account; if this be the great principle on which union is to be consummated, then let all unite who can subscribe to the Holy Scriptures. This standard, if any being objectively unexceptionable, let the subjective acceptance be put altogether out of account. With no uneasy misgivings as to the sense in which they may be subscribed, let subscription itself suffice. Let a Church be formed on this basis, and then what matters it that here a Socinian and there an Arian attach his signature to the volume of inspiration. The subjective rendering is nothing: the objective correctness of the basis is everything; and now, with subjective purity eliminated out of this objective peace, the wolf and the lamb may feed together, and the lion eat straw like the ox, Socinian and Arian, Calvinist and Arminian, Episcopalian and Presbyterian, have another Pentecost of united hands and hearts, and bury their animosities and their faiths under the dead letter of a meaningless and uninterpreted Bible. What applies to the standard as a whole will also apply to its several parts. We need not inquire in what sense any adherent takes the Scripture

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assertion. 'Whatsoever is not of faith is sin,' or the maxim, 'First pure, then peaceable.'

The following passage from "Pearson's Essay on Infidelity" occurs in the chapter on "Indefiniteism, or the Denial of Man's Responsibility:" – "It will be found that in societies professedly religious, where the dry skeleton of a creed remains, but where men nominally adhering, and others avowedly opposing, are gathered under one ecclesiastical organisation around it, the doctrine of responsibility in its high import, is either denied or fluctuating and feeble. Wherever religious belief comes to be regarded as an accident of the mind, just as colour is of the hair of the head, or wherever responsibility, though admitted, is languid, doctrinal articles are counted as of little worth; the standards are either deserted, or

friends and foes proclaim a truce, and shake hands around them, and the distinction between the Church and the world, a distinction so much insisted on in the New Testament, disappears, and is lost."

For writing this pamphlet, and refusing to surrender his conscientious convictions at the bidding of the majority, Mr. Paul was censured and expelled. Three other ministers and three elders rose with him to participate in the censure and expulsion. The majority, by their high-handed procedure, violated the laws of the Church, for when a charge is brought against a minister, according to the form of process, he should get a "formal citation in writ," with a list of the witnesses' names, "at least ten free days before the day of compearance." The wisdom of such arrangement is obvious. Mr. Paul was found guilty without any of this trouble. The citation, the names of witnesses, and the ten days' notice – these were all dispensed with.

This was a very great trial to Mr. Paul, but he was wonderfully sustained through the crisis. In 1859 the proposed union was consummated, resulting in the formation of a new denomination called the Presbyterian Church of Victoria. Mr. Paul, along with a few other ministers, elders, and a number of congregations, remained in the position assumed by the Free Presbyterian Church of Victoria at its formation in 1847, which commanded the respect and officially expressed approbation of the General Assembly of the Free Church of Scotland. The Rev. Dr. Robert Sutherland, one of the historians of the Presbyterian Church of Victoria, says of those who refused to join the new denomination: – "The position of the minority was this: They regarded themselves as the Free Presbyterian Church of Victoria, an independent Church, holding the distinctive principles of the Free Church of Scotland. They required of ministers of the Synod of Aust-

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ralia proposing union with them to disavow all connection with the Church of Scotland; and, further, they would receive supplies of preachers only from the Free Church of Scotland. When the separation took place between the majority and minority of the Free Synod of Victoria, the leaders of the Free Church of Scotland wrote their famous Edinburgh letter, first counselling the majority and minority to re-unite, and virtually advising all the Presbyterian bodies to separate themselves from the home controversies, and to build up a new Australian Church on the broad principles of Presbyterianism. The minority refused to enter a general Presbyterian Church. They said: "We belong to the Free Synod of

Victoria; we have come out here to advocate the distinctive principles of the Free Church of Scotland; and we refuse to unite with Erastians and Voluntaries." This position, in itself narrow, no doubt, was logically unassailable; and the leaders of the majority, able men, and the still abler leaders of the Free Church of Scotland, failed to overthrow it."

After the formation of the Presbyterian Church of Victoria, the Colonial Committee of the Free Church of Scotland ceased to send ministers to the faithful minority. This led, in 1860, to the appointment of a delegate, the Rev. William Miller, of John Knox's Church, Melbourne, to the home Free Church, in terms of the following commission: – "That, in view of the difficulties which have arisen in the relations of this Synod to the Free Church of Scotland, and the many vacant congregations which the Synod have no means of supplying, the Rev. William Miller be appointed a deputy to Scotland for the purpose of obtaining supplies of ministers for the spiritual wants of this Synod, with power to represent this Court before the Courts of the Free Church, as he may have opportunity, and as he may see cause."

Upon Mr. Miller's arrival in Edinburgh he met with the Colonial Committee, and was most kindly received; but they found that, as his commission was addressed to the "Courts" of the Free Church, they could not receive it. They felt also that to receive him as a deputy from the Free Presbyterian Church of Victoria would be inconsistent with the deliverance of the General Assembly of 1858, which owned and acknowledged the majority who expelled Mr. Paul, Mr. Miller, and their brethren, and disowned the minority, who were expelled for refusing to abandon Free Church principles. The committee were willing to receive him as a delegate of a body calling itself "The Free Presbyterian Church of Victoria," which Mr. Miller declined, and resolved to go direct to the General Assembly. The Committee on Bills, by a majority of two, refused to transmit his petition to be heard as

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petition to be heard as a deputy of the Free Presbyterian Church of Victoria, and, after discussion, the Assembly, by a majority, sustained this decision. Mr. Miller then resolved to appear before the Assembly as an individual by the following petition: – "Unto the venerable General Assembly of the Free Church of Scotland the memorial of the undersigned showeth that he is an ordained minister of the Free Church of Scotland; that he has been in Australia for several years, and is anxious to have an opportunity of addressing the General Assembly in regard to his position there, and of that of brethren with whom he is

associated; and that if it seem good to the Assembly they be recognised as in ecclesiastical fellowship with the Free Church of Scotland. And your petitioner will ever pray. William Miller."

The Assembly agreed to this petition, and called upon Mr. Miller, who rose, and said: – Moderator, – I have no party ends to serve, and if I could believe that a Presbyterian Church made up largely of Erastians and others, would be owned of the Spirit for good, I might rejoice in their union; but whatever others may do, I cannot, and I believe it is an utter delusion to fancy that, by coalitions founded on compromises, you can exhibit the unity of the Spirit. (Cheers.) According to the last prayer of the Divine Redeemer, everyone of the redeemed is to maintain the unity of the Spirit, and they are bound to make it openly manifest 'that the world may believe.' But does anyone of Spiritual discernment think that men of different views and feelings on almost every subject of importance, going together into one body, will be able to compel the acknowledgment. Behold these Presbyterians, how they love one another. I don't believe it. So long as we are separate we may respect one another; but bring us together, where there will be acrimonious debate and strife, and the world be long of feeling convinced that the Lord is with us of a truth. I can and do love men in whom I see something of the image of Christ, and can co-operate with them in any good work, although they do not belong to my denomination. And the world will be far more convinced of the Divine character of that religion we profess when it sees the different parties walking in love, than by looking at a Presbytery whose members have no bond of union but that which is external. Christian union consists, not in the joining together of hand to hand and body to body, and cannot be effected by diplomacy and management, but in the drawing together of mind to mind and heart to heart by the loving Spirit of the Lord. This is the union I would seek with all who love the Lord; for it I daily pray, and I believe it is coming; and that

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external union will be brought about without management and diplomacy, bitterness and strife. The love of the Spirit will grow, and then, without effort, we shall constrain onlookers to say, 'Behold these Christians; how they love one another.'" (Much applause.)

After considerable discussion the following deliverance, proposed by Dr. Wood, was unanimously agreed to: – "The Assembly, having heard the Rev. William Miller, of John Knox Church, Melbourne,

Victoria, welcome him as a Free Church minister, who has laboured devotedly for several years in a distant land; and with regard to the position in Australia of himself and certain other brethren referred to by him, the Assembly, having respect to the deliverance of 1858, decline to recognise Mr. Miller and those brethren as the 'Free Presbyterian Church of Victoria,' in ecclesiastical fellowship with the Free Church of Scotland, but renew the expression of their earnest hope that the parties who have been at variance may yet see their way to reconciliation and re-union, and respectfully suggest to the Presbyterian Church of Victoria to adopt any measures competent towards the removal of any obstacle to such re-union existing in previous deliverances of the Free Synod of Victoria."

Time brings about its own revenges. In May, 1908, the Rev. S. P. Stewart addressed the General Assembly of the Free Church of Scotland as a delegate representing the Synod of the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria, and was most cordially received, and addressed by the Moderator in the following terms: – "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 orb'd testimony of the Disruption Church, and a chapter 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

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is the overwhelming amount of work that we have to overtake at home. Should the opportunity arise, we shall rejoice to do what we can for the brethren in the far South."

This cordial reception of the Australian deputy, and official recognition of the Free Church in Australia, took place forty-eight years after the General Assembly had refused to hear Mr. Miller in the capacity

of a delegate from the Free Church of Victoria. The resumption of the fraternal relations between the parent Free Church and its Australian daughter was the result of the innovating majority having seceded from the Free Church in 1900, which, along with the United Presbyterian Church, formed a new denomination, called the United Free Church, based on even greater compromises than the Presbyterian Church of Victoria or the Presbyterian Church of New South Wales.

In a few years after the consummation of the union in 1859, the number of Free Church ministers in Victoria was reduced to three – the Revs. Alexander McIntyre, Arthur Paul, M.A., and Peter McPherson, M.A. These brethren had to contend against tremendous odds in maintaining a Free Church testimony; a number of attempts were made to extinguish the cause. One instance may be given: In 1867 a bill was brought into Parliament with the object of transferring a number of Free Church properties to the Presbyterian Church of Victoria. The Free Church in Myers Street, Geelong, in which the Rev. Alexander McIntyre officiated periodically – being practically the pastor, and of which the Rev. John Sinclair has been minister for many years – was one of the properties sought to be captured. The writer has a distinct remembrance of a congregational meeting held for the purpose of forwarding a petition to Parliament, opposing the transference of the property to the Presbyterian Church of Victoria. Messrs. Paul, McIntyre, and MacPherson were present at this meeting. Parliament granted the prayer of the petition, with the result that the property is held in trust for the Free Presbyterian Church of Victoria for all time to come.

Through the translation of the Rev. Peter MacPherson to East Maitland in the early part of 1874 Messrs. McIntyre and Paul were left alone, and very often Mr. Paul was the only minister labouring in Victoria, through Mr. McIntyre visiting New South Wales from time to time.

At length, in the providence of God, the Synod was re-constructed by the accession of the Rev. William McDonald, who was ordained and inducted into the pastoral charge of Hamilton and Branxholme on March 28,

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1877. Mr. Paul presided on the occasion, preaching from Zechariah 3: 1-2. The Rev. John Sinclair, then minister of the Free Presbyterian Church, Kingston, S.A., being present, was associated with Messrs. McIntyre and

Paul.

The next ministerial accession to the Free Church in Victoria was the Rev. W. R. Buttrose, who had been the minister of the Free Church congregation at Robe, S.A., for a number of years. He was inducted into the pastoral charge of the Nareen congregation on December 18, 1878.

After the death of the Rev. Alexander McIntyre, which took place in June, 1878, Mr. Paul was appointed interim Moderator of the Geelong congregation. In this capacity he was most zealous and energetic in his spiritual oversight of the congregation. In due time his labours in this part of the vineyard came to a happy culmination by the induction of the Rev. John Sinclair into the pastoral charge of the congregation on May 3, 1881. On this occasion Mr. Paul addressed the newly inducted pastor and the congregation on their respective duties from the words – “The ministry I have received of the Lord Jesus.” It was a masterly address. The following are brief quotations therefrom: – “Reverend and dear Brother, – The work and office of the ministry, into which you have now been associated with us, are not matters of which you have no experience. Although now introduced as a constituent member of our Church Court for the first time, you have been long known as a devoted worker in a sister Church in another colony. Whatever I shall address to you now will not, therefore, be spoken as if I assumed to speak in the character of an expert to a new beginner in the work. Rather, I desire that anything which may be proposed may be taken as applicable to the speaker himself, no less than to you. All the brethren feel, no doubt, as well as myself, that such an occasion is opportune for recalling those considerations which should always be operative in our minds in handling the things of our sacred calling.

1. This work, in which we are now united, is a ministry which we have received of the Lord Jesus; and such a view of it leads us naturally to consider the Glorious Personage from whose hands it has been transmitted to us.

2. In considering this 'ministry,' which we have received of the Lord Jesus, we cannot but look tremblingly and humbly at ourselves, for 'who is sufficient for these things,' etc.

In considering this ministry which we have received from the Lord Jesus, we are led to regard the principal, design, and scope of it. It is then a 'ministry of reconciliation:' Christ as the great substitutionary sufferer, Christ

as the sin-bearer and Vicarious Victim, Christ as 'the Lamb of God, who taketh away the sin of the world,' is the burden of 'our report' – the

central theme of our message in this 'ministry of reconciliation.' 'God forbid that we should glory' in anything else. We 'determine,' with the Great Apostle, to 'know nothing' among our hearers 'but Jesus Christ and Him crucified.' This great doctrine of the atonement is subtly undermined by some; but it is the foundation of all saving truth. In His marvellous parable of the Sheepfold, Christ pronounces it to be 'the door' of legitimate entrance into the work of the ministry. 'He who comes in by this door is a true shepherd.' Christ Himself entered in by this door of atonement into that Supreme office which He exercises over the Universal Church. He became the Good Shepherd by laying down His life for the sheep. And by the same door will all genuine pastors enter in succession to Christ. Some there are who 'climb up' other ways; but they are denounced as 'thieves and robbers.' Some there are who 'come before' Christ, and whose backs, therefore, are turned upon the atonement which Christ made. But in this ministry we desire not to 'come before,' but to follow Christ in His atoning sacrifice. We follow His footsteps to the cross, and we mark how this blood stained way has been converted into a 'new and living way,' by which we draw near to God. Thieves and robbers often display an ingenuity and laborious patience, in their evil courses, which would easily provide them a living in the paths of honest industry. So will men weary themselves to construct theories of religion, apart from the Cross of Christ, which prove monuments of laborious folly and disappointment in the end. And just as we know that there is often a pernicious admiration awakened by the career of the thief and the robber, and the red-handed outlaw will be regarded as a hero among an ignorant and criminal population; so is it with the 'thief' and the 'robber' of the religious world. A man has but to cast contempt on this great mystery of Christ's atoning death, and trample on sacred pledges which he has voluntarily given to teach it, and there are plenty of profane talkers and writers who will sound his praises. He will be written up as a man of advanced thought, breadth of view, liberality of mind, and superiority to prejudice will be ascribed to him. But the hollow prejudice is paid by those whose object is to see all religion sunk into the mire; and none the less the name abides which our Lord fastens on such a teacher – he 'is a thief and a robber.' The true sheep of Christ's pasture will 'not hear him.' We cannot blamelessly receive such an one into our communion. Nor 'bid him God speed.'”

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The foregoing will give the reader an idea of Mr. Paul's lofty

conception of the Gospel ministry. During the latter part of his life he confined his labours almost exclusively to his own congregation. He paid two visits to the old country during his long pastorate. The first in 1873, and the second in 1899. He was a voluminous writer on theological subjects. His principal work was an ably written book on Revelation, entitled "Latter Day Light on the Apocalypse." In addition to this he was the author of a number of controversial pamphlets, two of which he wrote since 1903, the first of these being a "Review of a Lecture to University Students, on the Atonement," by a well-known principal of a theological college.

Although Mr. Paul when he wrote this pamphlet was verging on the four-score years, yet he wrote vigorously and trenchantly, and his reasoning was as cogent as it was when he was in his prime. It was greatly appreciated by evangelical Christians in various denominations, and widely circulated in Australia and the old country. The following quotation from Mr. Paul's pamphlet will give the reader an idea of the heretical doctrine propounded by the professor who teaches "a new way of looking at the world:" – "Those objections, therefore, which the learned professor has to offer against the 'current and ordinary substitutionary views of the atonement' are of no solid weight. They are common to him, as has been said with the followers of the Socinian school, and they are as futile in the learned professor's cause as in theirs. It is between two and three centuries since Socinus wrote what the reverend gentleman has written in English: –

"Quod autem iustitia ista (vindicatory) in Deo non resideret est eo maxime apparere potest quod si ea in Deo resideret nunquam is ne minimum quidem delectum cinquam condonant." \*

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

The second pamphlet was in refutation of the same professor's declaration that the Scriptures were not "errant." This was equally able, cogent, and conclusive in its reasoning. He thus, when an octogenarian, and in the seclusion of his quiet manse, was able to bear faithful testimony on

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\* That there is no such (vindicatory) justice in God appears from hence that if there were He could never forgive the least sin unto any. – See Owen on Heb. Exercitation, 292, 20.

behalf of two great truths – the substitutionary atonement of our Lord and the inspiration and inerrancy of the Holy Scriptures.

The Rev. William Nicolson, D. D., minister of Chalmers' Free Church, Hobart, for many years, and who died in 1888, in the 96th year of his age, was on the most intimate terms of friendship with Mr. Paul, whose departure removes an historical figure from the Free Church in Australia. The following pulpit reference, made by the Rev. W. N. Wilson, of East Maitland and Raymond Terrace, when he heard of the death of the venerable minister, will give the reader an estimate of Mr. Paul's character and work: – "By his removal the Christian Church has lost another standard bearer. He was a giant intellectually, and retained his mental vigour to the end. His latest books were not only among his ablest writings, but they were like the one in the prime of life. One qualified to judge, who recently heard him preach, said 'his congregation was small, but he delivered one of the ablest sermons I have listened to.' As a preacher and author, he was the relentless and uncompromising foe of the so-called higher criticism, which assails the Deity of Christ, and threatens to flood the Church with infidelity. If any came to him with unsound views he would neither receive them nor wish them God speed. His strength was largely due to the fact that human influences did not shake him. Whilst some sought human applause, and were moved by worldly ambitions, his single purpose seemed to be a determination to be loyal to what he believed to be the truth, and so he acted, regardless of the censure, smiles, or praises of men. He was one, like the martyrs, who would rather die than surrender what he regarded as right principles; and if now standing at his grave we might say of him, as was said of John Knox, the great reformer 'There lies one who never feared the face of man' Some in Scotland feared the words of John Knox more than the longbows of England; and many who had no love for Mr. Paul feared his words and scathing rebukes. We mourn the loss of a fearless standard bearer at a time when 'iniquity is among us like a flood,' but our hope is in God, who has promised to raise up other standard bearers against the enemies of His truth. Mr. Paul was a good soldier of Jesus Christ, and now we believe he is more than a conqueror through Him, who loved us, and gave Himself for us."

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REV. JAMES BENNY.

Through the death of the Rev. J. Benny, at the age of 86, at the

manse, Morphett Vale, on May 3, a venerable and picturesque figure disappears from

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It originally contained a photograph  
of Rev. JAMES BENNY,  
Died May, 1910.

It has been omitted because of the digital size of photographs

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South Australian Presbyterianism. He was one of the foundation elders of Chalmers Church, under the Rev. John Gardiner, and was ordained by the Free Church Presbytery in Adelaide, and inducted into the pastoral charge of the John Knox Church at Morphett Vale in 1855. From 1853 to 1904 he was continuously minister of that church, and during that long period, as the fathers of the congregation passed away, and the children and the children's children took their places in the church, the pastoral relationship between the minister and the people became gradually transformed into an enduring tie of mutual love and esteem. Only last year the last of the original founders of the church, Mr. John D. McCloud, who had established a record of 50 years' eldership there, died, and now the original minister has followed him to the grave.

#### A Memorable Conflict.

Mr. Benny witnessed the celebrated disruption of 1843 as a youth in Edinburgh, and he carried with him through life the inspiring memories and influences of that immortal conflict. The services of his church were conducted with the unadorned simplicity that characterised the Church of the disruption. No organ was allowed in the church, though on more than one occasion wealthy adherents offered to present one. The beautiful old Scottish Psalms and Paraphrases (of which so great an authority as Sir Walter Scott said, "their literary beauty alone entitles them to our admiration") were rigorously adhered to as the only form of Psalmody permissible in a Presbyterian Church, and when the well trained choir, composed as it was of such beautiful singers as the Misses Anderson, Myles, Short, McCloud, Gilbrandson, and Bain, whose beautiful voices were and are famous in the south, rose to do them justice, the lovely cadences of the old Scottish melodies were not only an attraction to the church, but became a delightful harmony that haunted the memory.

#### An Ecclesiastical Incident.

Mr. Benny's life has been an exceedingly busy one. In the early days it was quite a common thing for him to travel 40 miles a day from Morphett Vale, preaching to the outlying stations, and even taking boat and ministering to the folk at Kangaroo Island. One of the most picturesque incidents in his career was his alleged deposition by the Presbytery of the

day in Adelaide. The matter was entirely a question of Presbyterian Church law, and requires one versed in the subtleties of Presbyterian policy and church government to understand; but it contained thrilling and dramatic elements which would provide matter for the

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pen of a Barrie. When Mr. Benny, the minister of the church, and his representative elder, upholding the rights of the Kirk session, refused to send on a case of discipline to the Presbytery, which had already been adjudicated on by the session, Mr. Benny was, by a wrongful ecclesiastical process, without being served with written notice of the accusation, solemnly deposed from the sacred office of the ministry for "contumacy and rebellion." On that memorable Sabbath, in 1858, after the sentence had been pronounced with the usual formalities, Mr. Benny, before entering the pulpit, solemnly protested against the dictum as "unrighteous and unconstitutional," appealed from it to the Lord Jesus Christ at His appearing, intimated his purpose, in "foro conscientiae, and in foro Christi," to continue the exercise of his ministry and all the functions thereof, and summoned his accusers and judges by name and surname to answer for their conduct before the Judge of all the earth. Then, with tearful and solemn awe, the whole congregation rose, and slowly filing past, unanimously extended the right hand of fellowship to their well beloved minister. Since then time has righted many things and wrought its own revenges. Two of the three ministers who were Mr. Benny's judges lived to acknowledge their injustice, and afterwards preached for him in his own churches. The old Free Church Presbytery in Adelaide never formerly acknowledged the invalidity and injustice of the sentence; but at the negotiations for union with the other branches of the Presbyterian Church several years after its members agreed to meet and acknowledge Mr. Benny on equal terms, and the alleged deposition was then, and has ever since been, tacitly ignored.

Beloved and Venerated.

Well did the people of his charge rally round Mr. Benny in the discharge of the duties of his office. It would probably be difficult to find in all Australia another instance of a minister who was so beloved and venerated, and was to such an extent the guide and philosopher and friend of his people as was the late Rev. J. Benny. At the communion service, once in four months, there was a loyal pilgrimage from various parts of the State towards the old John Knox Church. There those who loved its

simple and solemn service, those who had been reared in the traditions of the "auld kirk," and had listened in their early days to the wise and faithful precepts of the kind and genial old minister, joined once again in the old Psalms, and sat together at the communion table to receive once more the sacred tokens from the hands of their fathers' and their grandfathers' minister. Mr.

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Benny trained for the ministry and ordained the late Rev. George Benny, the Rev. W. R. Buttrose, minister of the Free Presbyterian Church in Adelaide and Yankalilla, and the Rev. John Sinclair, minister at Geelong, Victoria. He was editor of the "Free Presbyterian," which was published in Adelaide from 1875 to 1882, and up to the time of his death was a regular contributor to the "Free Church Quarterly," a Victorian magazine, issued for the defence of Free Presbyterian principles. Though of late years, by reason of his great age, Mr. Benny largely kept aloof from public affairs, he retained his love of literature to the last, and in the peaceful sunset of his useful life watched the modern trend of religious thought and the troubled arena of religious controversy in philosophic serenity from the quiet seclusion of his country manse." — "S. A. Register."

The Funeral.

The above interesting synopsis of the life of a notably able, and faithful minister will bring regret to our readers that the writer of the leading article of this magazine ever since its appearance has passed away. We may tell them that the last clerical work which he did was that of this literary contribution. But for several issues, the article has been written for him by one of the two esteemed daughters who were in filial and most exemplary devotedness his constant attendants in his declining years. Early last March the writer of these lines was summoned to visit him, a mild paralytic seizure having prostrated him for a time. Although the attack passed off, so that he was able to be about the house again in a feeble way, the doctor anticipated the end within a month or two; and after a second stroke about 12 days before, this beloved servant of God passed peacefully away about 4 o'clock a.m. on May 3. At the funeral next afternoon friends assembled outside the manse and under its verandah, whilst Divine service was held under the presidency of the Rev. W. R. Buttrose, the son-in-law of the departed minister. This consisted of prayer by the presiding minister and the reading of

Scripture, prayer by Rev. Mr. Hogben, Baptist minister, who had occasionally visited the deceased minister in his illness, and an address with closing prayer by the editor of this magazine. In the address reference was made to the late minister as one who "served God in his generation." Memorable features of his ministerial work were rehearsed. The people, and students who survived him, could never forget the influence on them of the example of one who would have suffered with the martyrs for the truth of God, and whose stern sense of duty, and intense devotion to the

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sacred office of the Gospel ministry impressed them deeply. None could tell how much, under God, they were indebted to such a faithful, talented, and effective ministry. And the counsel was given to "remember them, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation Jesus Christ the same yesterday, and today, and forever." The body was then carried by bearers to the grave in the old churchyard, about a third of a mile distant, and respectfully lowered into its resting place, in solemn silence, as had been the deceased minister's manner to bury throughout his half century's ministry. "And I heard a voice from heaven, saying unto me, Write, 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." (Rev. 14: 13). – From "Free Church Quarterly."

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#### FREE PRESBYTERIAN CHURCH, SINGLETON.

On page 39 of our issue of December, 1908, of this magazine we quoted the correspondence between the Rev. Wm. McDonald, Moderator of the Presbyterian Church of Eastern Australia, and Convener of the Titles Committee, and Mr. Wm. Wood, Financial Secretary of the Presbyterian Church of Australia in New South Wales, relative to the deeds of the above mentioned church, and dealt with the position as it then appeared to us.

Mr. Wood's reply, however, which was subsequently confirmed by his "Property Committee" – "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 Australia

in the State of New South Wales" – was not at all satisfactory to the Rev. Mr. McDonald, in view of the fact that he had been told on reliable authority that the deeds were in the offices of Mr. Wood's Church.

From the tone and substance of this reply any further correspondence with Mr. Wood seemed futile, and the Rev. Mr. McDonald there-upon consulted Mr. A. McC. Lobban (Sydney member of the firm of Messrs. Lobban and Lobban, solicitors, of Grafton and Sydney), that gentleman having since been appointed solicitor to the Presbyterian Church of Eastern Australia.

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As a preliminary step Mr. Lobban had a search made in the Deeds Registration Office, which disclosed a deed dated 2nd March, 1869, between George Bowman of the one part and Alexander Munro and William Waddell of the other part, reciting purchase of allotment and erection of church thereon, and conveyance thereof to trustees in trust for a Free Church congregation in Singleton holding the principles of the Free Church of Scotland, as is more particularly shown and set forth by the 'within written deed.' And reciting that the Synod of Eastern Australia, the body in the colony of New South Wales that represented and corresponded with the Free Church of Scotland, was properly and constitutionally dissolved and merged in the General Synod of the Presbyterian Church of New South Wales. And that since the union then formed the Free Church of Scotland had both formally and practically, in various ways, owned and acknowledged no other Church in this colony. And that Alexander Munro and William Waddell, the then trustees of the land and church, had agreed to enter into the now reciting presents." It was witnessed that they, as such trustees, "believing that a faithful adherence to terms of trust, no less than a due regard to the sufficient purpose for which the original site was promised by the said George Bowman, covenanted and agreed with the said George Bowman to hold and exercise the trusteeship of the said land and property, under supervision and subject to the jurisdiction of the 'Presbyterian Church of New South Wales,' with the concurrence duly obtained of the congregation on whose behalf they, the said Alexander Munro and William Waddell, were declared to be then acting."

The original of this deed was apparently endorsed on the original conveyance of the land to trustees, which conveyance, though not then examined, was subsequently found to be registered.

After a subsequent consultation between the Rev. Mr. McDonald

and Mr. Lobban, it being desired to keep the matter on as high ground as possible between the Churches, Mr. Lobban wrote direct to the Moderator of the Presbyterian Church of Australia in New South Wales as follows: – “Sydney, 23rd April, 1909. The Right Reverend the Moderator of the Presbyterian Church of Australia in New South Wales, 'The Manse,' Lugar Street, Waverley. Right Reverend Dear Sir, Matters in relation to the title deeds of the property of the Free Presbyterian Church, Singleton, having been placed in my hands, as solicitor, by the Rev. W. McDonald, Moderator of the Presbyterian Church of Eastern Australia, to take all necessary action, it has seemed to me, with the concurrence of that gentleman, to be a most proper course to

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communicate with you in a friendly way, and without prejudice, to enable us to see if legal proceedings cannot be rendered unnecessary between your respective Churches; for I take it legal proceedings in relation to Church matters are deplored by all Presbyterians – to whatever branch of the Church they may belong as not only tending to subvert the sacred cause to which they are dedicated, but to tarnish the name of Presbyterianism. I have perused copies of the correspondence between the Rev. W. McDonald and your secretary, but can gather no specific information from your secretary's replies. The question of whether deeds are 'exclusively the property' of your Church is one of which he is not the judge. What the Rev. W. McDonald desired to know was whether certain deeds – no matter which Church is legally entitled to them – were in your office; though possibly your secretary thought the enquiry, as couched, veiled an ulterior motive of eliciting a reply that might be an admission at law, and so replied in the terms he did. Failing to get the desired information the Rev. Mr. McDonald instructed me to have a search made at the Registrar-General's Office for a record of the deed or conveyance in question. I have done so, and find that, though the deed itself is not recorded there, an 'agreement,' dated 2nd March, 1869, signed by 'Alexander Munro' and 'William Waddell,' is registered there – No. 813, Book 112. This deed recites the conveyance we seek, and is apparently endorsed upon that document. Will you kindly inform me whether this deed or conveyance, and this 'agreement,' are in the possession or custody of your Church? And, if so, whether we may inspect, and take copies of or extracts from the same? A reply at your earliest convenience will greatly oblige. I may say that my instructions are that this deed vested the land in trustees for the congregation of the Free Church at Singleton, and neither

that congregation nor the Synod of Eastern Australia ever joined, or became merged in your Church, and that that congregation continuously and without interruption used and retained possession of the property right on from the beginning until quite recently, when they were forcibly prevented from so doing by someone purporting to act on behalf of your Church, and that they still claim possession and title of and to the property. The Rev. Mr. McDonald was recently informed, on reputable authority, that the deed I now ask for was at your Church offices. Hence his enquiry. If there, how it could get there – whether by accident, on the death of the surviving trustee, or at the time of the execution of the agreement we now discover he is unaware, as it is only recently that necessity to

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enquire as to his Church's title has been forced on him. And if the deed be in the terms he is informed it is, and which the 'agreement' recites to an extent, it is immaterial how it got into your Church's possession, for neither the handing over nor the 'agreement' can in any way affect the trusts by which, and supplemented by the long and undisputed possession of the congregation, the Free Church bases its claim for these deeds and the property. I have, with the greatest respect, frankly stated my case to you, in the hope that I will be dealt with similarly in return. If the deeds are in your Church's possession, and the trusts and facts are as I am instructed, I feel that I cannot mistake the sentiments of yourself and your Church when I venture to hope that a claim to this property – which, I may be allowed to suggest, neither the honour nor the needs of your Church impel – will be persisted in, but that the matter may be settled speedily and peaceably without recourse to the law courts. – I have the honour to be, Right Reverend Sir, yours obediently (signed), A. McLobban.”

With reference to this letter, the retiring Moderator (the Rev. J. McAulay) very courteously called in person on Mr. Lobban, and explained that his successor would need to deal with it, but meanwhile he would refer it on. On May 7 Mr. Aitken (solicitor for the Presbyterian Church of Australia in New South Wales) communicated with Mr. Lobban, stating that the matter had been referred to him, and asking that the matter might stand over till after the General Assembly.

Eventually, in August, 1909, the deeds were produced by Mr. Aitken, at his office, to Mr. Lobban, who examined the same, and took extracts therefrom.

The deed of conveyance (referred to in the previously recited deed) was dated 6th March, 1860, and by it the land in question was conveyed to George Pearce Bowman, Alexander Munro; and William Waddell, to hold "upon trust for the Free Church congregation of Singleton holding the principles of the Free Church of Scotland as embodied in her claim of rights agreed to by the General Assembly of the Church of Scotland of 1842, and in the Act of Separation and 'Deed of Demission' in the year 1843."

The respective solicitors then discussed the question of arranging a friendly meeting between the two Churches to endeavour to effect a peaceful settlement, and Mr. Aitken promised to arrange a time. Eventually a meeting was arranged for Wednesday, 10th November, 1909, when the Rev. Mr. Steele (as representing the Church Property Committee), Mr. Wood

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(secretary), and Mr. Aitken (law agent), met the Rev. McDonald and Mr. Lobban, representing the Presbyterian Church of Eastern Australia.

A free and friendly discussion took place. On the part of the Church of Eastern Australia it was claimed by the Rev. W. McDonald that by the original deed the land was clearly vested in the Church of Eastern Australia; that the endorsed deed purporting to change the trusts was absolutely of no avail to that purpose; and that by neither act of parties interested, nor of Parliament, were the trusts of the original deed altered in favour of the new Church, or the land vested in them.

On the other side it was claimed that the land and church came to the new Church under the act of union and by the action of minister and congregation, and that the new Church had held the premises ever since. They did not, however, claim title under the herein before recited deed by trustees of 2nd March, 1869, which they admitted could be of no legal effect in their favour, as trustees cannot alter the trusts on which they hold. Moreover, they held that they had no power to convey land as a gift, as they contended this would be. On the other hand, Mr. Lobban urged that he was not asking for a conveyance; that if they would hand over the deeds the Church of Eastern Australia would simply hold the land under those same deeds, and according to the exact trusts set out in the original deed.

After discussion, it was resolved by the representatives of the Presbyterian Church of Australia in New South Wales to refer the matter to the congregation at Singleton, and that if the congregation consented to the deeds being so handed over, then the matter would be brought before

the next General Assembly for their consent to so hand over the deeds, upon which being given the matter would be happily ended. The meeting then adjourned.

Not having heard further from Mr. Aitken, on 14th March last Mr. Lobban wrote Messrs. Aitken and Aitken as follows: – "Sydney, 14th March, 1910, Messrs. Aitken and Aitken, solicitors, Castlereagh Street: Dear Sirs, – Re Singleton Church. As we have not heard from you since the meeting between us with the Moderator of the Free Church and the Rev. Mr. Steele and Mr. Wood, we will be glad if you will inform us how the matter now stands. You will remember that the matter was to be referred to the Singleton congregation to see if they would agree to the Synod or Assembly – whichever is the correct designation – handing the deeds to the Free Church. We will esteem it a favour if you will attend to this enquiry at your earliest convenience. – Yours faithfully (signed), Lobban and

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and Lobban."

To this that firm replied as follows: – "Sydney, 18th March, 1910. Messrs. Lobban and Lobban, solicitors, 350 George Street, Sydney. Dear Sirs, – Re Singleton Presbyterian Church Property. Referring to your letter of 14th inst. we have to state that the matter has been continuous before the Church Property Committee and the Corporate Trustees, and it will be further dealt with by same Committee and Trustees when they meet on the 6th prox. The General Assembly does not meet until the 3rd May next. – Yours faithfully (signed). Aitken and Aitken."

On 28th April Mr. Lobban wrote Messrs. Aitken and Aitken as follows: – "Sydney, 28th April, 1910. Dear Sirs. – Aitken and Aitken, solicitors, Castlereagh Street. Dear Sirs, – Re Singleton Church. We have been expecting to hear from you what is proposed to be done herein, and are unable to give Rev. Mr. McDonald, who is now here, any information. At our conference we understood the matter was to be referred to the Singleton congregation. and then if they agreed with our request it would go on to Synod to ratify. As we have heard nothing about the Singleton congregation since from you, we are wondering how you are going to bring it before the General Assembly, and what is going to become of the matter. If it goes over this General Assembly without being dealt with on the basis of our friendly interview we shall be much disappointed, and shall have to advise our client that our

friendly overtures have been unavailing to settle this question. We shall be obliged for an immediate reply, if possible, as to the position. Yours faithfully (signed), A. McC. Lobban.”

Getting no reply Mr. Lobban wrote them again as follows: – “Sydney, 15th June, 1910. Messrs. Aitken and Aitken, solicitors, Castlereagh Street. Dear Sirs, – Re Singleton Church. I have received no reply to my letter of 28th April last, nor have I heard from you since 18th March, although I understand the General Assembly is over for a considerable time. As I am anxious to inform the Church I represent of the position of affairs, I shall be glad if you will be so good as to now let me have your reply. – Yours faithfully (signed), A. McC. Lobban.” To which Messrs. Aitken and Aitken replied as follows: – “Sydney, 16th June, 1910. A. McC. Lobban, Esq., solicitor, the Equitable Building. 350 George Street. Sydney. Dear Sir, –Re Singleton Church Property. Referring to your letters of 20th April and 15th inst., we have to advise you that the Singleton congregation and General Assembly have not consented to the property being given or conveyed to the Free Church body, and it is not likely that such consent will

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now be given, The property is at present held by the trustees of the Presbyterian Church of Australia in the State of New South Wales for the congregation for the time being of the Singleton church, in connection with the same Church, therefore the trustees have decided that they cannot legally make a gift or conveyance of the property as desired by your clients. – yours faithfully (signed), Aitken and Aitken.”

Whether the congregation was asked for their consent in terms of the friendly understanding above mentioned or not does not exactly appear from Messrs. Aitken and Aitken's last letter. In view of the delay in informing the Church of Eastern Australia of the result, and looking at the tone of Messrs. Aitken and Aitken's letter, it appears idle to hope for anything further from the Presbyterian Church of Australia in New South Wales in response to the friendly overtures of our Church. The correspondence and meetings between the two Churches were and are, as a matter of law, and by special arrangement, without prejudice. At the same time, we now deem it only fair that our readers and Church people should be seized of the facts relating to the negotiations between the two Churches, initiated by our Church with the sole object of peace and avoiding unseemly strife.

Our Church may not be as wealthy, or as big in bulk and numbers,

as the Modern Church, but, nevertheless, poor though she may be in worldly possessions, we think that our readers will be gratified to see the Christian and dignified part she has taken in the recent steps, and will recognise that, though she may be forced to seek the harsh arbitrament of temporal law herein, yet it shall not be to her discredit. Peace our Church wanted, and to dwell without discord with all men. But her efforts have been rebuffed, and her members and friends must now know the position.

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### THE ADVANTAGES OF INCORPORATING THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

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A number of Church properties have been lost by the Free Church in this state through the unfaithfulness of trustees and other causes. This has materially weakened the Church, and has been unjust to the friends who liberally subscribed to buy sites and build churches and manses thereon. The mistakes made in the past, and the loss sustained thereby, ought to

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teach the present generation the necessity of taking prompt steps to secure the properties now possessed, and those which may be acquired, to the constitution and distinctive principles of the Presbyterian Church of Eastern Australia for all time to come. This can be done by incorporating the Church, which will cost about £100. During the last eight years trustees have been appointed for St. George's Church, Maclean Church, and the Grafton Church and manse. In each case application had to be made to the Equity Court, costing in all £167. For the appointment of one trustee it would be necessary to go through the same legal process, which would cost between £40 and £50. The attempt made by the Presbyterian Church of New South Wales to deprive our struggling little Church of its property in Singleton shows that the time for decided action has come to secure our properties from attempts made by those whose policy is to extinguish the testimony of the Free Church in this land.

The advantages of obtaining an Act of Parliament whereby a Church is incorporated are obvious. For instance, all the properties held by congregations of the Church throughout the State under diverse titles

and conditions are at once brought under one control, under identical conditions: the Church, as so incorporated, holds in perpetuity, and so avoids the necessary and repeated trouble and expense now incurred when new trustees are appointed; transfers to and by the Church are simplified, and model deeds containing set words used for the various transactions can be drawn, thereby giving ease, certainty, and uniformity in dealings with Church property. Church property is held under the provisions of a declaration of trust, as are all title deeds, ensuring proper handling of the property of those competent to act, and title deeds from being lost and mislaid in the hands of trustees scattered about the country, and who, by death, illness, or lack of time or knowledge, are in many cases not able to carry out the duties of their trusts; in short, as in the business world, where all great undertakings holding property are turned into companies or corporations, so as to have the powers and privileges of dealing with affairs as a single individual would with his, instead of scattered individuals dealing with promiscuous properties and interests, so the Church and all Churches have equal advantage in being incorporated. As in its spiritual jurisdiction the Church has to have a constitution and a central and supreme court, so, in its financial and property side, it should be similarly situated in regard thereto, and this can only be properly obtained by incorporation.

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ECCLESIASTICAL INTELLIGENCE.

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PRESBYTERY OF SYDNEY AND MAITLAND.

The above Court met at St. George's Church, Castlereagh Street, Sydney, on the 24th of May last.

The Clerk reported that he had not been able to hold service at Aberdeen, as instructed, but would do so as soon as he had opportunity.

It was unanimously resolved that the Presbytery take this, the first opportunity since the death of the late King, to express the sympathy of the Court with the bereaved Royal Family, and the Moderator and Clerk were appointed to prepare and forward a letter of condolence through his Excellency the Governor.

The Clerk was also instructed to write a letter of sympathy to the family of the late Rev. James Benny, of South Australia.

The Moderator and Clerk were appointed a deputation to wait upon

Mr. Lobban, solicitor, to inquire if any progress had been made in connection with the Singleton Church property dispute.

The members of the Presbytery present were appointed a committee to make arrangements for the reception of the delegate expected to arrive from Scotland.

This Court met at St. George's Church, Sydney, on September 5.

A report was received, stating that the Presbyterian Church of New South Wales had refused to hand over the deeds of the Free Presbyterian Church property at Singleton, and to surrender their claim to it.

A report was received, stating that a communication had come from the Rev. D. Maclean, the delegate appointed by the Free Church of Scotland, intimating that he was now on the way, and might be expected to arrive here early next month. It was resolved to appoint the Moderator and ex-Moderator Rev. W. McDonald to meet the delegate upon his arrival. It was arranged to hold a welcome meeting in St. George's Church, to be presided over by the Moderator of the Synod, and to invite the Rev. J. Sinclair, of Victoria, to be present and take part. It was also decided to hold a missionary meeting in connection with the visit of the delegate.

It was resolved to ask the delegate to give the first Sabbath after his arrival to Sydney, and the second Sabbath to the Hunter River, and afterwards to visit the Clarence and other Northern Rivers.

The Clerk reported that Mr. R. Galloway, the treasurer of the East  
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Maitland congregation, had received the deeds of the East Maitland Church from the lawyer, and that a further instalment of £6 7s had been paid to Mr. S. McQueen, sen. towards the reduction of the debt upon the building.

The Clerk was instructed to prepare a memorial notice of the late Rev. A. Paul, M. A., to be inserted in the minutes, and to forward a copy to the family of the late venerable minister. The memorial notice is as follows: – The Presbytery of Sydney and Maitland, in connection with the Synod of the Presbyterian Church of Eastern Australia, desires to place on record the sense of the loss sustained by the Free Church in Victoria by the death of the Rev. Arthur Paul, M.A., of East St. Kilda, Melbourne, which took place at the manse on August the 13th. Mr. Paul was the oldest Free Church minister in Australia, and was pastor of the

Free Church congregation at East St. Kilda for about 55 years. Mr. Paul occupied a unique position in the history of the Free Presbyterian Church in Australia. Though commissioned by the Colonial Committee of the Free Church of Scotland for service in N.S.W., yet it was evident that he was designed by the Head of the Church for Victoria, and was eventually settled in the East St. Kilda congregation, where he laboured during his long and eventful life. Mr. Paul was a ripe scholar and a profound theologian. He rendered conspicuous services to the Free Church cause and evangelical truth in the neighbouring State. This is evident from the faithful stand he took in 1859 and subsequent years in refusing to be a party to an organic union of the Churches from which the testimony of the Free Church of 1843 would be eliminated. It is clear now, from the results of the union then accomplished, that Mr. Paul was far seeing. In the opinion of some he made a great mistake in standing aloof from the United Church; but he was not the man to be persuaded from what he considered to be the path of duty in 'contending earnestly for the faith once delivered to the saints.' That he was on the right side is becoming more and more apparent, and we believe that the faithful testimony maintained by him for over half a century will yet be owned and blessed for the maintenance and extension of a Scriptural Presbyterian Church in the Southern State. He could indeed appropriate the words of the Apostle to the Gentiles: 'I have fought a good fight, I have kept the faith.' 'Help, Lord, for the Godly man ceaseth, and the faithful fail from among the children of men.'"

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#### THE PRESBYTERY OF THE MANNING AND CLARENCE.

This Court met at St. George's Church, Sydney, on the 24th of May. Revs. J. Sinclair and Wm. Grant being present were associated.

Rev. J. Sinclair was requested to give a Sabbath, or a part of a Sabbath, in Grafton.

The Moderator reported that, as instructed, he had written to the Selection Committee in Scotland, and, in addition to this, had written private letters to the members of the committee.

Rev. W. McDonald, the interim Moderator of the Maclean Kirk Session, reported that the Free Church friends in the Brushgrove charge had requested Mr. H. Ramsay, student, to give them services, and that he had advised him to comply with the request. This action was approved of.

The Rev. J. Sinclair was asked to be kind enough to advocate the claims of the students fund during his visit to the northern Rivers.

The Clerk reported that the Rev. S. P. Stewart had presided at a congregational meeting at the Barrington on the 18th inst., and that the following gentlemen had been elected trustees to hold the Free Church property in that district in trust for the congregation and the Presbyterian Church of Eastern Australia: – Messrs. Allan McInnes, Norman Shaw, John McInnes, Kenneth Chisholm, Donald Beaton, Alexander Grant, and Donald McKinnon.

The above Court met at St. George's Church, Sydney, on the 5th of September last.

A report was received, which stated that the church and manse at Grafton had been repaired at a cost of a little over £114.

The kindness of Rev. J. Sinclair was acknowledged in carrying out the requests of the Presbytery during his visit to the Northern Rivers, and in advocating the claims of the students' fund with gratifying results.

A report was received from the Moderator of the Maclean Kirk Session, stating that he had given three Sabbaths on the Clarence River, and had conducted services in Maclean, Brushgrove, Woodford Dale, and Grafton, and that the attendance had been very encouraging. Attention was called to the unsatisfactory condition of the Brushgrove congregation, who are as sheep without a shepherd. The Moderator of the Maclean Kirk Session was thanked for his diligence, and it was recommended that steps be taken to form committees in connection with Grafton, Richmond, and Brunswick congregations.

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A report was received, showing that the leased land on which the Barrington Church building stands had been purchased by the congregation for about £33, and that this sum had been advanced by Mr. Allan McInnes out of his own pocket to save delay, and that the Lands Department had promised to furnish the deeds in a few weeks.

The Clerk was instructed to draft a memorial notice of the late Mrs. C. McInnes, to be inserted in the minutes, and to send a copy to Miss McInnes. The following has since been forwarded: – "The Presbytery desires to place on record its deep sense of the loss sustained by the death of Mrs. C. McInnes, relict of the late Rev. D. McInnes, which took place at the manse, Maclean, on the 4th of June. She had the privilege of being trained in her youth in a Godly Free Church family,

and this, along with her gracious endowments, intellectual gifts, and extensive knowledge of Biblical and secular subjects, fitted her in a very high degree to be, as she proved herself to be, an ideal minister's wife. During her long residence at Maclean she took an earnest and practical interest in everything that was for the spiritual welfare of the congregation, and took special pains in teaching the young people Bible truth, and, having been a professional teacher for a number of years, she was able to carry on this work with conspicuous ability. After the death of her venerable husband her interest in the congregation continued unabated. In her young days she had associated intimately with the Fathers of the Church, namely, Revs. William and Allan McIntyre and James McCulloch, by whom she was loved and respected. She has thus been identified with the Free Church in N.S.W. from its inception in 1846, and evinced the warmest interest in the perpetuation and extension of the principles of the Church of her fathers. We are confident that the influence of this Christian lady and her late husband will be felt at Maclean for generations. 'Help, Lord, for the Godly man ceaseth and the faithful fail from among the children of men.'

#### CLARENCE RIVER.

On 23rd May the editor of this journal left Geelong, in response to a request by the Rev. W. McDonald, of Sydney, interim Moderator of Maclean congregation, to give a month's supply, as was done last year. Whilst in Sydney he attended a meeting of the Manning and Clarence Presbytery in St. George's, Castlereagh Street, and was associated. At this meeting he was empowered to act for the interim Moderator, and arrangements were left to his discretion as to work on the Clarence River. Leaving the kind friends whom he had known and esteemed when in Hamilton, Victoria, he left

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Sydney on Tuesday, 24th, at 9 p.m., and after a smooth passage reached Maclean on Thursday morning. There he found the manse circle reduced to three persons, the late minister's widow, daughter and sister. Mrs. McInnes was very poorly, being laid up with a serious attack of bronchial asthma, and Miss McInnes only recovering from bronchitis. The first meeting held was that of the session, at which several services were arranged for, including the communion on 19th June. On Sabbath, 29th May, divine services were held at Maclean, morning and evening, and at Chatsworth in the afternoon. The week following, several households were visited; and on Wednesday evening public worship held at King's

Creek, where baptism was dispensed. The weather was very boisterous for some days. Returning to Maclean manse on Friday evening it was found that Mrs. McInnes had not improved in health, and fears as to the issue of the illness felt by some earlier in the week were confirmed. Worship was held in her room as at several times before during her illness. After one of these times she stated that she felt as if worn out; yet amidst much difficulty of breathing expressed her confidence in the Redeemer in a humble but earnest manner. On taking leave of her for the night it was not known that she would so soon after midnight cease to breathe. About 20 minutes past 1 next morning the end came, friends who had gone to rest having been called to the bedside of the dying one, a brief prayer being offered. The stillness of death was a solemn contrast to the laboured breathing of the weary one then at rest. On Sabbath, 5th June, Mr. Sinclair preached in the morning in the hall at Brushgrove, by request of members of that congregation, and had the like hearty reception from them that he had in the late Rev. John Finlayson's time, and before and after that. The attendance was very good, close attention being given to the discourse on the solemn question in Zech. 3: 2 – "Is not this a brand plucked out of the fire?" The ordinance of baptism was also dispensed. In the afternoon another good assembly was discoursed to in the hall at Lawrence on "The Judgment seat of Christ" – 2 Cor. 5: 10-11. And a good congregation met in Maclean the same evening, the subject being, "Some are Fallen Asleep" – 1 Cor. 15: 6. Next day, Monday, the church was filled with people who had met for the improvement of the death of the late Mrs. McInnes, where worship was held; after which the body was taken from the manse to the grave, followed by a very large concourse, and preceded by the Sabbath school children, of whom she had been a teacher. At the grave an address only was given to the people, with a view to "put them in

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remembrance of their duty," and the young people were specially spoken to at its close, and urged to remember the Scriptural truth which had been explained and commended to them by the departed, who could no longer teach them by the living voice. The testimonies to the good influence in many ways of this intelligent Christian lady, who had been the help-meet for about 35 years of the esteemed minister who predeceased her nearly two years ago, are many and fervent. The day following tidings came of the dangerous illness of a faithful adherent of the Church at Chatsworth, Mr. Peter McDonald, son-in-law of one of the

elders, who was visited, and who died on 8th June. The funeral was very largely attended on Thursday, and the people were addressed solemnly on being again so soon assembled by the death of a well known friend who had a brief illness, and left a widow and large family to miss his care and pleasant companionship; and the bereaved family especially were commended to Him, who is the widow's stay and the orphan's shield. On Friday, 10th June, divine service was held in Fry Street Church, Grafton, over 40 being present, and the ordinance of baptism of two children was dispensed. On the 3rd Sabbath of the visit further improvement of the bereaving providences were made at Maclean, in the afternoon, the subject being Ps. 116: 15 – "Precious in the sight of the Lord is the death of His saints;" and at Chatsworth, in the afternoon, from Job 10: 20 – "Are not my days few?" "At Maclean the same evening service was also held. The next Tuesday evening, at Harwood Hall, many met, the subject being Rev. 6: 16 – "The wrath of the Lamb." On Thursday and Saturday, the same week, preparation was made for the Lord's Supper, the church at Maclean being nearly full on both occasions. Several applications for membership were received by the session, and additions made to the roll. After the service on Saturday, an adherent who had been at the Thursday service, and had become dangerously ill in the interval, was visited – Mrs. Gillanders, widow of the late Mr. A. Gillanders, of Broadwater. Her desire was to be baptised, not having been baptised in infancy, which was explained. Her wish was also to apply for admission to the Lord's table. Finding that her knowledge of Scripture and apparent devoutness warranted the granting of her earnest wish, the household were assembled, worship held, and the ordinance dispensed. She was also visited next day by Mr. H. Ramsay and on Monday again by the writer. She died on Tuesday evening, 21st June, aged 45, leaving a son, five daughters, three sisters, and two brothers.

On Sabbath, 19th, the communion was observed. The morning was  
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very wet, yet the church was nearly filled. The action sermon was on John 17: 24 – "Father, I will that they also whom Thou hast given me be with me," etc. The table was fenced from 1 John 6: 20 – "Who is able to stand before this holy Lord God?" The communicants were addressed before partaking from Song of Sol. 8: 6 – "Set me as a seal upon thine heart," etc.; and after from 1 Sam. 22: 23 – "Abide with me, fear not: for he that seeketh thy life seeketh my life: but with me thou shalt be in safeguard." And the closing address was on Rev. 1: 7 – "Behold, He cometh with

clouds; and every eye shall see Him," etc. In the evening the text was Luke 16: 27-31. At the thanksgiving next day the attendance was the largest of the whole season, and after a discourse on Rev. 4: 10 – "And cast their crowns before the throne," – three children of three families were baptised. On Tuesday Grafton was again visited, especially to see a friend who had been long very ill, and who could not be seen before. The same evening the last service of the month was held at Chatsworth, when the hall was filled as usual, the discourse being on Heb. 4: 9 – "There remaineth therefore a rest to the people of God." The same morning leave was taken of the kind Maclean manse circle, now so much reduced, and the visitor was kindly taken, after the Chatsworth service, to stay at the house of Mrs. A. Ross, Palmer's Island, that the steamer for Sydney might be more conveniently boarded next morning. Mrs. Ross had been seized in Sydney with a cold on her way homeward after a lengthened visit with her daughter to friends, and returning in time for the communion. She was thought to be improving, having been at the communion table on Sabbath and at the thanksgiving service on Monday. But it was sorrowful to hear that, on the evening of Thursday following she had been called away. She was an intimate friend of the late Mrs. McInnes, was of a most benevolent disposition, very much interested in the Church, and will be greatly missed. Including the death of Mrs. Cameron, of Maclean, another devout widow, who was taken shortly before the visitor reached the Clarence River, the congregation for five weeks has lost one per week. The breaches made in families and in the Church call for solemn consideration, and we are admonished to "work while it is day." – From the June number of the "Free Church Quarterly."

The Rev. S. P. Stewart supplied the Maclean for four Sabbaths, viz., August 21st and 28th, and September 4th and 11th. He also preached at Woodford Dale, Brushgrove, and Grafton. In Maclean and Chatsworth the congregations, as usual, were large. In Grafton and the middle charge they  
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were very encouraging. The Rev. W. N. Wilson, of Raymond Terrace, is supplying for a number of Sabbaths, prior to the visit of the deputy from Scotland.

The financial statement for the half-year ending 30th June shows a total income of £182 9s 2d. This is very encouraging. It is more encouraging still that a number have made a public confession of faith in Christ for the first time, including some young men. May more witnesses

be raised up.

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**CORRESPONDENCE.**

Offices of the Free Church of Scotland,  
Edinburgh, 7th June, 1910.

The Rev. William McDonald, "Hamilton," 114 Victoria Street,  
Potts Point, Sydney.

Dear Mr. McDonald, – I am pleased to be in a position to inform you that our General Assembly have appointed the Rev. D. Maclean as a delegate to visit your Church. He will probably leave here about the beginning of August, but he will write you definitely himself later on stating when he is to leave, and also the route by which he will go, so that you may know when to expect him. I hope that his visit will be a great help to you, and that it will help to bring the two Churches into even closer relations than they are at present. We deeply sympathise with you in the struggle for testimony you have in that great continent, and we only wish that we were nearer to you, so that we might be of more assistance.

With regard to the education of your students, the matter is to come under consideration in a few days, and we will likely be communicating with you on the subject.

Our General Assembly is over. Although there was a great amount of work to overtake, it has been very satisfactorily accomplished, and the Assembly was, on the whole, very pleasant.

We have not yet succeeded in executing our commission in regard to a minister to be sent out to you, but we shall put forth every effort in order to secure someone, and we will let you know as soon as we may be successful.

As Mr. Maclean will convey to you the thanks of our General Assembly for your kind communications, and give you all the news of the home country, I need not say more meantime in this letter.

With kind regards, yours very sincerely,  
J. K. CAMERON (p. M.C.F.).

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Offices of the Free Church of Scotland,  
Edinburgh, 18th July, 1910.

The Rev. Wm. McDonald, "Hamilton," 114 Victoria Street,  
Potts Point, Sydney.

Dear Mr. McDonald, – I have no doubt you have already received

official information from Rev. Professor Cameron, Clerk of our Assembly, that I have been honoured with the privilege of conveying to you the fraternal greetings of the Free Church. Acting upon suggestions in letters from yourself, I have now arranged to leave London on Friday, 22nd instant, by the R.M.S. "Athenic," of the Shaw, Savill, and Albion Company, Ltd., arriving in Capetown on August 13. I have arranged to go by Capetown, as it is a cooler route, and particularly as our Foreign Missions Committee have instructed me to visit our Mission in Kaffraria, with a view to reporting on them to our next General Assembly. I shall (D.V.) leave Capetown on September 10th by the R.M.S. Corinthic, of the same company, due to arrive at Hobart on September 29th. From Hobart I shall take a steamer to Sydney. My ticket is return to Sydney. I am not able to tell you the exact date on which the Hobart steamer is due to arrive in Sydney, but I should think it would arrive about the beginning of October. You will probably know this better yourself. In any case, I hope to communicate with you from Hobart stating when I expect to arrive in Sydney. If this arrangement is carried out in the good providence of God, you will probably be the first on whom I shall call. I look forward with considerable joy to meeting friends in Eastern Australia, whose history and traditions are so much wound up with faithful testimony to the truth. In bearing testimony in your large colony, you have not been strangers to the trials and sufferings which have been our lot here in the Free Church during the past 10 years. We have now, in the good providence of God, emerged from these trials wonderfully sustained, acknowledged by the highest Court of our British Judicature as the Free Church of Scotland, and considerably equipped for the great work which, as a Church, we are called upon to do. It will give me exceeding great pleasure to convey the greetings of the brethren, realising, as I do, that I am the first link to join the Free Church of Scotland with the Free Church of Eastern Australia for many years past years which contain records of incidents and decisions not entirely worthy of the Free Church of Scotland. Majorities then prevailed – there were faithful minorities too. I wrote Rev. S. P. Stewart by last week's mail.

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Hoping I may have a safe passage, and looking forward with very great pleasure to seeing you,

With very kind regards, yours sincerely,  
D. MACLEAN (p.

M.C.F.).

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Session House, St. George's Church,  
Castlereagh Street. Sydney,  
25th May, 1910.

To the Family of the late Rev. James Benny, "The Manse,"  
Morphett Vale, South Australia.

Dear Friends, – At a meeting of the Presbytery of Sydney and Maitland, in connection with the Presbyterian Church of Eastern Australia, held on the 24th inst., we were instructed to forward to you a letter of sympathy in connection with the death of your late revered father, the Rev. James Benny. It is fully 34 years since we learned, with very great pleasure, that he had, in the midst of great difficulties, maintained the Free Church cause in South Australia. Since then some of us had the honour of preaching in his pulpit, and the pleasure of enjoying the hospitality and felicities of "The Manse." Our appreciation of your late father's saintly character, and fidelity in "Contending for the faith once delivered to the saints," grew as time went on. His sermons, which appeared from time to time in the "Free Church Quarterly," were eagerly read by the spiritually minded, who found them helpful in running the Christian race. We have enjoyed Christian and ecclesiastical fellowship for many years with ministers whose conversion and dedication to the work of the ministry was, under the hand of God, owing to your late father's faithfulness. These have been a tower of strength to the Free Church cause in the Commonwealth. How far reaching is the influence of a faithful ambassador of Jesus Christ! And thus you have the comfort of knowing that he "being dead yet speaketh," and we pray, "Help, Lord, for the Godly man ceaseth, and the faithful fail from among the children of men." You have also the consolation to know that, through grace, your separation is not final, for though he will not come to you, you will go to him and meet him in Immanuel's Land, where death shall never enter, and congregations never break up.

WILLIAM McDONALD, Moderator.

W. N. WILSON, Clerk.

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STUDENTS.

The three students – Messrs. H. Ramsay, I L. Graham, and J. C.

Robinson – have been fully employed. Mr. Ramsay acceptably supplied the Maclean congregation for about six months, and the Manning congregation for a month, during the absence of the Rev. S. P. Stewart on the Clarence. Mr. Graham has been attending the Sydney University. Mr. Robinson is studying in the Woodford Academy, preparing for the matriculation examination.

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**ACKNOWLEDGMENTS.**  
**STUDENTS' FUND.**

Collected by Allan McInnes, Barrington: – Mr. D. McSwan, 10/-; Mrs. R. Laurie, 10/-; Mr. John McInnes, 2/-; Mr. D. Beaton, 5/-; Mr. Allan McInnes, £1; Mr. Alexander Grant, 10/-; Mr. D. McInnes, £1; Mr. Angus Beaton, sen., £1; Miss K. Beaton, sen., 1/-; Mrs. J. McKinnon, 5/-; Mr. Allan McKinnon, 5/-; Mr. I. McSween, 2/-; Mr. N. Shaw, 2/6; Mrs. K. Chis-holm, sen., 4/-; Mr. K. Chisholm, 6/-. Total, £6/2/6.

Mrs. Smith, Fairfield, £2 (donation); Mrs. Ross, sen., Palmer's Island. Clarence River, £5 (donation); Miss Jessie Shaw, Mossvale, 10/- (donation); Mrs. Jas. Buyers, Brisbane, £5; (donation) making £25 in all. Miss Andrews, Beechwood, Hastings, £10; (donation); Mr. W. J. Reid, Geelong, £10 (donation); "A Friend," Balmain, £2 (donation).

Collected by Mr. James Robinson, Wingham: – Mrs. McLennon, £3; Mrs. Fowler, £2; Mr. H. Murray, 10/-; Mr. D. W. Mackay, 5/-; Miss McDermid, 2/6. Total, £5/17/6.

Collected by Miss M. Gregor, Martin's Point, Harwood. C. River: – "A Friend," 5/-; Mr. G. Gregor, 5/-; Mr. J. McInnes, 5/-; Mr. W. McDonald, 5/-; Mrs. Gregor, 2/6; "A Friend," 2/6; Mr. D. Black. 2/-. Total, £1/7/-.

**SYNOD EXPENSES FUND.**

Mr. and Mrs. Robert Mackay, Rolland's Plains, 10/-; Mr. Malcolm Ramsay, Collombath, £1.

**CHURCH EXTENSION.**

Mr. and Mrs. Robert Mackay, Rolland's Plains, 10/-.

**FOREIGN MISSIONS.**

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### *The Australian Free Presbyterian Magazine*

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Paddington, Sydney.

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

TREASURER  
Rev. W. McDONALD,  
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# The Australian 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.”*

S E P T E M B E R , 1 9 1 1 .

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*“Nec Tamen Consumeatur”*

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

*“Nec Tamen Consumeatur”*

# The Australian Free Presbyterian Magazine.

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

VOL 4. No. 2. SYDNEY: SEPTEMBER, 1911 [PRICE – 2/6 per annum]

## EDITORIAL.

It has been considered advisable to make a slight alteration in the name of the Magazine by the insertion of the word “Australian,” which will distinguish it from another periodical published in Scotland, and which also advocates the principles of the Disruption Church of 1343. This little addition to the former designation may be opportune at this juncture when the attention of the Free Church people in the Commonwealth is called to the propriety of federating the Australian Free Churches.

The Editor regrets that this issue has been so long delayed. It has been caused by his determination to pay the printer's account and thus save himself from getting into financial difficulties in connection with the publication: The cost of four issues of 32 pages each will be about £40 a year. This sum ought to be obtained without much trouble. If 20 of our Free Church friends were to contribute, say £1 annually, we would be able with the smaller donations, to issue the Magazine every quarter, or four times a year. As a matter of fact, it has been partly maintained from its inception by friends in the various States kindly forwarding donations of £1 from time to time.

The pecuniary responsibility has been hitherto on the Editor, who feels grateful to the friends who have so generously supplied the means for its continuance, though at somewhat irregular intervals. It has now ceased to be published under the supervision of the Synod of Eastern Australia, but will still have for its objects: “The defence and advocacy of Scriptural doctrine, government and discipline.” The Editor and proprietor feels confident that the friends of the Free Church in N. S. Wales will give such support to the Magazine as will enable him to issue it every quarter.

The present issue contains in addition to the usual ecclesiastical

news, the superb opening address delivered by the Moderator (the Rev. Professor Alexander) of the General Assembly of the Free Church of Scotland in May. This, we understand, made a profound impression on those who were privileged to hear it. It will also be found very helpful to those in Australia who, like their friends in Scotland, are endeavouring to “contend for the faith once delivered to the Saints.”

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### FEDERATION OF THE FREE PRESBYTERIAN CHURCHES OF AUSTRALIA.

There are, as our readers are aware, Churches in New South Wales, Victoria, and South Australia, holding the distinctive principles of the Free Church of Scotland, which are, briefly, the verbal inspiration and inerrancy of the Scriptures of the Old and New Testaments, and the Supremacy of the Lord Jesus Christ in Church and State. The designation of the Free Church in New South Wales is, The Presbyterian Church of Eastern Australia, formed in 1846 through the disruption of the Synod of Australia in connection with the Established Church of Scotland. This Church adopted the Constitution and Formula of the Free Church of Scotland, which has remained intact ever since. In Victoria, the designation is, The Free Presbyterian Church of Victoria, formed in 1847 for the same reasons as the Free Church in New South Wales. It also has remained faithful to the distinctive principles of the Disruption Church. In South Australia, the designation is, The Free Presbyterian Church of South Australia, which was formed in 1854, and adopted the Fundamental Act of the Free Presbyterian Church of Victoria. Two loyal Free Church ministers, Revs. John Sinclair, of Geelong and W. R. Buttrose, of Adelaide, were trained in this church.

When the Free Church was formed in New South Wales and Victoria, the General Assembly of the Free Church of Scotland at once recognised it as a sister Church, and unanimously agreed to the following deliverance: – “The General Assembly sympathise with the faithful brethren in Australia, who, surrounded by so many difficulties, have declared their determination to adhere to the principles of the Free Church, and they instruct the Colonial Committee to take the interest of this Colony into their special consideration, and make the best provision

which circumstances may permit for meeting their special wants.”

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This paternal and practical interest continued till the majority of the Free Church in Australia resiled from the Free Church position, and along with erastians and voluntaries entered into an organic Union based on compromises. The date of these Unions in Victoria and New South Wales were 1859 and 1864-5 respectively. The late Mr. E. A. Rennie, ex-Auditor General, criticised the Union in New South Wales thus: – “That it was based on compromises, the avowed object of the Unionists being the establishment of a great and influential Church, which would draw in, and keep with them, all the chief Presbyterian families in the country, thus making that the real object of the Union, which he considered, in the circumstances, to be nothing more or less than the creation of an arm of flesh.” The Free Church of Scotland, strange to say, approved of the new denomination thus formed in Australia by surrendering the Free Church testimony, and repudiated those loyal to the principles for which the Church of Scotland was honoured to bear witness in 1843.

This continued till 1900, when the majority of the Free Church of Scotland resiled from the Disruption testimony, and seceded from the Church in which they had been a dominating majority for many years, and formed, along with the United Presbyterian Church, the United Free Church of Scotland. The minority was, in 1904, declared by the House of Lords to be the True Free Church of Scotland, entitled to all the property and all the funds. The Free Church, thus delivered from the innovating and oppressive majority, passed deliverances for the rescinding of all motions giving sanction to innovations, such as Declaratory Act, hymns, instrumental music, etc. It thus became again the Church of Scotland Free, as it was when it threw off erastian control in 1843. This Church the Rev. S. P. Stewart addressed in 1908, as a delegate from the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria, and was most cordially received and addressed by the Moderator in the following terms: – “My Dear Brother, It is with peculiar pleasure that I express to you the thanks of this House for your presence with us this day, 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 credit on the faithful few that, in the Australian Churches, resolved to adhere, through good report and evil report, to the

full-robed testimony of the Disruption Church, and a chapter we can look back upon with only mixed feelings. In the present distress we can ill afford the assistance that

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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 the opportunity arise, we shall rejoice to do what we can for the brethren in the far south.”

In 1910 the General Assembly of the Free Church of Scotland gave practical proof of its desire to promote the welfare of the Free Church in Australia by appointing the Rev. Donald Maclean as a delegate to visit the Free Church in the Commonwealth. His zeal and untiring energy for the advancement of the Free Church cause are fresh in the minds of all who had the privilege of hearing him. Since his return home he has done all in his power by voice and pen to bring the Home and Australian Free Churches into closer relationship. To accomplish this the General Assembly of the Free Church of Scotland last May appointed an influential Committee, of which Mr. Maclean is Convener.

In view of the fact that the Australian Free Churches as well as the Home Free Church hold identically the same Constitutions, it is most desirable that they should be brought into closer relationship. This is not a new idea. It was considered 34 years ago. The principal bar to its consummation has since been removed by the federation of the Australian Colonies. In connection with this the following correspondence will be read with interest: –

Waterhouse Chambers, King William Street,  
Adelaide. August 10th, 1910.

The Rev. W. N. Wilson, Clerk of Synod, Presbyterian Church of Eastern  
Australia, “Heatherdale,” Raymond Terrace, New South  
Wales.

“Rev. and Dear Sir, – The relatives of the late Rev. James Benny have handed me your letter of 17th March, 1910, and instructed me to reply to same, as the rev. gentleman was prevented from doing so through

his late illness and lamented death. Mr. Benny intended to gratefully acknowledge your brotherly communication, and to express to you his high appreciation of the fraternal greetings from the Synod of the Presbyterian Church of Eastern Australia, which he very cordially reciprocated, and to

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thank you for your very kind and complimentary allusions to himself and his long ministerial career. Mr. Benny welcomed your suggestion of federation of the Free Churches throughout the Commonwealth as a consummation devoutly to be wished.

In April, 1877, the Presbytery of the Free Presbyterian Church of South Australia, of which Mr. Benny was then Clerk, wrote to your Synod to the following effect: –

“South Australia, April 26,  
1877. “To the Moderator, Ministers, and Elders of the Presbyterian  
Church of  
Eastern Australia.

Very Dear Brethren, – We gratefully acknowledge your kind and brotherly communication, and cordially respond to its sentiments and aspirations. Precluded by dis-similarity of principles and worship, from intercommunion with those who stand on the same platform of Church government in our Colony, it is truly gratifying to us to have the way opened to it across our borders by brethren with whom we see eye to eye, and in whose strivings for the truth we can have full sympathy and deep interest. Heartily, therefore, do we grasp the hand of fellowship you hold out to us.

We agree with you, that incorporation is at present impracticable. Nevertheless, we venture the opinion that the federation of the Colonies, an event only procrastinated by mistaken policy, will pave the way for the federation of the Free Churches. In the meantime our fervent desire is, that our respective Churches may maintain an intimate acquaintance and intercourse. Whenever co-operation is necessary, we trust that neither shall be found lacking. Should opportunity offer, we shall accredit any minister or elder of our body who may visit your Colony, and cordially receive any such, so accredited by your Church who may visit our shores.

Our present staff consists of four ministers and one student. Expectant congregations look to us for ministerial supply, but their own feebleness and our lack of labourers cripple our energies. Nevertheless, we remember that the battle is not to the strong. Your aggressive

movements, especially in the Missionary field, we hail with pleasure, and shall strive to emulate. At present our efforts are directed to the waste places of our own Colony.

May the goodwill of Him that dwelt in the Bush rest upon you, and the good word of Him that spoke from the Mount remain with you. May the light of the Lord be in all your habitations, and the loving kindness of the

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Lord be extended to all your families.

In the name of the Presbytery of the Free Presbyterian Church of South Australia.

GEORGE BENNY, Moderator.  
JAMES BENNY, Presbytery Clerk.

“As I am sure the above represented his sentiments toward your Synod to the time of his death, I make no apology for reproducing his letter. The Clerk of our Presbytery here is the Rev. W. R. Buttrose, of Pirie Street, Adelaide, with whom I should be glad if you would correspond, and he will, I know, use his best endeavours to forward any scheme which will tend to bring the two Churches into closer communion, and advance their common interests.

Yours faithfully,  
BENJ. BENNY.”

The following has been suggested as the basis of a scheme, which may be considered by the Australian Free Churches at a conference of delegates. which is to meet in St. George's Church, Sydney (D.V.) on Monday, 18th September.

(1) The proposal of uniting the Free Churches in N.S. Wales, Victoria and South Australia, under the common name of “Free Church of Australia,” which could meet as a Synod once a year in one of the capitals, and which could send representatives to the General Assembly in Edinburgh as often as possible.

(2) To get all properties transferred through Act of Parliament to the new body designated “Free Church in Australia.”

(3) To formulate some scheme whereby this Synod should show claims to the Colonial funds of the Free Church of Scotland.

(4) To suggest that the Free Church of Scotland should take in hand the training of Australian students for the ministry of the Gospel.

(5) The desirability to have, if possible, the Aged Ministers of the

Free Church in Australia, beneficiaries of the funds of the Free Church of Scotland, and to entitle the widows and orphans to partake of the benefits of the funds of the Free Church of Scotland.

(6) To consider methods by which the Home Church and the Church in Australia might co-operate more closely in Foreign Mission work in South Africa and elsewhere.

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(7) That the Synod should have power to legislate and administer legislation in accordance with the requirements of the Church in Australia, subject in all matters concerning the Constitution to the General Assembly of the Church at large.

The consideration of the above suggested scheme marks a new era in the history of the Australian Free Church. May we ask God's people in connection with our Church to invoke the Divine presence and blessing to be vouchsafed to the Conference which is to meet at an early date, that they may know “what Israel ought to do.”

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**OPENING ADDRESS TO THE GENERAL ASSEMBLY  
OF THE FREE CHURCH OF SCOTLAND,  
23rd MAY, 1911.**

By the Rev. PROFESSOR Wm. MENZIES ALEXANDER, M.A.,  
B.Sc., M.D., C.M., B.D.

Fathers and Brethren, – It is my duty and privilege now to thank you for the high honour you have been pleased to confer on me by placing me in the Moderator's Chair. I freely confess that I have never entertained the slightest ambition in this direction, and the nomination came as a great surprise to us. All the more heartily, therefore, do I thank you for your great kindness in calling me to this high office. I can only express the hope that I may not come too far short of the standard of excellence set up by my distinguished predecessors, and I crave your kind indulgence in the conduct of the business of this Chair.

Fathers and Brethren, – In accordance with precedent, it now falls to me to address you, and for subject I take today

**OUR HISTORICAL POSITION: ITS PRINCIPLES, DUTIES,  
AND POSSIBILITIES.**

Our position as a Church is the result of history, but not the mere

product of it. Our identity with the Church of the Disruption has been settled beyond dispute, but our chief concern is not the simple continuance of the organisations of the past, but the service of our generation through them according to the will of God. It is necessary, therefore, to scrutinise our principles afresh, to understand their significance anew, and so to put ourselves in a position for applying them with the highest efficiency. It is

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interesting to recall how at one time it seemed not unlikely that the Scottish Church might have been Lutheran instead of Calvinistic. The former might have come about had not Patrick Hamilton, who was a Lutheran, been removed by martyrdom. The latter did actually come about through the labours of George Wishart and John Knox. These two types of Protestantism – the Lutheran and the Reformed or Calvinistic – are at one on all soul saving truth, but there are numerous and characteristic differences betwixt them. The chief of these are commonly discussed under three headings technically described as the Formal, the Material, and the Protestant Principle. Leaving out of account the diverse and detailed interpretation of these three Principles by the Lutheran Church, we confine our-selves to them as set forth in the Confessions of the Reformed Church, of which the Free Church is a branch. Let it suffice at the outset to say that according to the Reformed Theologians, the Formal Principle denotes the Supremacy of Scripture as the Word of God; the Material Principle denotes the Sovereignty of God; and the Protestant Principle denotes the protest against all pagan corruptions of the Church. These do not exhaust the principles of the Reformed Church; but we limit our discussion to these, as essentially defining our historical position and setting forth its present duties.

#### I. – THE FORMAL PRINCIPLE OF THE REFORMED CHURCH: THE SUPREMACY OF SCRIPTURE AS THE WORD OF GOD.

In the Mediaeval Church, access to the Bible was not wholly denied to the laity; but in any case they could make little of it, as the Church required it to be understood in a fourfold sense and according to the Tradition of the Fathers. But the Reformers boldly cast down these barriers and frank-ly committed themselves to the guidance of Scripture alone. They felt and believed that their God was drawing near to men, disclosing to them the riches of His grace and truth for their salvation. Seekers after God, coming with open mind and honest heart, could there hear Him speaking to them directly even as to the saints of old, by way of precept

and promise, warning and invitation; through narrative and history, through type and symbol, through Psalm and Prophecy; but above all by His Beloved Son. As men read those Scriptures, their minds became illumined, their consciences were quickened, their hearts were filled with a deep longing after God; and as the splendours of His Holiness dawned on them, more urgent became their quest for salvation, till further study of the Word revealed God in Christ rec-

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onciling the world unto Himself, not imputing unto men their trespasses. In prompt obedience to the heavenly vision, they cast themselves without reserve upon God's mercy and so entered into that Kingdom which is righteousness and peace and joy. All this had come to pass by suffering the Scriptures to produce their appropriate effect on mind and heart. The authority they had asserted over the understanding and the conscience was the authority of divine truth, certified as such by the concrete possession of the greater gifts of the Gospel – pardon, peace, and power. The Scriptures had in no wise misled these inquirers. The process seemed human; in reality it was divine, and could only be interpreted in terms referring to the Holy Spirit as witnessing to the heart by and with the Scriptures. How then could men, who had passed through such thrilling experiences describe these Scriptures in their totality, save as “immediately inspired by God, and by His singular care and providence kept pure in all ages;” therefore the only infallible rule of faith and practice; – normative for the life of the individual in all its relations, and regulative for the Church in all its functions?

But while the Reformed Theologians thus insisted on the absolute infallibility of the Word of God, on grounds of a saving experience of its truth, they were careful to give due recognition to the rights of Reason; for Revelation had a history behind it. Hence arose questions regarding the origin and authorship of the several Books of Scripture, their collection into a Canon, their transmission and preservation from age to age. These and other cognate topics constituted the Science of Biblical Criticism which has always had an honoured place in the Reformed Church. But while Reason was thus indispensable to the study and exposition of the Scriptures, its function was as limited as it was definite; for if, in this region, Reason become dominant, then Rationalism must ensue; and if, on the other hand, Reason be extruded, Bibliolatry results. In either case, the true significance of Revelation is eclipsed or extinguished altogether. Moved therefore by the Apostolic injunction to

“prove all things and to hold fast that which is good,” the Reformed theologians strove to establish the correct relation between Reason and Revelation, freedom and necessity, human vision and divine authority, all with a view to making more clear and cogent the contents of Scripture as “the lively oracles” of God. This they accomplished by assigning to Reason the status of “handmaid of faith;” thus conserving the absolute supremacy of Scripture as the Word of God.

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Wholly remote from this standpoint of the Reformed Theology is that of the Higher Criticism of the present day; for foremost among its tenets stands the supremacy of Reason as the absolute criterion of Revelation, and therewith the application of psychological and philosophic theories to the data of Scripture; resulting, not in a body of “verified fact,” which is the end of scientific research, but in the dissipation of the historical element. It is therefore not at all too much to say that in the hands of its most eminent exponents, this Higher Criticism is essentially a pretentious dogmatism of combined negation and omniscience, which in the last analysis constitutes a bold subversion of the testimony of our Lord and His Apostles. Where, at certain points, it has lately re-affirmed the old positions, we see it cancelling its previous conclusions; and where it still persists in treating large portions of Scripture as woven out of the raw material of myth and legend, we decry the sacrilege. In heathen lands, polytheism is always in the highest humour of mutation, and this Higher Criticism is in no better case; for by an inner logical necessity, the deities of the former and the dicta of the latter are ever in a state of flux. Finality is not in them. Where “advanced views” so-called prevail in the pulpit, the preacher's message is perforce bereft of the accent of Evangelical conviction, whilst hesitation and bewilderment invade the pew. A subtle scepticism is thus engendered in undisciplined minds which is usually too nebulous to be met by solid argument and too intractable to feel at home in the Church. Here undoubtedly we have one of the main causes of decline in Church attendance; and its remedy is obviously out with the union of any or all of the Churches. Fathers and Brethren, we rejoice that the Temple of our Faith is not built on the shifting sands of human opinion but on the Impregnable Rock of Holy Scripture; and we are profoundly convinced that the Church, which in a warm and Evangelical spirit, stands for the whole body of divine truth, has its perpetuity assured: “The gates of hell shall not prevail against it.”

## II – THE MATERIAL PRINCIPLE OF THE REFORMED CHURCH: THE SOVEREIGNTY OF GOD.

Here the mind contemplates God in the entirety of His independence both of being and of action, so that He is determined by nothing outside of Himself, but remains the blessed and only Potentate, of Whom and through Whom and unto Whom are all things. Sovereignty is not only an attribute of God: it is also His prerogative. In it are immanent infinite wisdom, justice,

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holiness, and goodness, to the entire exclusion of all caprice. Being Creator and Lord of all, God has the moral right and the necessary power to order and control the life and destiny of all His creatures. Our historical position requires us to glance at this Sovereignty of God in relation to the individual, the State, and the Church; thus introducing us immediately to these three Principles of the Reformed Church, namely: – The Sovereignty of Grace, the Headship of Christ over all things, and the Headship of Christ over the Church: –

### Iia. – THE SOVEREIGNTY OF GOD AS THE SOVEREIGNTY OF GRACE.

The Sovereignty of Grace divine rests upon Divine Predestination. The latter term is one which is banned by many. Nevertheless it represents a vast amount of strenuous thinking from the very dawn of human speculation down to our own day. The word – Predestination – may be decried; but the fact remains, confronting us at different levels of experience and under diverse titles as Properties of Matter, Natural Law, Natural Selection, Election of Nations, Theological Determinism, and finally as Sovereign Grace. Predestination thus denotes the divine purpose in its comprehensive and victorious career from the primal act of creation in the inorganic world up to life's highest consummation in the spiritual sphere. It is therefore like the flower which germinates in the soil and blossoms in the sunlight. Among Calvinists, the theological conception of Predestination stands apart from the philosophic tenet of the Unconditioned Will; for it is ultimately based on the Divine Nature or the totality of the Divine Perfections. We are here chiefly concerned with the practical bearings of this subject and therefore leave the theoretical aside.

To those who have undergone a saving change, Sovereign Grace signifies an experience of the Fatherhood of God on one side and an

experience of the spirit of adoption on the other. In this twofold experience lies the fruitfulness of this doctrine in the lives of individuals and the history of nations. To begin with, Sovereign Grace meant that salvation was of the Lord alone. Therewith it abolished the tyrannies of priestcraft and evoked that certainty regarding final redemption which Romanism and even Lutheranism lacked; because in different ways they laid the emphasis upon the human and the creaturely, instead of grounding all upon the Father's good pleasure as ensuring the Kingdom. Freed thus from religious bondage and the crushing anxieties of the future, the heart was left

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at leisure from itself, strengthened by divine fellowship braced for high endeavour, and placed without stint or limit at God's disposal. Here therefore an immense accumulation of the purest religious enthusiasm bent upon the realisation of the divine will on earth. This is the impressive situation at the date of the Reformation and long afterwards, which has touched the thought and imagination of the Philosophic Historian and the Political Economist. Leaving out of account a multitude of other authorities upon this point, we can simply advert to the views of Professor Marshall in his "Principles of Economics," where he shows how the Reformation movement made human life intense and full of awe by ushering man, as it were, straight into the presence of his Creator without any human intermediary. Here, then, were the foundations for a new moral and social order, conditioned by a strenuous type of personality, which had been moulded by the passion of repentance, the joy of forgiveness, and the assurance that all things were working together for good. Hence in communities vitalised by the inward consciousness of Sovereign Grace, education, science, art, literature, industry, commerce, with all that makes human life beautiful and strong, found a congenial home. There also patriotism had no warmer friends, freedom no mightier champions, and despotism no stronger enemies. The annals of Geneva, France, the Netherlands, Covenanting Scotland, and Puritan England, tell how this article of the Calvinistic Faith produced a race of warriors and heroes, who feared God indeed; but after that neither king nor emperor, neither bishop nor pope, neither man nor devil!

#### Iib. – THE SOVEREIGNTY OF GOD AS THE HEADSHIP OF CHRIST OVER ALL THINGS.

The two aspects of the Headship of Christ, namely, the Headship

over all things, and the Headship over the Church, alike arise out of the Sovereignty of God; for, in the language of the Schools, Christ fills the whole sphere of God. "It pleased the Father that in him should all fulness dwell." Love's highest achievement is the atoning work of the Cross and its due reward the sceptre of the Universe. The Risen Saviour is therefore exalted far above all principality and power and might and dominion and every name that is named. His dominion an everlasting dominion, His Kingdom that which shall not be destroyed. Since He is King of Kings and Lord of Lords, it is the manifest and abiding duty of nations and their rulers to do Him homage by promoting His cause and honouring His govern-

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ment. Here therefore under the Headship of Christ over all things we have the great outstanding Principle of the

#### NATIONAL RECOGNITION OF RELIGION.

It was the strong unwavering conviction of all the Reformers that nations were bound to serve God and His Christ in their national capacity, mindful of the warning, "The nation and kingdom that will not serve Thee shall perish; those nations shall be utterly wasted." The Reformers therefore sought to realise this end by an alliance between Church and State, providing National Recognition and National Support to the Christian Religion, according to God's Word. – THE ESTABLISHMENT PRINCIPLE OF RELIGION – remained the common ideal of all branches of the Reformed Church, unchallenged for more than two centuries and a half, save by the Anabaptists, the Socinians, the Libertines of England and Holland, the Fifth Monarchy men of Cromwell's day, and other picturesque fanatics. Even the first Seceders from the Church of Scotland in 1733, did not straightway become Voluntaries by advocating the disjunction of Church and State, but waited ten years before resiling from their former ardent adhesion to the Covenanting Principles of the Second Reformation. The Establishment Principle of Religion is one of the most distinctive articles of the Free Church, conscientiously retained in 1843, victoriously asserted in 1904, and more than ever capable of vindication in the light of the history of Voluntarism. The contentings of the early Seceders, upon their abandonment of their first position in 1843, raised two points which were new and revolutionary. Namely: – (1) The theory that the State is a purely secular institution; (2) The theory that the sole

end of the State is the protection of life and property. Both points involved a signal departure from the teaching of the Reformed Confessions and merit careful consideration.

(1.) Take then the first of these theories that THE STATE IS A PURELY SECULAR INSTITUTION: – This is set forth expressly in the declaration of the Associate Presbytery in 1743 as follows: – “True Religion is not only the Church's blessing, but her very substance; so that true religion and a true Church cannot be divided. Now, if true religion became a part of the civil constitution, it inevitably follows that the Church became a part of the State; which doctrine, as it is absurd in itself, so it lays a plain foundation for Erastianism, overthrowing the distinction betwixt the Kingdom of our Lord Jesus Christ and the kingdoms

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of this world.” Passing over other official testimonies to the same effect, we observe how Church and State are here set in harshest opposition to each other. Religion is coterminous with the former; secularity is the essence of the latter. Any useful alliance between the two is therefore inconceivable. Such is the distinctive note of Voluntaryism consistently maintained from beginning to end. But this is in flagrant contradiction to the teaching of the Reformed Theologians, who recognised that the State had its origin in the Common Grace of God under the universal Headship of Christ, and therefore capable of entering into friendly alliance with the Church, to the glory of God and the good of men. Thus, in the Scots Confession drawn up under John Knox himself in 1560, it is declared: “We confess and acknowledge empires, kingdoms, dominions, and cities to be distincted and ordained by God; the powers and authorities in the same – be it of emperors in their empires, of kings in their realms, of dukes and princes in their dominions, and of other magistrates in free cities – to be God's holy ordinance, ordained for manifestation of His own glory, and for the singular profit and commodity of mankind; so that whosoever goes about to take away or to confound the whole civil state of policies, now long established, we affirm the same men not only to be enemies to mankind, but also wickedly to fight against God's expressed will.” (Article xxiv.). With this statement agrees the teaching of all the Reformed Theologians who regarded the State as of Divine appointment, and designed to subserve the cause of Christ. In teaching thus, they reproduced the truth of Scripture. But the foregoing Voluntary theory of the State contradicts and antagonises the Word of God, by stripping the State of all religious significance, branding it as purely secular, and thus

utterly disqualifying it to serve the Kingdom of God. But Scripture teaches us that Christ is Creator of all things visible and invisible. Under Him creation advances from stage to stage, unfolding in its growing complexity the power, the wisdom, and the goodness of its Author; the lower ministering to the higher, – the natural to the moral, and the moral to the spiritual, – thus forming a cosmic hierarchy, including thrones, dominions, principalities and powers, all united in ministry to Christ as Head over all things to the Church which is His body, the fulness of Him that filleth all in all. But the Voluntary theory, on the other hand, makes a breach in this cosmic hierarchy by excluding nations with their rulers from competent ministry to the Church under the Headship of Christ as Lord of all. If the reason for such summary exclusion

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be sought, you must here simply rest content with the dogma of Voluntaryism, “The State has nothing to do with Religion!”

(2.) But let us now consider the other theory of voluntaryism that THE SOLE END OF THE STATE IS THE PROTECTION OF LIFE AND PROPERTY. This is explicitly set forth by the same Associate Presbytery in 1743 as follows: – “The public good of outward and common order in all reasonable society unto the glory of God, is the great and only end which those invested with magistracy can propose in a sole respect unto that office.” This view is also consistently maintained for nearly a century and a half, when it receives its ripest expression in the words of its stoutest champion, who thus defines the end of the State: – “It is the organisation of men in communities or nations, for the protection of life, liberty, and property, and for, of course, the administration of justice in these relations.”

But what about this theory of Voluntaryism which confines the State to the protection of life and property? In its origin, it was the natural reaction against the hateful so called “Police State” of the German jurists, and expressed only a transient state of conviction. No jurist or statesman of the present day accepts it; for the end of the State is now conceived as expanding far beyond the mere assurance of rights. Grant the theory of Voluntaryism that the State must concern itself with the protection of life and property alone, then by the most faultless logic you arrive at the well worn shibboleths of Voluntaryism: – “The State has nothing to do with religion.” “The State must cease to take cognisance of the religious opinions of its subjects.” “The

province of the civil magistrate in religion is to have no province at all.” “State recognition or establishment or endowment of religion is neither lawful nor just nor expedient nor Scriptural.” We need not halt to ask how these stout fallacies agree with the recent appeal to the strong arm of the detested Caesar!

But take now the modern and only true theory of the end of the State, which is expressed as the maintenance, development, and perfecting of national capacities; and observe how that comprehensive formula is a precise embodiment of modern policy and legislation. Straightway it becomes apparent that the Voluntary theory of the end of the State is thoroughly erroneous, and at the same moment it becomes most evident that the Scriptural Principle of National Religion or the Establishment Principle alone meets the requirements of the case; for it alone provides for

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the maintenance of Protestantism, the continuance of a Protestant dynasty on the throne, the furtherance of Protestant policy in our legislatures, the appointment of chaplains in our Army and Navy, the promotion of national righteousness on the basis of the Decalogue, the religious education of the young by the retention of the Bible in our public schools, as also numerous momentous Christian interests of a kindred sort. In a word, the Establishment Principle of Religion, when rightly understood and applied, has all the value of a great defensive and evangelising agency.

Before closing our discussion here, let us call attention to the historical antecedents of the Voluntary theory that the sole end of the State is the protection of life and property. As a matter of fact, it springs from the soil of the German Rationalism of the eighteenth century; was adopted by the German jurists of that day; was endorsed by the German philosophers, Kant and the elder Fichte; was applied with explosive violence by the anarchists of the French Revolution; was included in the Constitution of the United States; was finally welcomed as self evident truth by the first Seceders from the Church of Scotland upon abandonment of their Covenanting Principles. That the latter in 1743 should have embraced a theory concerning the end of the State current in the eighteenth century occasions no great surprise; but that their followers, at the end of the nineteenth century and up to the present moment, should still cling to the same weak and beggarly theory, and should lay it under contribution for a policy of Disestablishment, must debar them from taking high rank among the

wise and prudent.

Further, the Free Church is still roundly accused of being hopelessly behind the age; but among all her Church Principles you search in vain for one which, like the foregoing, relies on an exploded theory of the end of the State, and goes back for its inspiration nearly two hundred years to the tainted source of German Rationalism. Everything that has happened since 1843, and everything which is portended in the near future, only confirms us in our attachment to the Scriptural Principle of the National Recognition of Religion as a good and godly doctrine, redounding to the welfare of nations and, above all, to the glory of Christ as Head over all things to the Church. Fathers and brethren, for these and other reasons, we are not Voluntaries; no, nor are we ever likely so to be.

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11c. – THE SOVEREIGNTY OF GOD AS THE HEADSHIP OF CHRIST OVER THE CHURCH.

The Church is the fruit of His passion, the travail of His soul. He loved it; gave Himself for it, and therefore remains in and over it. as its living Head in His threefold office of Prophet, Priest, and King. As PROPHET, Christ is the mediator of the whole revelation of God contained in the Scriptures. The Church receives and defends this sacred deposit of truth, adding nothing thereto by way of Tradition, taking nothing therefrom by way of Rationalism, and looks to Christ as Prophet for the vitalising of that truth, through the Holy Spirit; so that it shall enlighten the mind, purify the heart, and rule the will. As HIGH PRIEST over His own House, Christ has not only redeemed the Church, but has therein appointed ordinances of worship in the ministries of Word and Sacraments. The Church receives these ordinances at His hand, adding nothing thereto by way of innovation, taking nothing therefrom by way of neglect, and looks to Christ as High Priest for the vitalising of those ordinances, through the Holy Spirit; so that they shall be as wells of water springing up to life eternal. As KING, Christ rules over the Church; His holy will being the sole fount of her authority. From Him she derives all her powers of discipline and government, adding nothing thereto by way of usurpation, taking nothing therefrom by way of disobedience, and looks to Christ as King for the vitalising of her laws, through the Holy Spirit; so that the Church, in her purity and vigour, shall reflect His holiness and majesty.

The Church, then, has received her doctrine, worship, discipline, and government from Christ alone, and the further gift of office-bearers appointed and qualified according to God's Word for the right administration of these means of grace. The Church is thus wholly dependent on Christ for her spiritual life and power; and, by that very fact, she is rendered wholly independent of the civil ruler in these particulars. The Crown Rights of the Redeemer are therefore absolute. The SPIRITUAL INDEPENDENCE of the Church, as the indefeasible right of her office bearers, appointed and qualified according to God's Word, to exercise ministerial authority in things spiritual, flows immediately from the Headship of her Lord. In Christ's name, the Church claims, as of right, a jurisdiction ultimate and exclusive in the purely spiritual sphere; and at the same time, in Christ's name, acknowledges, as of right, a jurisdiction of the State, ultimate and exclusive, in the purely civil domain. Whilst these two jurisdictions are distinct, and in the nature of things must so remain,

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they are not alien to each other; for they find their true synthesis under the universal Headship of our Lord. While therefore maintaining at all hazards the Spiritual Independence of the Church, we likewise affirm the possibility, the lawfulness, the duty, and the necessity of a friendly alliance betwixt the two, which shall render unto Caesar the things that are Caesar's and unto God the things that are God's. This was the ideal before the minds of all the Reformers, but most clearly apprehended by Calvin and his followers; and it remains to the Free Church as her priceless heritage from the Ten Years' Conflict. Yet our former brethren, now of the United Free Church, have reproached us with falling far short of true Spiritual Independence. Their form of it, under certain provisos, claims for their Church, "the sole and exclusive right and power from time to time, as duty may require to alter, change, add to or modify her constitution and laws, Subordinate Standards and Formulas," – the decision in the last resort resting with a mere majority of her members of Assembly. All that need be said here is that such a scheme will certainly succeed, provided that its presuppositions are fulfilled; and these presuppositions are – DIVINE RIGHT AND HUMAN INFALLIBILITY. But Independence is a word with several shades of meaning: – 1. It may denote liberty as absence of control by the membership of the Church; and the foregoing Spiritual Independence goes far in that direction. Such independence we shall never claim. 2. Independence may denote liberty

as government by the membership of the Church through her Church Courts. Such Independence we possess, and shall never violate. 3. Independence may denote liberty as the condition of the fullest self-realisation. Such Independence we enjoy in the highest degree in our Creed and Constitution as truly founded upon and agreeable to the Word of God. So, then, Fathers and Brethren ours is the true Spiritual Independence which respects the just rights of the members of the Church, and loyally accepts the Supremacy of the Word of God. Such Spiritual Independence can never contemplate any tampering with Creed or Constitution.

111 – THE PROTESTANT PRINCIPLE OF THE REFORMED CHURCH: THE PROTEST AGAINST PAGAN CORRUPTIONS OF THE CHURCH. This Principle recalls us in the first place, to the Scriptural conditions of acceptable worship, namely, – "God is a spirit, and they that worship Him must worship Him in spirit and in truth." "Man looketh on the

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outward appearance, but the Lord looketh on the heart." "Let all things be done unto edifying." "Let all things be done decently and in order." "Let everyone please his neighbour for his good to edification; for even Christ pleased not Himself." "It is the Spirit that quickeneth, the flesh profiteth nothing." "The letter killeth, but the Spirit giveth life." "Where the Spirit of the Lord is, there is liberty." With these high principles of worship, and with all of Gospel purity, simplicity, and freedom which they import, the Church must ever consort, out of love and loyalty to her adorable Head. As John Knox has so well said, "Where Christ maketh an end of speaking or lawgiving, there we must rest; so that all the power of the Kirk is subject to God's Word."

The Protestant Principle of the Reformed Church has its emphatic application to Romanism. Calvin did not deny to the latter the name of Church, but tersely and picturesquely described it as a "building in a state of semi ruin." He and his followers made the Reformed Church the conscious and complete antithesis of the Roman, setting the Infallible Word of God against a so called Infallible Church; the authority of Scripture against the authority of Tradition; the efficacy of the Spirit against the efficacy of sacraments; the Headship of Christ against the headship of the Son of Perdition. But Romanism is more than a religious

system. It is the Old Roman Empire under the guise of Christianity. Scholars have shown that every office in the pagan Empire, from the highest to the lowest, survives in ecclesiastical form under existing Romanism. Coercion by law and force is therefore of the very essence of the latter; all the more potent and all the more detestable that it operates so largely through the Confessional. This system is therefore a constant menace to civil and religious freedom. Never more than now was British Protestantism called on to be alert and active, lest, under the exigencies of politics, even the Protestant Succession to the Throne be placed in jeopardy.

The Protestant Principle of the Reformed Church is in decided opposition also to all forms of Ritualism, most notably to that practised in the Anglican Church; for, like Romanism, it also proceeds upon the pagan principle that material things may be made the vehicle of spiritual life under the manipulations or incantations of men canonically holy.

Amongst us, Romanism has no apologist, and Ritualism no advocate. The Church therefore is free to speak with the enemy in the gate; deeply conscious that these systems are a snare and a delusion to the souls of men,

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a grievous corruption of the glorious Gospel, and a fearful outrage on the honour of our Lord and Saviour Jesus Christ.

### IV. – THE INWARD SIGNIFICANCE OF THE PRINCIPLES OF THE FREE CHURCH.

Here we raise the question, “Can these different Principles of the Free Church be carried up into any unifying Principle which shall give us the clue to the real inner meaning of the Church?” Here therefore these points arise: –

1. Why does the Church insist upon the supremacy of Scripture? We reply that the Church can do no less, after having had a saving experience of the Gospel contained therein.

2. Why does the Church insist on the Sovereignty of Grace? We reply that there the Church has found the very essence of the Gospel; even God's heart of love and arm of power to save unto the uttermost.

3. Why does the Church insist upon the Headship of Christ over all things? We reply that there the Church sets the crown upon the head of Him who alone is worthy, and in His name claims recognition of His rule and a friendly environment for the promotion of His Gospel.

4. Why does the Church insist upon the sole Headship of Christ

over the Church? We reply that Christ has therein appointed a government in the hand of Church officers, distinct from the civil magistrate; thus excluding all alien power. and ensuring that His Gospel shall have free course, and be glorified.

5. Why does the Church insist upon her Protestant Principle? We reply that there the Church aims at preserving, pure and undefiled, those streams which gladden the City of our God.

Taking, then, a conjunct view of the case, we see how all our Church Principles converge upon this Final Principle, namely, – LOVE FOR THE GOSPEL AS THE POWER OF GOD UNTO SALVATION. That gives us the key to the Ten Years Conflict, and to the Disruption also. That likewise explains the strenuous opposition offered by the Constitutionals to the surrender of the Establishment Principle, and their unbending resistance to the intrusion of Arminianism, during the struggles in the Seventies and the Nineties. That also interprets the zeal of the Church for Missions at Home and Abroad. That similarly discloses the secret of power in her Ministry, and the self sacrifice of her members during her best days. That, finally, accounts for the decline of her strength, when she was

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launched upon the turbid waters of Politics and Rationalism. The inner consciousness of the Church of the Disruption thus seems to be embodied in LOVE FOR THE GOSPEL AS THE POWER OF GOD UNTO SALVATION. Her historical significance finds there its beginning and middle and end. With that agrees the utterance of Dr. Chalmers, when, in a moment of enthusiasm, he exclaimed in 1845, – “Who cares about the Free Church compared with the Christian good of the people of Scotland? Who cares about any Church but as an instrument of Christian good?” I yield to none of my brethren in the importance to be attached to our Church Principles; and to the need of propagating them; but we shall never forget that these Principles are not in themselves soul saving; and, therefore, we must ever carry them up into living contact with the living Christ. The spiritual value of these Principles lies essentially in their relation to the Gospel as the power of God unto salvation.

### V. – THE DUTIES ARISING OUT OF OUR HISTORICAL POSITION.

Upon these we need not greatly expatiate; for if love to the

Gospel as the power of God unto salvation be the secret of the Church's existence and strength, then obviously two duties instantly emerge: –

1. Our first duty is to realise for ourselves the unsearchable riches of the glorious Gospel. The Egyptians of old called their ancient river Hapi, that is the Hidden One; and, touched by its mystery, they sought age after age to penetrate its secret, ever returning with deepened sense of its endless marvels. And so with the Gospel. Like some vast river of unfailing source we trace it higher and yet higher, till at length we find its wellsprings in the ineffable glories of the Father, the Son, and the Holy Spirit. There language fails us, and thought itself expires in wonder. But from these enkindled summits of the soul, we return enriched with that grace, which is light for the mind, peace for the heart, and power for the will.

2. The second duty of our position is to proclaim that glorious Gospel with conviction and with exultation. Many have lost faith in it entirely; others have become enamoured of its counterfeit, – the Ritschlian Theology, which offers a Christ of mere Socinian dimensions. But we have a full orb'd Gospel and the witness of its truth within us. May we hope to preach it with effect to the Modern Mind, so deeply tinctured, with the popularised “conclusions of German Idealism, Naturalism, Posit-

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ivism, Agnosticism, Comparative Religion, the Higher Criticism, Evolutionary Theories, and much else? May we hope to apply it with power to the humbler classes, or might we not more profitably engage in “Social Work” among them? May we expect to proclaim it with success to sinners of mankind? Yes, in every case, the Gospel, and the Gospel alone, is the power of God unto salvation!

### VI. – THE POSSIBILITIES OF OUR HISTORICAL POSITION.

Our future as a Church is bound up with love to the Gospel. The charge that we have no “Free Gospel” – always as contemptible as it was false, – stands self-refuted. Among the elements of our moral strength we reckon that great host of those, – both young and old, – who know how to pray and how to prevail in prayer; likewise those honoured men and women who have nobly borne the burden and heat of the day. Here also we welcome the youth of the Church, who have been at the heart of the

crisis, and are eagerly pressing forward to take their proper place in the House of God. Here also we salute those one hundred and forty-two young men and women who are winning high distinction in the Training Colleges and the Universities. Here also we remember those devoted laymen who labour in the Gospel with great acceptance. Here, above all do we thank God that the Church has no lack of young men of piety and talent offering themselves for the work of the Ministry. In this way existing vacancies in Congregations will soon be filled up, and provision made for expanding our Foreign Mission Work. Thus also we hope to render substantial help to the Congregations in Canada and Australia now appealing to us for Ministers. Fathers and Brethren, with God's blessing on these our moral resources, may we not say. “We have a strong city: salvation will God appoint for walls and for bulwarks?”

As heirs of Reformation Principles, we cherish ideals of union; ever mindful that unity is strength only when all the units are strong; otherwise a colossus must result, with feet partly of iron, but mostly of miry clay. As a Church, we take our stand on the Atonement, and there feel at one with all who love our Lord Jesus in sincerity; and gladly cooperate with all such in all ways competent to us. In our Church Principles a banner has been given us to be displayed because of truth, and emblazoned on it is the twofold motto: – “The Crown Rights of the Redeemer” – “For Christ's Crown

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and Covenant.” Under that banner, the Church shrinks from no duty which her historic testimony may demand, and from no course of action to which God in His good Providence may call her.

### VII. – THE PROPOSED PEACE TREATY BETWEEN BRITAIN AND THE UNITED STATES.

We cannot close today without reference to the proposed Peace Treaty between this country and the United States. War, even when waged in the interests of justice, is a dread act of violence. Success in it is only less awful than defeat; for the wail of the widow and the fatherless sweeps over the field of the slain, and the hand of desolation long lies heavily on conquerors and conquered. The greatest interest of the world is therefore peace. National honour may seem to be a matter of mere sentiment: in reality it stands for national sovereignty. Hence its

priceless value, and hence also the fact that hitherto it has never been the subject of arbitration. The inward meaning of this proposed Peace Treaty therefore is that these two Great Powers have now drawn so near each other that jealousy betwixt them is practically at an end, and therewith the very idea of war. The moral grandeur of this proposed Peace Treaty is thus without parallel in the annals of mankind, and marks the dawn of a new era in the history of civilisation. We therefore as a Church unfeignedly rejoice at this event, and thank God Almighty for this partial realisation of His peace on earth and good will towards men. We pray that the day may speedily be ushered in when, under the reign of the Prince of Peace, the stormy passions of men shall be subdued, and war shall be no more.

Finally, Fathers and Brethren, in taking up once more the solemn interests of religion in our midst, let us pray without ceasing that the Spirit of all grace and wisdom may rest upon us, so that, diligent in business and fervent in spirit, we may offer all our labours here as ONE GREAT ACT OF WORSHIP to our Risen Lord and Saviour, to Whom be glory for ever and ever.

*(The Closing Address by the Moderator, the Rev. Professor Wm. Menzies Alexander, M.A., B.Sc., M.D., B.D., on "Revivals," will appear in our next issue.)*

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### ECCLESIASTICAL INTELLIGENCE.

#### PRESBYTERY OF CLARENCE AND MANNING.

The above mentioned Court met at St. George's Church, Castlereagh Street, Sydney, on Friday, the 30th of December, 1910.

The Clerk reported that, in accordance with the instructions of the Presbytery, he had presided at a meetings of the Maclean Congregation, assembled for the purpose of moderating in a call to a minister, and after public worship the form of call was produced and read, with the name of Rev. Donald Maclean, of St. Columba Free Church, Edinburgh, inserted, the congregation having previously agreed to this.

The call as read was unanimously approved of, and all present came forward and adhibited their signatures. The call was afterwards left in the hands of the Kirk Session, to receive additional subscriptions. At a subsequent meeting of the Kirk Session the signatures to the call were

examined, and the interim Moderator pro tem was authorised to attest the call as signed only by communicants whose names are on the roll and those known to be adherents. The Kirk Session also stated that the congregation was prepared to give Mr. Maclean a stipend of not less than £250 per annum and a free Manse, and requested the Presbytery to appoint Commissioners in Scotland to represent their interests.

The call was laid on the table, signed by 56 communicants and 222 adherents, duly attested.

It was moved by the Clerk, and seconded by Mr. Grant, and unanimously resolved "That the call be sustained, and forwarded to the Presbytery of Edinburgh as soon as possible."

It was agreed, on the motion of the Clerk, seconded by Mr. Grant "That the Rev. John McLeod, of Duke Street, Glasgow, and Rev. Angus Mackay, of Kingusie, be appointed Commissioners, the former to represent the Maclean congregation, and the latter the Presbytery of the Clarence and Manning, before the Presbytery of Edinburgh."

Reasons were read and approved of for the translation of Rev. Donald MacLean to Maclean, Clarence River, N.S.W., and the Clerk was instructed to forward these reasons to the Commissioners above mentioned.

A letter was received from Rev. Professor Cameron, stating that the Free Church of Scotland is prepared to send Rev. Finlay McRae to labour at Maclean for twelve months. The interim Moderator of the Maclean Kirk Session was instructed to reply, saying that the Presbytery is delighted to hear

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that Mr. McRae was commissioned to supply the Maclean congregation, and that we are confident there would be ample room for two ministers on the Clarence River, a congregation being vacant in the City of Grafton, possessing both Church and Manse, with a number of Free Church people in the city and district fully able to maintain Gospel ordinances. The interim Moderator of Maclean was instructed to continue the services of Mr. Herbert Ramsay at Maclean if necessary.

Reasons forwarded to the Presbytery of Edinburgh by the Presbytery of the Manning and Clarence in favour of the translation of the Rev. Donald Maclean, Minister of St. Columba Church, Edinburgh, to the Free Church congregation at Maclean, Clarence River, N.S.W.

(1) That our Synod is limited to three ministers able to give active service, while we have ten or eleven congregations and preaching fields,

and the settled ministers, owing to the enormous size of their charges, are unable to look after the vacant congregations, consequently there has been for many years a great leakage. About thirty years ago there were twelve ministers doing active work for the Church, but, through removals, death, and other causes, needless to mention, the numbers have been reduced to the ministers above mentioned. One ecclesiastical reason of this decrease of ministerial labourers was the lamentable fact that the Free Church of Scotland, from 1864, when the majority of the Free Church ministers in this State seceded, along with Erastians and Voluntaries, formed a new denomination, called the Presbyterian Church of New South Wales, the Free Church of Scotland practically acknowledged this new church, the result being that it declined to send ministers and probationers to the New South Wales Free Church; and, second, the United Church in this land left no stone unturned to extinguish the Free Church, and because the Free Church of Scotland refused to recognise us, declared that there was no Free Church in Australia.

(2) There are indications that the tide is turning. The difference between the Free Church and the larger Presbyterian Church is no longer limited to the questions of Erastianism and Voluntaryism, important though they be, but extends to the Bible itself, whose full inspiration and inerrancy our Church contends for. The eyes of the Free Church people, and indeed of many outside its pale, are now opened to recognise this wide divergence between the two Churches, and the spiritually minded especially are longing for pure Gospel ordinances.

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(3) The Free Church, through lack of labourers, is quite unable to cope with these difficulties, the result being that Free Church people must either attend un-Scriptural services or remain at home on the Sabbath Day. It is needless to say that this state of matters is dangerous to the very existence of the Free Church Testimony. It is true we have three students, but it will be some years before they are ready for license. In the meantime, if the Home Free Church does not come to our help, this unhappy state of things will continue and increase, but this will be averted, we are confident, if your Venerable Court will agree to the translation of the Reverend Donald Maclean, for we are persuaded that his presence among us will, under Divine blessing give such an impetus to the cause of Divine truth that other labourers will in due time say, "We will go with you, for we have heard that God is with you."

(4) The Free Church in the Commonwealth of Australia is the only denomination that contends for the sole Headship of Christ over the Church and His Supreme Headship over the nation. In view of this fact, we are confident that your own Church in Scotland and the Free Church in Australia will yet be owned and blessed for the national recognition by the nations of Christ as King of Kings and Lord of Lords.

(5) Considering that the Free Church in this State has been in existence since 1846, contending against terrible odds for the maintenance of the Principles of the 1843 Disruption Church, we are inclined to think that we have a special claim upon the parent Free Church, which is now taking a fatherly interest in us.

(6) It may be added that Mr. Maclean won the esteem and confidence of ministers and people in Australia during his recent visit. It is the opinion, we believe, of all with whom he came in contact that he is eminently fitted by gifts and graces for great usefulness in the Australian Commonwealth. Again, we express the earnest prayer that the great Head of the Church may incline your hearts to the translation of Mr. Maclean, and we can assure you that he will receive a hearty welcome from the Australian Church, and that his heart will be encouraged and his hands strengthened to carry on the work of the Lord under the Southern Cross.

To the Venerable the Presbytery of Edinburgh in connection with the Free Church of Scotland. Reasons given by the congregation of Maclean for the translation of the Rev. Donald Maclean: –

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Dear Brethren.– The following are some reasons why your Venerable Court should agree to the translation of the Rev. Donald Maclean of Edinburgh to the Free Church congregation at Maclean, Clarence River. New South Wales: –

(1) The congregation at Maclean. N.S. Wales, has been vacant for two years and a half, and during this time it has been at very great expense in obtaining supplies from distant parts of the Commonwealth. Some of the ministers supplying have come from a distance of eleven hundred miles.

(2) The continuance of this will be a great burden on the congregation. Hitherto all expenses have been generously paid – and in addition they have usually a credit balance in the bank.

(3) The congregation is longing and praying for a settled pastor that

the work may be carried on vigorously in all congregational departments.

(4) Through the untiring zeal, indefatigable exertion, and consistent life of their late pastor, and the divine blessing vouchsafed, the Rev. Duncan MacInnes, who laboured in the same sphere for forty years, the congregation is now more prosperous than ever in spiritual life, numbers and finances.

(5) Thirty years ago there were three Free Church ministers on the Clarence, within fifteen miles of one another. There are now none. The result is, that other Churches are, at least, in some instances, receiving pecuniary support, which should go into the Free Church treasury for the maintenance and extension of the Free Church cause.

(6) The settlement of Mr. Maclean as pastor over the Maclean congregation will not only fill up that vacancy, but will also be the means of resuscitating the Free Church cause throughout the whole of the district, where Highlanders are numerous and comfortably settled.

(7) Mr. Maclean is eminently fitted by his gifts, graces, experience and thorough command of the Gaelic language for the Maclean congregation.

(8) During Mr. Maclean's brief stay among the congregation he commanded the esteem and respect of all who had the pleasure of hearing him, and of those who came into contact with him in the social circle.

(9) As Interim Moderator, I am in a position to state that men and women of God have been praying earnestly since the death of their venerable pastor, that the Head of the Church might send a man after His own heart to feed the flock of God. It is most encouraging for a minister to receive a call from a praying congregation. The call to Mr. Maclean is, in  
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this, and all other respects a hearty and most earnest entreaty to come to the help of the Lord against the mighty. May his heart be inclined to say, "Here am I, send me."

### EDINBURGH PRESBYTERY.

#### THE CALL TO MR. MACLEAN.

The Edinburgh Presbytery of the Free Church met in the Presbytery Hall on Wednesday, 1st March – Mr. T. A. McElfattrick, Kirkcaldy, moderator.

The Presbytery took up first the call to the Rev. Donald Maclean,

of St. Columba, Edinburgh, from Maclean Free Church, New South Wales.

Mr. Maclean, as Presbytery clerk, laid the papers on the table, with the following appointments as commissioners: – The Rev. Angus Mackay, Kingussie, for the Presbytery of Clarence River; the Rev. John McLeod, Duke Street, Glasgow, for the congregation of Maclean; Professor Cameron, for St. Columba's kirk session; Mr. Alexander Cameron (elder), for the deacons' court; and Mr. John Macdonald (elder), for the congregation.

Mr. W. W. Aitken, Edinburgh, asked what their relations with the Synod of that Church were.

Mr. Maclean said the Synod had represented the Free Church of Scotland in East Australia since 1865, and when the union of the various Presbyterian Churches took place in Australia this Synod declined to enter into it, but held by the position it always did in relation to the principles of this Church as these were enunciated at the Disruption.

Mr. Aitken pointed out that they had on a previous and similar occasion declined to receive commissioners from the Presbyteries in Ireland, and the minister who was called had to resign his charge if he wished to accept it. They had nothing whatever to do with the call. Surely the Synod in Australia was not nearer them than the Presbyterian Church in Ireland.

Commissioners were then heard.

Mr. Maclean, who followed, said he was adverse to all forms of advertisement and to ministers who encouraged people to come to Presbyteries with calls that they intended to refuse. He was approached by the people of Maclean while he was on the ground. They asked him again and again to allow them to proceed with a call while he was there. He discouraged them at every step and gave them no hope of his accepting a call at

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their hands, but they evidently proceeded in the usual way. and the call was now before them. If he were to consult his own interests, his personal health, and his income, he would have no hesitation in accepting the call; but, much as he liked the people, he felt he was not in a position that day to accept the call, which was there against his wishes. He could not prevent its coming, but he was forced by the kind references to him and his work to say what he had said. (Applause).

Mr. A. Stewart, Edinburgh, moved that the call be not put into

Mr. Maclean's hands, and that was carried by 8 votes to 5 in favour of a counter motion by Professor McLeod that the matter be remitted to the General Assembly.

Answers by the Kirk Session of St. Columba Free Church to the Reasons for the Translation of Rev. D. Maclean to the Congregation of Maclean, Clarence River, New South Wales.

(1) The utmost sympathy ought to be extended to the Congregation of Maclean in their being vacant for so long a time, and especially because of the difficulty being experienced by them in obtaining, and the expense incurred in paying for, the supply of their pulpit. In the Free Church of Scotland however. some of the Congregations have been vacant for over ten years, and the supply of their pulpits is a heavy drain upon their financial resources, because of the remote localities in which some of them are situated.

(2) It is gratifying to know that the resources of the Maclean Congregation have hitherto been able to stand the strain put upon them in connection with their supply. This is more than can be said of some of the vacant Congregations of the Free Church in Scotland.

(3) We have every reason to believe, and it is pleasing to know, that the Maclean Congregation make the matter of the filling of the pastorate among them a matter of prayer, and it is the desire of the Kirk Session of St. Columba that the Lord may, in due time, answer their prayer in giving them a minister who would break to them the bread of life, and whose services may be greatly owned and blessed among them as in days gone by.

(4) On account of the increased prosperity "in spiritual life numbers and finances" of the Maclean Congregation they are better able to bear the disadvantages arising from the vacancy than otherwise would be the case, and in this the Kirk Session of St. Columba rejoice.

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(5) The St. Columba Kirk Session can appreciate the reason given, for much the same state of matters is to be met with in Scotland, but were Mr. Maclean to be translated, this evil would be intensified in the Church at home.

(6) The St. Columba Kirk Session can quite understand how valuable Mr. Maclean's services would be, not only to the Clarence district, but to the Cause of the Free Church in the Colony.

(7) The Kirk Session are also assured from their personal

knowledge of Mr. Maclean's services, that he is eminently fitted for the work to which he is being called in Australia. The duties, however, which he has to discharge at home, both to his own Congregation, and to the Church, in connection with the Highlands, and the Supply of her many vacant Congregations, render it imperative that every effort should be put forth to retain his services at home. Few could undertake, and discharge so efficiently, the work in which he is engaged. The dearth, also, of Gaelic preachers at home, strengthens the claim of the Home Church, at present time, upon Mr. Maclean's services.

(8) The "esteem and respect" Mr. Maclean commanded by the friends in Australia, cannot exceed the esteem and respect in which he is held at home and in his own Congregation. Indeed, Mr. Maclean could not possibly be placed in a sphere of greater usefulness to the Free Church either at home or abroad than the one he occupies at present. The attachment between him and his Congregation is strengthening with the years, and it would be disastrous to the interests of the Congregation and of the Free Church at home, were he now to accept the Call that is being presented to him.

(9) The Kirk Session deeply appreciates the action of the Christian friends in Australia in seeking to strengthen the bonds of brotherhood between the Church in the Colony and the Church at home, by securing a minister like Mr. Maclean, who has rendered such yeoman service in defence of the Church, and to whom she owes so much of the success to which she has attained. He is, however, of such invaluable service at home, that he cannot be gifted, even to brethren to whom this Church is affectionately attached because of their loyalty in defence of the same principles abroad as have had to be defended at home.

#### **PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.**

The sixty-fifth Session of the Synod of the Presbyterian Church of Eastern Australia, met in St. George's Church, Castlereagh Street, Sydney, on the 7th day of April, last at 7.30. p.m. In the absence of the Moderator,

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Rev. W. Grant, through illness, the Rev. W. McDonald preached the opening sermon from Eph. 5: 25-27, "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a Glorious Church, not having spot, or wrinkle, or any such thing; but that

it should be holy and without blemish.”

The Rev. S. P. Stewart, of Tinonee, Manning River, was unanimously elected Moderator for the ensuing twelve months.

The following is a summary of the transactions of the Court, which are of general interest: –

(1) The Presbytery of Sydney and Maitland was instructed to grant a certificate to Mr. J. D. Ramsay, licentiate, who is about to be settled over the pastoral charge of Hamilton and Branhholme, Victoria.

(2) A committee was appointed to frame a basis of federation between the Free Presbyterian Churches in the Commonwealth, with the view of bringing them under one Supreme Court and one designation and to form an organic union between the Australian Free Church and the Free Church of Scotland. Such committee to consist of Rev. W. McDonald (convener), Rev. S. P. Stewart, Rev. W. N. Wilson, Messrs. D. McLachlan, J. Robinson, elders, and Mr. A. W. S. Gregg.

(3) The Clerk was instructed to convey this resolution to the Governing Court of the Free Presbyterian Church in Victoria, and to request the Victorian brethren to appoint a committee to confer with the committee of this Church, and also to communicate with the Rev. W. R. Buttrose, of Adelaide, South Australia, with the view of obtaining the co-operation of the Free Church in South Australia.

(4) It was resolved to send two students, Messrs. I. L. Graham and J. C. Robinson, to complete their studies at the Free Church College, Edinburgh, to leave in time to be present at the Autumn Session in September next – and to vote them £40 each from the students fund towards their expenses.

(5) It was resolved to guarantee an additional sum of £60 to each of students during their college course in Edinburgh.

(6) The following deliverance, after due consideration, was agreed to unanimously: “That the Synod requires of any person, prior to his acceptance as a student for the ministry of this Church in the future evidence that he has passed the Matriculation Examination of some recognised University.

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(7) Mr. A. McL. Lobban, the solicitor for the Synod, addressed the Court at considerable length with reference to the incorporation of the Church, the proposed federation of the Free Churches in the Commonwealth, and other matters relative to properties. Mr. Lobban was cordially thanked for his address and valuable services.

(8) The Moderator reported that along with Mr. Lobban he had an interview with the barrister who had been asked to give “counsel's opinion with reference to the Singleton Church property case.” and that he could not give a definite opinion till he had examined the Parliamentary report of an Act passed in 1881, and the evidence presented in support of it. This the convener of the Titles' Committee agreed to obtain.

(9) It was agreed that the minister of St. George's Church, Castlereagh Street, Sydney, be provided with a Manse, and that an appeal be made to the whole Church for this purpose, and that the Deacons' Court of St. George's Church be authorised to initiate the movement.

(10) The Clerk laid on the table the deeds of the Raymond Terrace Church property, which the Congregation had instructed him to place in the custody of the Synod.

(11) It was decided to forward the sum of £43 to the Foreign Mission Fund of the Free Church of Scotland, and to pay an equal dividend to each of the four ministers of the Synod from the interest at the disposal of the Court from the Rev D. K. McIntyre Ministerial Stipend Supplementary Fund, and the Mrs. Mary McIntyre's bequest.

(12) It was decided that the Kirk Session of the Maclean Congregation be appointed interim Session of the Brushgrove and Woodford Dale Congregation, with instructions to take steps for the appointment of trustees to hold the properties in trust for the Congregation and the Synod of Eastern Australia.

(13) A cablegram was received from the Rev. Professor J. K. Cameron, M.A., announcing that the Rev. James Henry, of Burghead, Scotland, was proceeding to Maclean, Clarence River.

(14) It was reported that the following amounts had been contributed during the year: –

Students' Fund, £142 3s. 3d. (including a small credit balance from previous year).

Delegate's Expenses: £161 4s. 6d.

Foreign Missions: £43 3s. 6d. (including a small credit balance from previous year).

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Gratification was expressed that the friends in N.S.W. had contributed so liberally towards the expenses of the delegate.

(15) The Editor of the “Free Presbyterian Magazine” was cordially thanked for his valuable services and was requested to endeavour to continue the publication, if it can be done without getting into financial

difficulties, and the members and adherents of the Church were recommended to support the magazine. The editor in reply regretted the irregular issue of the magazine, which was owing to his determination (having the entire monetary responsibility) not to go to financial difficulties in connection with the publication.

(16) It was resolved to send the following letter of fraternal greeting to the Moderator of the Free Church of Scotland: – To the Venerable the Moderator and members of the General Assembly of the Free Church of Scotland:

Dear Brethren; – Your fraternal letters to our Synod during the last few years have been a source of very great pleasure and encouragement to our ministers, office bearers, and people; but during the last year your Church showed the deepest paternal interest in our little Zion by appointing the Reverend Donald Maclean, of Edinburgh, as a deputy to our Church. His arrival among us was looked forward to with the keenest interest and many prayers were offered that he might come in the “fulness of the blessing of the Gospel of Jesus Christ.” The brethren and the Church at large were comforted and encouraged by his pulpit ministrations and platform addresses in defence of the Christ honouring principles of the Disruption Church of 1843. The universal feeling being that we, under the Southern Cross, were privileged to bear witness to the same testimony on behalf of the “faith once delivered to the Saints,” as our esteemed brethren in Scotland have done. This was the first time the Free Church in Australia was favoured with a visit of a delegate from the parent Free Church, and we feel assured that the effects of his visit will be far reaching. We hope the time is not far distant when there will be a hearty co-operation between our Church and your own in extending the kingdom of our Redeemer at home and throughout the world, believing that our principles are Scriptural and imperishable. For the visit of the deputy, his zeal, wisdom, and indefatigable labours, we feel that we owe your General Assembly a debt of gratitude. One result of the deputy's visit may be mentioned, namely, the resolution agreed to by our Synod to send two young men to study for the ministry in your Free Church College, Edinburgh. Further, steps have been taken to formulate resolutions to be forwarded prior to

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the meeting of the General Assembly in May, 1912, the purport of which is to bring your Church and the Free Church in Australia into closer relationship, whereby the Free Church in Australia may become an integral part of the true Free Church of Scotland. It is our earnest prayer to Almighty God that the Glorious Head of the Church may preside at the

deliberations of your Assembly. In the name and by the authority of the Synod of the Presbyterian Church of Eastern Australia.

We remain, dear Brethren,

Fraternally, yours,

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

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### THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND

Met in the Assembly Hall on Tuesday, 22nd May. The Retiring Moderator, the Rev. Professor Kennedy Cameron, preached from Psalm 85: 10, last clause, “Righteousness and peace have kissed each other.” There was a large attendance, the large hall being full. Public worship having been concluded, the Assembly was constituted by prayer. The roll was accepted as correct, the number of members on the roll this year being 104. Professor Cameron nominated as his successor Professor W. Menzies Alexander, B.D., B.Sc., M.D. The nomination was seconded by Major Robert Greig, who mentioned the interesting fact that it was to the care of Elizabeth Menzies, one of the professor's ancestors, that the wife and child of John Brown of Priesthill were committed after his cruel murder by Claverhouse on the moors of Ayrshire. Professor Alexander having been introduced by his seconder and other brethren, proceeded to deliver a superb address, entitled, “Our Historical Position; Its Principles, Duties and Possibilities.” (This will be found in extenso on another page.)

The Rev. Donald Maclean, who had been appointed last year a deputy to the Australian Churches gave in his report. In some respects this was the most cheering and important work that came before the Assembly. It was cheering because it spake of the reviving of the old bond which joined the faithful churches in Australia with the Church of 1843, and it was important because it discovered a new ally for the Church in the splendid enterprise of evangelical work among the heathen. Letters were first read from the two Churches – the Presbyterian Church of Eastern Australia, and the Free Presbyterian Church of Victoria. Mr. Maclean recounted his experiences, and as

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he has embodied these in his book of “Travels in Sunny Lands,” space need not be occupied with them here. All Free Church people should get the book. It costs 3s. 6d. and tells how these Australian brethren, for fifty long years in isolation, have kept the faith of 1843. These

Australian brethren fulfilled all their obligations, paid all Mr. Maclean's expenses, and the salary of a native catechist in South Africa. They promised to contribute a sum of 40 guineas annually from each Synod for mission work in South Africa. These Australian friends are a happy people and a bright people. In one week they raised the sum of £64 for collections. They have no theological faculty, and they have resolved to send home two students to study in the Free Church College. These young men will leave Australia on 4th July, and will be with us next winter. The question now to be considered is, What can be done to bring these long forgotten sons and daughters of the Free Church into closer communion with the home Church. These Churches passed through an experience similar to that of our own Church in 1900-1910. Only their captivity lasted much longer than ours. His advice to the brethren of both Churches out there was that they should unite in one under the name of the Free Church in Australia. Their Synod should meet the one year in Sydney the other in Melbourne. They would probably, as often as possible, send up representatives to this venerable General Assembly. They would be prepared to have their policy directed by this Church. They wished some recognition from the Free Church General Assembly, and the mind of the Church should be applied to devising the best method of giving them recognition. Let the editor of the "Record" open up communication with the brethren in Australia, and ask them to send communications as often as possible to us. Australians looked forward to the time when they would be one of the leading nations of the earth. It was unquestionable that the land would be peopled by many from the dark nations of the East. Its pulpits should be manned by faithful men. They should do all in their power to strengthen the hands and encourage the hearts of such a loyal people.

Professor Bannatyne spoke in support of an overture from the Presbytery of Edinburgh, asking the Assembly to take the whole subject under their favourable consideration, and to recommend intending emigrants to seek out the places where these Churches were planted in Australia. The Professor characterised this emigration stream as one of the most serious phenomena in the matter of national stability. In 1910-11 the number of Scots

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emigrants have outnumbered the numbers of Irish, and are as two to one for English emigrants. The process going on formed a menace to us as an Empire. He could not believe that a country which had been renowned

for its patriotism would continue to allow this thing to go on. Such emigration would never have reached its present dimensions had statesmen lent an ear to the prudential counsels of Dr. Begg in his letter to Lord Beaconsfield thirty years ago. Millions of money had been spent on Irish land stock, yet Scotland got nothing. They should seek to man the battlements in Scotland first before wandering forth to fight. They should remember the saying of a devout man – They were taking this country on their way to Canaan. Emigrants should keep themselves in touch with the God of their fathers. He then recalled what transpired in the Free Church in 1861 in connection with the question of the Australian Churches. Honoured fathers were unhappily divided on that question. They need not go back on these things, but deal with the situation as they found it today. If men stood true to the truth of God and the God of truth, the God of truth would be on their side. Their Australian brethren were experiencing something of this.

Principal McCulloch moved a resolution which cordially received the overture and the communications from Australia, reciprocating the friendly greetings, and gratefully recognising the cordial reception extended to the deputy of the Church. The Church learned with unqualified satisfaction of the loyalty and devotion of these daughters of the Church of the Disruption, and devotion to the principles and testimony of the mother Church. She hailed with delight the near prospect of closer relationship, and to this end appointed a special committee to deal with all statements and proposals that may come from the Churches in Australia, and to formulate, in consultation with the law agents, such a scheme for closer fellowship between the Churches concerned as may be best for their spiritual and temporal interests; and the Assembly further instructed the committee to consider what steps the Church should take to bring Gospel ordinances within reach of the members and adherents of the Church settling in Canada. The convener of this committee is Mr. Maclean, who was the Church's deputy, and the vice-convener is Mr. Archibald MacNeilage. The resolution was moved by Principal McCulloch in a speech reminiscent of the events of 1861, and optimistic with respect to the unfolding of the brighter day for the Australian Church which now opens. He did not know of anything in the earlier history of the Free Church that was more to be dep-

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recated than her dealing with the Australian Churches. The questions

then agitated were the same as arose in connection with unions at home. He referred to the well known speech of Principal Cunningham on the matter, which he heard, and he did not consider that they were going out of their way when they were looking forward to closer fellowship with these brethren of whom Mr Maclean had spoken. It was declared in 1861 that our ministers and probationers were free to unite with those who were then designated the "dissentient brethren" in Australia, but whom they now knew as the loyal Free Church people of that great Commonwealth. They were, therefore, contemplating nothing contrary to standing legislation in what was now proposed. What was said to these brethren in 1861 was in effect – "We will maintain Disruption principles in Scotland. You have no right to maintain them in Australia." If the Church was to be useful she must mind not her own things only, but also those of others.

Professor Macleod seconded with the utmost cordiality. Three characteristics marked the proposed action of the Church – its cordiality, its caution, and its catholicity. Of the first there was abundant evidence; of the second there would of necessity be illustrations, because many questions would require to be faced in the adjustment of this matter. It would require to be looked at from every point of view. Justice must be done to all interests, both here and across the seas. In respect of catholicity, they had not a particle of doubt that the proper relations between Church and State are the relations which were maintained by the Disruption fathers. Under law to her Head the Church was bound to give effect to His Word throughout all her activities. These Australian Churches had found no fault with the length and fulness of the Westminster Confession of Faith. They were called on to render a cordial response to the whole truth of God.

Mr. Archibald MacNeilage, elder, cordially supported the resolution, first, because it was in the mind of the movers to deal with the situation as they found it today, and, second, because it was their duty to strengthen the hands of the Australian Churches in every possible way, in view of the efforts which in these days of gigantic unions were being put forth to win them from their distinctive testimony.

Professor Kennedy Cameron, clerk, also cordially supported, and emphasised the part of the resolution which referred to Canada, and the need for active work there among those of the Free Church who had emigrated.

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The resolution was carried nem con, and so concluded a most

profitable sederunt, much of the value and pleasure of which was due to the faithful addresses, and especially the fine evangelical aroma of the speeches of Professors Bannatyne and Macleod. – "Monthly Record of the Free Church of Scotland." At Edinburgh, the twenty-sixth day of May, one thousand nine hundred and eleven years, which day the General Assembly of the Free Church of Scotland being met and constituted:

The Assembly called for the Report of the Committee on Assembly arrangements, in so far as it had not already been disposed of, which, being printed and in the hands of the members, was referred to by the Convener, who addressed the Assembly thereanent.

It was moved, seconded, and agreed to that the Report be adopted.

Letters were read from the Synod of the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria.

The Rev. D. Maclean, the Deputy sent by last General Assembly to Australia, addressed the General Assembly.

The Assembly also took up consideration of an overture from the Free Presbytery of Edinburgh re closer relations with these Churches in Australia and the supply of ordinances to the members of this Church emigrating to Canada and other Colonies of the Empire.

There appeared in support of the Overture the Rev. Professor C. A. Bannatyne.

It was moved, seconded, and agreed to: –

That the General Assembly receive the Overture and communications from the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria. They reciprocate the fraternal greetings of these messages, and gratefully recognise the cordial reception extended to the Deputy of this Church. They have learned with unqualified satisfaction of the loyalty and devotion of these daughters of the Disruption Church to the principles and testimony of the Mother Church, and hail with delight the near prospect of such closer relationship being again established between them as will enable the Free Church in the Commonwealth of Australia to receive the benefits of our Theological faculty and share our burdens and privileges in the foreign field. Recognising the great importance of this opportunity, in the good providence of God, for the extension of our Church in distant parts of the Empire, and the encouraging of the hearts and strengthening the hands of our faithful brethren across the seas, the

with instructions to consider and deliberate upon all statements and proposals that may come from the Churches in Australia, and formulate, in consultation with the law agents, such a scheme for closer fellowship between the Churches concerned as may be best for their spiritual and temporal interests; And the Assembly further instruct the same committee to consider what steps this Church should adopt to bring the Gospel ordinances within reach of the members and adherents of this Church settling in the Dominion of Canada; and that the Committee report their diligence to next General Assembly; and that the Committee consist of the following ministers and elders, viz.:

Rev. D. Maclean (Convener), Rev. Principal McCulloch. Rev. Murdo Mackenzie, Rev. Professor Bannatyne, Rev. Professor Cameron, Rev. Professor Macleod, Rev. William MacKinnon, Rev. Ewan Macleod, Rev. Finlay Macrae, Rev. S. L. Orr, Rev. Angus Mackay, Rev. Norman Campbell, Rev. Duncan MacDougall, Rev. Alex. Tait, Rev. Hector Kennedy, Mr. Archibald NacNeilage (Vice-convener), Mr. D. M. Smith, Mr. W. Rounsfell Brown, Mr. Robert Reid, Mr. James MacIver, Mr. Duncan Mackay, Mr. W. R. T. Sinclair. Mr. Malcolm Stewart, Dr. Stevenson.

Extracted from the minutes of the General Assembly of the Free Church of Scotland, by

J. K. CAMERON,  
Clerk of Assembly.

Rev. Wm. McDonald,  
"Hamilton," 114 Victoria Street, Potts Point.  
Sydney, N. S. Wales, Australia.

Dear Sir, – I am favoured with your letter of 19th ult., enclosing draft for £42 18s. 6d., being Contribution from the Synod of the Presbyterian Church of Eastern Australia to our Foreign Missions, for which I send you formal receipt with best thanks. Your letter reached me in time for the Contribution to be intimated to the General Assembly on the evening of which the Report of the Foreign Missions Committee was given in, and the Assembly were much gratified at the intimation, and passed a special vote of thanks to your Church for their assistance. This will no doubt, be sent you formally by the Clerk of Assembly.

Yours very truly,  
ANDREW McCULLOCH,

**MACLEAN, CLARENCE RIVER.**

**WELCOMING THE NEW MINISTER.**

Yesterday was a red letter day in the history of the local congregation of the above church, when the church was crowded with the object of tendering a welcome to the Rev. James and Mrs. Henry, from Scotland.

The Rev. W. McDonald, of Sydney, presided, and conducted devotional exercises of praise, reading and prayer.

Mr. McDonald then, in an interesting address, reviewed the circumstances which led up to the present position. Some twelve months ago they had applied to the Free Church of Scotland for a minister to fill their vacant pulpit. Mr. Finlay MacRae was at first appointed, but, although he consented to come, afterwards changed his mind. In the meantime they had a visit from the Rev. Donald Maclean, a delegate from the Free Church. They had given a call to Mr. Maclean, but that gentleman could not accept same. That call, however, had nothing to do with Mr. MacRae failing to come. He felt sure that they would appreciate Mr. and Mrs. Henry, and the large attendance that day showed the deep interest that was taken in his arrival.

Mr. D. McLachlan and Mr. M. McPherson spoke on behalf of the Kirk Session, Mr. Alex. Anderson, junr., and Mr. R. J. McDonald on behalf of the committee of management. Mr. G. Martin on behalf of the congregation, Mr. N. Sutherland on behalf of the Sabbath School, and Mr. H. Ramsay on behalf of the Free Church people who were scattered throughout the Rivers, all extending to Mr. and Mrs. Henry the most hearty and cordial welcome, and expressing their thankfulness to the Mother Church for sending Mr. Henry to labour amongst them for 12 months.

Mr. Henry was heartily received on rising to reply for himself and Mrs. Henry. He said that they had had a pleasant and prosperous journey from the homeland, and they thanked God for it. He was in the position of the Queen of Sheba, for he had heard much of the congregation here, and expected much of them, but the half had not been told him. He wished to convey his heartiest thanks for their cordial welcome, and for their presence that afternoon. He said that the Rev. Finlay MacRae had

desired him to convey to them his regards. It was Mr. McRae's desire to come to them, but he was persuaded to stay by his brother ministers, who felt that they could not spare a Gaelic speaking minister, when there were so many vacant

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charges – some vacant for ten years in Scotland. He gave details of the circumstances which led to his appointment. He felt it was the hand of God that had brought him there. He said he was a minister in the North of Ireland for 25 years, and had come over to Scotland some eight years ago to the Burghhead Church. Though an Irishman he enjoyed immensely preaching to Highlanders – for there was little difference between the North of Ireland and the Highlands of Scotland. He expected a happy and prosperous time amongst them, but it was only the Spirit of God that could prosper his work amongst them.

Regarding his first impressions, he said he had been most favourably impressed with Australia. At each port of call he had been enabled by the assistance of friends, who had met him, to see something of the beauty of the country. At Perth, Adelaide, and Melbourne, he had been welcomed by friends, and at Sydney Mr. and Mrs. McDonald had made him very comfortable. They had both a pleasant and profitable time on the voyage, a delightful trip to Maclean, and he thanked God that he had come.

The Sacrament of the Lord's Supper was dispensed at Maclean on Sabbath, 23rd inst., in connection with the above Church, when there was a goodly gathering, the church being packed to its utmost capacity, while the vestry and porch were also full. According to custom the Thursday preceding was observed as a Fast Day; and the Rev. James Henry delivered a solemn and instructive discourse from Luke 13: 5. "Except ye repent, ye shall all likewise perish." On Saturday, Preparation Day, the Rev. Wm. McDonald of Free St. George's, preached from Ps. 5: 11, – "But let all those that put their trust in Thee rejoice, let them ever shout for joy, because Thou defendest them, let them also that love Thy name be joytul in Thee." On Sabbath, "the great day of the feast," the Rev. Mr. Henry preached the action sermon from 1 Tim. 1: 15, – "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." This sermon was one of the most impressive and eloquent discourses it has been the writer's privilege to listen to. The minister then proceeded to "fence the tables," and in the performance of this solemn and responsible duty, read a large number of scripture

portions, setting forth those who are invited to the Lord's table and those who are forbidden. Then during the singing of a portion of Psalm 116, the communicants were seated in their places, and the pastor having descended from the pulpit to the table, read the words of the institution of the Supper,

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and the bread and wine symbols of the broken body, and poured out blood of Him who gave Himself a ransom for many, which was partaken of by a large number in obedience to His divine command to "do this in remembrance of me." The post communion address was from the words of Esther 7: 2, – "What is thy petition queen Esther and it shall be granted thee, and what is thy request and it shall be performed." On Sabbath night the Rev. Wm. McDonald again preached from John 17: 24 (Christ's intercessory prayer). On Monday (Thanksgiving Day) Rev. Mr. Henry delivered the address from Ps. 51: 12, – "Restore unto me the joy of Thy salvation." The preacher showed (1) that salvation brings joy; (2) that that joy (not the salvation) may be lost through physical weakness, religious neglect and wilful sin; (3) and this joy may be restored through seeking anew unto God. All through the solemn time good weather prevailed until Monday, and large congregations were in continual attendance, many coming from long distances; even on the wet day some seventy odd returning to give thanks. The season was one to be long remembered and it is to be hoped that sinners may have been convicted and converted, that faith may have been strengthened, repentance deepened, and God glorified. "The Advocate," Maclean.

#### GRAFTON, CLARENCE RIVER.

The Rev. W. McDonald preached in the Fry Street Church morning and evening on Sabbath, 16th July, and the Rev. James Henry on Tuesday, 18th July, after which a congregational meeting was held, presided over by the Interim Moderator of the Kirk Session of the Maclean Congregation, which is the interim Session of the Grafton Congregation. The chairman conveyed to the congregation the resolution passed by the Synod at its last meeting, namely, that Mr. Herbert Ramsay be appointed to labour in Grafton, with the approbation of the congregation, for six months after the arrival of Mr. Henry at Maclean. After an admirable address by Mr. Henry on the maintenance of Gospel ordinances, and the appointment of Messrs D. Munro and J. Gillies as a

deputation to wait upon the congregation to ascertain the contributions the friends would be prepared to give in support of the Gospel, the meeting adjourned for a fortnight. On Sabbath, 30th July, the Rev. Mr. Henry preached morning and evening, and lectured on Tuesday, 1st August, at 11 a.m. on "The Bible, or the Scriptures," which was very much appreciated.

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The Rev. W. McDonald called for the report of the deputation, which was considered satisfactory and encouraging. Then Mr. F. Lowe moved, and Mr. D. Munro seconded, that the recommendation of the Synod for the appointment of Mr. Ramsay for six or twelve months be agreed to. Mr. Lowe reported that the rent of the Manse had been paid up to date, and that he had banked to the credit of the congregation the sum of £24. The trustees, who met at the close of the service, agreed to give the use of the Manse to Mr. Ramsay.

#### BRUSHGROVE AND WOODFORD DALE.

The Rev. W. McDonald preached on the afternoon of Sabbath, 16th July, at Brushgrove and intimated that the Synod of Eastern Australia had appointed the Kirk Session of Maclean to be the interim Kirk Session of Brushgrove and Woodford Dale Congregation, and that the interim Kirk Session which had met at Maclean on Thursday, 13th, had resolved to convene a meeting of the Congregation of Brushgrove and Woodford Dale, to be held in the School of Arts, Brushgrove, on Wednesday, 26th July, for the purpose of electing trustees to hold allotment 8 of section 5 in the village of Brushgrove, consisting of two roods, upon which are built a Church and Manse, in trust for the congregation and the Presbyterian Church of Eastern Australia. The Rev. J. Henry preached in the Temperance Hall, Cowper, on Wednesday, 26th, and at the close gave an address on "What the Free Church of Scotland Stands for." Then the Rev. W. McDonald, Moderator of the interim Kirk Session presided, and explained that the congregational meeting had been announced to be held in the School of Arts, Brushgrove, but that building not being available for Wednesday afternoon, the friends had secured the Temperance Hall, Cowper. It was then moved, seconded, and carried unanimously that the following be elected trustees to hold allotment 8 of section 5 in the village of Brushgrove, consisting of two roods, upon which are built a Church and Manse, in trust for the congregation and the Presbyterian Church of Eastern Australia: – Messrs. Donald Anderson, farmer, Lower South Gate, Clarence

River; Thomas McPhee, Coldstream, Clarence River; Edward James Harrison, farmer, Brushgrove, Clarence River; Alexander McMillan, farmer, Lower South Gate, Clarence River. and John Gillies, farmer, Cowper, Clarence River. All these being present signified their acceptance of the position of trustees to hold allotment 8 of section 5 in the village of Brushgrove in trust for the Congregation and the Presbyterian Church of Eastern Australia.

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The congregation, by a unanimous show of hands, expressed their desire that Mr. H. Ramsay should preach for them on Sabbath afternoon, if appointed to labour in Grafton.

#### ST. GEORGE'S CHURCH, SYDNEY.

The congregation, at a special meeting convened for the purpose of considering the recommendation of the Synod to erect a Manse for the minister, resolved to take steps to put the resolution into practical effect. It is considered that the proposed building will cost £800 or £900.

A very interesting meeting was held on Tuesday, 4th July, to bid farewell to the students, Messrs. J. Campbell Robinson, and I. Lester Graham, who left next day by the s.s. Medic for London, to complete their studies at the Free Church College, Edinburgh. The Rev. W. N. Wilson, Moderator of the Presbytery of Sydney and Maitland, presided. The meeting first took the form of a prayer meeting. Then the Moderator, the Rev. W. McDonald, and Mr. A. Law, addressed the students, after which they were presented by the chairman, on behalf of the congregation, with two travelling rugs, and two volumes of Dr. Kenny's lectures, recently published. The students feelingly replied.

Mr. James Stewart, son of Rev. S. P. Stewart, was presented by the Rev. W. McDonald, on behalf of the congregation, with a purse of sovereigns as a slight token of appreciation for his valuable and gratuitous services as precentor for eighteen months. Mr. Stewart suitably replied.

The Rev. James Henry, who came by the "Otway" on Thursday, 6th July, along with Mrs. Henry, preached on Sabbath, 9th, morning and evening to appreciative congregations. On the following evening, he gave a lecture on "What the Free Church of Scotland Stands for." at the close of which he addressed the Sabbath School scholars, and distributed the book gifts presented by the congregation. On the following evening Mr. Henry, Mrs. Henry, and the Interim Moderator of the Kirk Session of the Maclean Congregation left for the Clarence.

RICHMOND RIVER.

The Rev. W. McDonald preached at Coraki, Richmond, in the Methodist Church, kindly lent, on Sabbath, 30th July, at 11 a.m., and at Ruthven in the afternoon, and greatly appreciated the kindness and loyalty of the people to the principles of the Free Church. The opinion was expressed by an intelligent man that the Free Church people in this interesting district are able to maintain a Free Church minister. May Zion's King send them a man after His own heart.

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### FREE PRESBYTERIAN CHURCH OF VICTORIA.

#### THE PRESBYTERY.

The meetings of this Court, which had been suspended since October last, owing to an insufficiency of settled ministers were, in the good providence of God, resumed at Hamilton on the 10th day of May last, after the ordination of a minister there; and after due intimation given publicly of the purpose to do so to the congregations of the Church, and by announcement in last issue of this Magazine. There were present: – The Revs. J. Sinclair, of Geelong and Drysdale, acting Moderator; and J. D. Ramsay, of Hamilton and Branxholme, ministers; and Messrs. S. McKay and A. Nicolson, elders, commissioned by the sessions of the congregations above named. After constituting the meeting with prayer, the Moderator gave a hearty welcome to the Revs. W. McDonald, of Sydney; and W. R. Buttrose, of Adelaide, who took their seats by desire of the brethren as corresponding members. He expressed his thanks to these ministers who both were formerly members of the Victorian Presbytery, for their kind and valued service in the ordination service, in the earlier part of that day, and in engaging to give several services to different congregations in this State, as announced in the last issue of this journal.

Mr. McKay expressed his pleasure in having been present at the ordination service; his conviction being that the people were solemnly impressed by it; and his belief that Mr. Ramsay will prove to be a valuable acquisition to the Church. Mr. A. Nicolson stated that it gave him much gratification that Mr. Ramsay was inducted to the charge, and he hoped that God would bless his labours among them; he also referred in grateful terms to the goodness of the visiting ministers in coming so far to serve the sister Church in this State, and to the care expended on the congregation by the Moderator. Both of the ministers from the other States suitably responded, and said that they appreciated the invitation given them to be there, and were pleased to be of any service they could

be to the Church. They desired and believed that Mr. Ramsay's ministry would be profitable, and they wished him success. Mr. Ramsay, in acknowledging the expressions of regard and good wishes for him, said that he would endeavour by grace, to be faithful to his obligations, and hoped that the pastoral tie formed would be a benefit to the congregation and to himself; he also expressed his sense of the value of the presence, sympathy and counsel of the brethren.

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The Moderator communicated a resolution of the Synod of the (Free) Presbyterian Church of Eastern Australia, received by letter from the clerk, the Rev. W. N. Wilson, last month, requesting this court to appoint a committee to confer with a committee appointed by the Synod, and to arrange for a time and place for such Conference to meet, with a view to frame a basis for union with themselves and the Free Church of Scotland. After some discussion on the matter, during which the difficulties were spoken of as simply owing to the distance between them, the brethren agreed that a Conference was desirable. Mr. Ramsay then moved, Mr. McKay seconded, and it was agreed that a committee be authorised to meet in Sydney with the N.S.W. Committee, when found convenient. It was suggested that it be during the month of September next (D.V.), if the result of a legal opinion being sought as to the question of properties should be favourable. It was further moved by Mr. Ramsay, seconded by Mr. Nicolson, and agreed, that the Committee consist of Messrs. Sinclair, Ramsay. and McKay. Mr. Buttrose also was requested to attend, and gave the brethren the hope that he would.

The Court then adjourned to meet (D.V.) at Geelong on the first Wednesday in August and November next, at 10 a.m.; or at the call of the Acting Moderator, as may be required. Closing prayer was offered.

#### ORDINATION AND INDUCTION.

There was a good congregation in the Church at Hamilton on 10th May last, at noon, to engage in Divine Worship, and to witness the solemnity of ordaining the licentiate whom they had called to be their pastor to the office of the holy ministry; and of placing him over them in holy things. Previously a provisional Presbytery was constituted, when it was reported that the usual edict had been served, and that no written objections had been raised to the life or doctrine of the minister elect. The ordinary call at the door of the Church was also made for any

objections, to which there was no response. The ordination sermon was preached by the Rev. Wm. McDonald, of Sydney, who had, before going to his present sphere, for over a quarter of a century, diligently and earnestly ministered to the same charge. The text was Psalm 126: 5-6, "They that sow in tears reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." After showing the application of the Psalm to Israel historically, the preacher used

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the text as typical of the labours and success of the Christian minister. First, he laboured as a sower. His office was of Divine appointment. Gifts and graces were provided for his work. God inclined his ministers to seek the work. He only sent forth converted men to sow His seed. The late Dr. Duff once said in the Free Church Assembly, in Scotland. "A minister with little grace is a dangerous man; but one without grace is a curse." Unconverted ministers soon occasion painful scenes of spiritual desolation. The sower needs skill. "Be wise as serpents," said the Lord. The Holy Spirit makes men wise to win souls. The sower should be diligent; not in spending his time with politics, with pastimes and sports. A farmer, if lazy, cannot expect prosperity; or if his labourer is not in his field. The Apostle Paul was a model minister. Like him the minister should seek to be a "wise master builder," an "epistle of Christ, known and read of all men;" and "spend and be spent" in the Lord's service. The sower has seed to sow. This is not matter entertaining to the natural mind, nor amusing. It is precious. Briefly stated it is the Gospel. The great commission is still binding on the spiritual sower: "Go ye unto all the world, and preach the Gospel to every creature." Ruin by the fall, redemption by Christ, and regeneration by the Holy Spirit, are the great themes. Now in the Presbyterian Church is much divergence from the truths of Scripture. Men are allowed to speak of Adam's fall as a "fall upwards." Dr. Dill Macky told the preacher of this discourse that two professors in the Sydney Presbyterian College did not believe in the Deity of Christ. The principal of the same college told the students that Christ died as our example, not as a sacrifice for our sins. Yet this was not what the Apostles preached; but "Christ crucified; to the Jews a stumbling block, and to the Greeks foolishness." "I am crucified with Christ," saith Paul. The plenary inspiration of the Bible is no longer held by the Church before named. The preciousness of the Gospel was also dwelt upon, as having God for its author; as being the instrument of

conversion and sanctification; and as having blessed effects. The apostle saith that it is "the power of God unto salvation unto everyone that believeth." The going forth of the sower suggested his purpose and his zeal. The minister should not go unless he can seriously agree with the solemn question. "Are zeal for the glory of God, and love to the souls of men your chief motives in entering the ministry?" The weeping of the sower was accounted for by the fact that he had the charge of Immortal souls, and would be the savour of death or life to them. Every one would

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exist her in heaven or in hell for ever. Most solemnising was the question, "Where shall we spend eternity?" His own insufficiency, the many disappointments he meets with, and the account he has to give to the Great Judge, are enough to make the minister tremble in the study, the pulpit, and wherever he bears the precious seed. Yet the faithful sower has success to expect. He shall return "rejoicing, bringing his sheaves with him." At the end of the day, when his work is done, he will surrender his charge. Then great will be his joy in having made "full proof of his ministry." Many over whom he wept he may find saved. What joy to have some to present as his "crown of rejoicing!" Knox prayed. "Lord, give me Scotland?" Here he had evidence of success. Blessed is that servant who can say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day; and not to me only, but unto them also who love His appearing."

The presiding minister then narrated the proceedings which had been taken in order to fill the vacancy; put the usual questions to Mr. Ramsay, who, after satisfactorily answering them, was solemnly ordained by prayer, and by the laying on of the hands of the three ordained ministers. The newly ordained minister was then addressed by the Acting Moderator on the office, duties, difficulties, responsibility and reward of a faithful minister. In this address, or charge, the twofold call to the ministry was spoken of – the inward call of Christ, who alone, by His Spirit, made His ministers; and the outward call by the congregation. The too prevalent opinion, that any member of the Christian Church had the right to assume and exercise the office was contrary to the Scriptural assertion: "No man taketh this honour to himself, but he that is called of God, as was Aaron." In these days of

itching ears, many yielded to the temptation to preach, as they were desired; but the faithful minister would preach the Gospel, and nothing else. Pastoral visitation was commended. The pastor became acquainted thus with the spiritual needs of his flock, whilst the advantages of the exercise were great. There was also much truth in the proverb, "A house going minister makes a church going people." An advice given to the speaker at his ordination by the revered minister who presided on the occasion, and who last year entered into his rest, he could not forget, "Always preach first to yourself what you preach to your congregation." The address closed with the Scriptural promise to the soul winning minister: "They that be wise shall shine as the brightness of the firma-

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ment, and they that turn many to righteousness as the stars for ever and ever."

The Rev. W. R. Buttrose, of Adelaide, then delivered the charge to the congregation. First of all, he congratulated them in getting a minister, in view of the present scarcity; and on being supplied all through the vacancy. They should thank God, for a faithful minister was one of His best gifts. Their duty was: 1. To pray for their minister. He has many duties, and will have much to try him. And whilst he is expected to pray for the people, they should remember him at the throne of grace. 2. To attend regularly on his ministrations. It would be strange to call a man to preach the Gospel, and not hear him. Christ has instituted the ordinances of grace; and nothing should prevent waiting on them which would not hinder attention to matters of less moment. Besides, it is helpful to others and the minister too, by way of stimulus, when the House of God is well attended. 3. To help him in Christian work. He should not be left to labour alone. Everyone should actively uphold him, and be loyal to him. And he should be supported, so that he will not be harassed by want of means. And 4. To love him. This should be for his work's sake. And he should know it. The speaker narrated an incident connected with the late Dr. Dale's visit to Australia. In Adelaide he was so warmly welcomed that he was touched by it, and said that he believed his congregation in England loved him, but they never told him so. On returning, however, this having reached their ears before he appeared, they gave him an affectionate reception, and exhibited on a conspicuous streamer the words, "We love our minister, and we tell him so." The address was concluded with an expression of earnest desire for the profiting of the people under their new pastor.

At the close of the solemn service, the newly ordained minister received the right hand of fellowship of the congregation at the door as they retired.

#### NOTING A THIRTY YEARS' PASTORATE.

On the 17th May Mrs. W. J. Reid, on behalf of the ladies of the Geelong congregation, presented the minister with a silver inkstand, suitably inscribed, and a gold mounted fountain pen, in commemoration of the completion of his ministry of 30 years in Geelong, at a very pleasant meeting of the congregation in the schoolroom, some ladies from Drysdale being present although the day was very wet. The Rev. W. R. Buttrose, 50

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of Adelaide, who was a fellow student of the pastor, presided.

#### HAMILTON.

A pleasing function took place in the Free Presbyterian Church on Saturday afternoon, when the Rev. J. D. and Mrs. Ramsay were presented with a purse of sovereigns by the congregations of Hamilton and Branxholme. Mr. R. E. McGregor presided, and, in making the presentation, referred to the extreme satisfaction and pleasure it gave him personally to convey the gift, as it was a practical expression of the congregation's desire to share the burden which Mr. Ramsay has been bearing for some time, owing to the serious and prolonged illness of Mrs. Ramsay. A marked feature was the hearty and spontaneous response of the whole congregation, it being additionally a manifestation of their loyalty to the Church, and gratification at Mr. Ramsay's settlement as pastor. They were pleased at the measure of restoration granted Mrs. Ramsay, and their united prayer was that, with God's blessing, and in His own good time, complete restoration would result, and the lives of Mr. and Mrs. Ramsay in the future contain more of the sunshine and less of the shadow. Mr. Ramsay, who was in ignorance of the object of the meeting, and had not anticipated any public expression of sympathy and assistance, as privately he had experienced the greatest kindness at the hands of the congregation, suitably and feelingly responded. On behalf of Mrs. Ramsay and himself he thanked the donors for the gift, the value of which was enhanced by the information conveyed by Mr. McGregor. He trusted that their hopes would be realised, and Mrs. Ramsay spared to further usefulness in the

congregational life. He concluded by saying that he believed, although the discipline had been severe, it had not been without its good effect, as amongst other things it had taught him to sympathise more fully with those who were afflicted. – “Free Church Quarterly,” Victoria.

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### OBITUARY.

Since our last issue a number of faithful Free Church friends have departed this life in various parts of the State. Their death speaks in solemn tones to us to obey the Divine injunction, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor desire, nor knowledge, nor wisdom, in the grave, whither thou goest.” Want of space precludes us from giving even a short notice of each of these worthy friends.

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One of these, Mr. E. A. Rennie, from his long residence in the State and the prominent position, as Auditor-General, is entitled to more than a mere passing reference. Mr. Rennie died at his residence, Ashfield, on Saturday, July 22nd, in the 91st year of his age. He was born on the 16th of October, 1880, in the City of London. His father, Professor Rennie, of King's College, London, and author of that excellent work entitled “Insect Architecture,” and a number of other popular works on Natural History, was a firm believer in the value of education, and, unlike many fathers of the present day, took an active personal interest in his son's educational developments. Though educated mainly at Lewisham Grammar School, an academy established by the Leather Sellers' Company, of London, the embryo Auditor-General was deeply indebted to a father's care for the very excellent grounding and careful training that marked the scholastic attainments of the son. One season was given up to the study of French in France, and another to that of German in Germany. Advantage was also taken of the services of a learned Jew for instruction in Hebrew, in which the Book of Genesis was gone through as the text book. The whole of one Christmas holidays was devoted to reading the Gospel of Mark in Greek as a preparation for advancement next year.

Upon his arrival in the colony, in February, 1840, Mr. Rennie was happily introduced to the late Rev. William McIntyre, then preaching in the Scots' Church (Church Hill), as locum tenens for the Rev. Dr. Lang, who was absent in Great Britain. He was attracted by the quiet and effective ministry of the Rev. Mr. McIntyre, under whom he was admitted

to the membership of Scots' Church. Two years later, in 1842, he was one of 22 members of that Church who became separated from it, and formed the nucleus of the congregation which represented in Sydney the views of the Free Church of Scotland, and in 1846 formed a part of the Synod of Eastern Australia, then finally constituted as a separate branch of the Presbyterian Church on the same principles as those which led to the Disruption of the Church of Scotland in 1843. He was one of the first deacons elected in connection with the Free Church in Pitt Street in 1849, and was for many years senior elder in St. George's Church, Castlereagh Street. He also rendered great service to the Free Church as Synod Treasurer. Although unable to attend St. George's (through reason of distance) regularly for some years, he always claimed it as his religious home, and made a point of being present at the Communion services.

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### ACKNOWLEDGMENTS.

#### FREE CHURCH OF SCOTLAND DELEGATE.

The following amounts were received for the payment of the expenses of the Free Church delegate – the Rev. D. Maclean: – Mr. A. W. S. Gregg, Sydney, £10; Mrs. McLean, Annandale, 2/6; Misses Fulton, Ultimo, £2/2/6; Mrs. McGruer, Dulwich Hill, 10/-; Mr. Thomas Aitken, Pitt Street, £1/1/-; Mr. James and Mrs. Brake, Melbourne, £2/2/-; Mr. John McLeod, Clarence River, 2/6; Mr. Henry Baines McLeod, Clarence River, 2/6; Mr. Allan McInnes, Barrington, 10/-; Miss Violet McInnes, Barrington, 5/-; Miss E. McInnes, Barrington, 5/-; Mr. A. Lobban, Sydney, £1; Mrs. Neil McDonald, Girilambone, £1/1/-; Mr. D. A. McRae, Tourello, Victoria, 10/-; Miss Nicolson, Tourello, Victoria, 10/-; Mr. Ewen McDonald, Sydney, 10/-; Mr. John Matheson, Stene, King's Plains, Richmond River, £1; Maclean Congregation, £50 (which includes £2, being £1 each from Mr. Norman McLeod, Ulmarra, and Mr. Martin, Eustonville); Mr. John Robinson, Marlee, Manning River, 15/-; East Maitland and Raymond Terrace Congregation, £4/10/-; Mr. Angus McLean, Branhholme, Victoria, 10/-; Miss Benny, Morphettvale, S.A., 5/-; Mr. Robert Mackay, Rolland's Plains, £2/2/-; Mr. Duncan Graham, Hastings River, £1; Miss Andrews, Hastings River, 5/-; Mr. Alexr. Bains and Brother, Hastings River, £3/10/-; St. George's, Castlereagh Street, Sydney, £3/5/-, being the excess over the ordinary collection, which,

with personal subscriptions from the friends of the congregation, amount to £15/6/9; Mr. Allan McLean, Williamstown, £1; Mr. George Matheson, Salt Ash, 2/6; Mr. E. Upton, 2/6; Mr. Andrew McDonald, Tomago, £1; Miss Mary McDonald, Tomago, 10/-; St. George's Church (Ladies), £1/0/9; Mr. John Welsh, Glenurie's Creek, Rouchell, 10/-; Mr. D. R. Kennedy, Rouchell, £2/2/-; Mr. S. McQueen, jun., Tomago, 10/-; proceeds of lecture at Grafton, £2/3/6; Manning River Congregation, £40/0/6; Barrington Congregation, £9/6/-; from Mr. John Ramsay, Macleay River – Mr. Alexr. Dornan, £1; Mrs. J. Johnston, £1; – Hisby, £1; Mr. Allan Ramsay, 7/6; Mr. Herbert Ramsay, 5/-; Mr. John Ramsay, 10/-; Collection, £1/10/9; total forwarded by Mr. Ramsay, £5/13/3; Mrs. Nicholl, Hastings River, 7/-; Mrs. C. Stewart and Mrs. Graham, senr., Beechwood, Hastings River, 13/-; Mrs. M. Kennedy and family, Beechwood, Hastings River, £1/10/-; Mr. Jas. Campbell, Wauchope, £1; Mr. James Campbell, Clarence River, £1; Mr. Neil Campbell, Brunswick River, £1; Mr. James Golland, Brunswick River, 5/-; Mr. J. J. Stewart, Brunswick

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River, 2/6; Mr. D. McCowan, Brunswick River, 5/-; Mr. Alexr. McCowan, Brunswick River, 4/6; Mr. A. D. McSwan, Brunswick River, 10/-; Mrs. McKenzie, late of Aberdeen, 10/-; A Friend. 10/-; Mr. W. Millar, Frederickton, 5/-. Total, £161/4/6. Of this the sum of £7/19/9 was expended in paying travelling expenses, printing, etc.

#### STUDENTS' FUND.

Received since last issue of "Magazine": –

Collected, by Miss Helen Cameron, Grafton: – F. McPhee, 2/6; D. McPhee; – 2/6; F. Lowe, 5/6; Mr. Gillies, 2/6; Mrs. Barnier, 2/6; C. McPhee, 2/6; John McLachlan 2/6; A. S. McLachlan, 5/-; "Well-wisher," 5/-; A. Cameron, 3/-; C. McMillan, 2/6; Mr. Gillies, 2/6 – total, £2/3/6; R. F. Buyers, Parramatta, £2; W. J. Buyers, Brisbane, £2/1/-; Maclean Congregation, £34/4/-; Mrs. R. McDonald, The Manse, Maclean, 10/-; Miss C. Beaton, Barrington, 10/-; Mr. Allan MacPherson, Narrandera, £5; Mr. Alexander McCowan, Tyagorah, Brunswick River, 15/-; Mrs. Dornan, Kempsey, £1/1/-; Mrs. Mackay, North Sydney, 10/-.

Collected by Mrs. M. A. McPhee, – Serpentine, C. River: – Mrs. McPhee, 10/-; Mr. Duncan McPhee, 2/6; Mr. Clarence Grant McPhee, 2/6; – total, 15/-.

The above figures show that the Maclean Congregation including the sum of £2/3/6 collected at Grafton, contributed £36/12/6 towards this fund. The credit balance on the 1st of April was £142/3/3. The students who left for Scotland in July received £40 each, leaving a credit balance of £62/3/3, which, by the contributions of £2 from Mr. W. F. Buyers, of Parramatta, and £1/1/- from Mr. W. J. Buyers, Brisbane, has been increased to £65/4/3.

In view of the fact that the Synod agreed to give each of the two students now in the Free Church College, Edinburgh, the sum of £60 during their College course, and that another student, who has rendered valuable service in the field, is entitled to substantial help, when he resumes his studies, we appeal to our friends to continue their contributions towards this important fund.

#### SYNOD EXPENSES FUND.

Collected by Mr. John McInnes. Barrington: – H, McLennan, 2/6; R. Laurie, 2/6; Mrs. R. Laurie, 2/6; Mrs. M. Beaton, 2/6; D. McSwan, 2/-; 54 AUSTRALIAN FREE PRESBYTERIAN MAGAZINE.

D. McInnes, 5/-; N. C. Beaton, 2/6; Mr. Angus Beaton, 2/6; Mr. Alexr. Grant, 2/6; W. K. Chisholm, 5/-; Total, £1/9/6

Collected by Miss Wilson, R. Terrace: – Mr. A. McKenzie, 2/6; Mr. N. C. McLellan, 5/-; W. N. Wilson, 2/6; Mr. George Matthewson, 2/6. Total, 12/6.

Collected by Mr. Joseph McDonald, Wallalong: – Miss McKenzie, 2/6; Mrs. Watson, 1/-; Mr. Joseph McDonald, 2/6; Mr. Peter Campbell, 2/-; Mr. J. R. H. McDonald, 2/-; Mr. J. Cromarty, 2/-; Mr. M. McRae, 2/-; Mr. John Stevenson, 2/-. Total, 16/-.

Collected by Miss M. McDonald, Tomago: – Mr. S. McQueen, 2/6; Mr. Allen McLean, 2/6; Mr. L. McLean, 2/6; Mr. A. McLean, 2/6; Mr. N. McLean, 2/6; Mr. A. McDonald, 10/-. Total, £ 1/2/6.

Collected by Mrs. G. Robinson, Anna Bay: – Mrs. Morris, 2/-; Mrs. Cromarty, 2/-; Mr. D. Cromarty, 1/-; Mr. W. Cromarty, 3/4; Mr. Rae, 8d.; Mrs. Robinson, 2/6; Mrs. G. Robinson, 2/-. Total, 13/6. Mr. and Mrs. R. Mackay, 10/-; Mrs. Greer, 10/-.

Mr. R. Galloway, 3/-; Maclean Congregation, £4/19/6; Mrs. McLeod, Harwood Island, C.R., £4; Mr. John Robinson, Marlee, £1.

#### FOREIGN MISSION FUND.

Collected by Miss Helen Cameron, Grafton: – Miss Cameron, 10/-; Mr. Gillies, 2/6; Mrs. Bennett, 1/6; F. McPhee, 1/-; D. McPhee, 2/6; “A Friend,” 2/6; Mrs. Burns, 2/6; Mr. A. Stokes, 1/6; Mr. Gillies, 2/6; Mr. Norman McLeod, 2/6; Mr. McLachlan, 2/6; J. McKinnon, 2/6; Mrs. McPhee, 2/-; C. Gillies, 5/-; C. McPherson, 2/-; S. Barnier, 2/-; Mr. D. Munro, 2/-; Mr. P. Mackay, 3/-; “A Friend,” 1/6; A. Cameron, 2/6; Miss McFarlane, 2/-; Miss M. Gillies, 2/-; Mr. John Gillies, 1/-; Mrs. Callen, 1/6; Mr. F. Lowe, 3/-; Total, £3/3/6.

Maclean Sabbath School, £1/16/2; Maclean Congregation, £8/13/6; St. George's Church Sabbath School, £3/10/9.

Collected by Mr. John McInnes, Barrington: – N. Shaw, 2/6; D. McSween, 2/6; R. Laurie, 2/6; Mrs. R. Laurie, 2/6; Miss C. Beaton, 2/6; D. McInnes, 10/-; Mrs. H. Grant, 3/-; D. Beaton, 2/6; Mrs. Alexr. Grants 2/6. Total, £1/11/.

Collected by Miss Wilson, Raymond Terrace: – A. McKenzie, 2/6; Mr. George Matthewson, 2/6; Rev. W. N. Wilson, 2/6; R. McKenzie, 2/-; Mrs. Clarke, 1/-. Total, 10/6.

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Collected by Mr. Joseph McDonald, Wallalong: – Miss McKenzie, 2/6; Mrs. Watson, 1/-; Mr. Joseph McDonald, 2/6; Mr. Peter Campbell, 2/-; Mr. M. McRae, 2/-; Mr. John Stevenson, 2/-; Mr. John Cromarty, 2/- Total, 16/-.

Collected by Miss McDonald, Tomago: – Mr. S. McQueen, 2/6; Mr. Allan McLean, 10/-; Mr. Lachlan McLean, 10/-; Mr. A. McDonald, 5/-; Mrs. L. Matthewson, 2/6. Total, £1/11/-.

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Mr. E. A. Rennie, £2.

Collected by Mr. Neil Campbell, Mullumbimby, – £3/10/-.

Mr. Jas. Buyers, Brisbane, £5 (donation); Mr. R. Galloway, Maitland, 4/-; Mr. H. A. Mackay, Hastings, 10/-.

#### CHURCH EXTENSION FUND.

Collected by Mr. John McInnes, Barrington: – Mr. R. Laurie, 5/-; Mrs. R. Laurie, 5/-; Mr. D. McInnes, 10/-; Mr. Angus Beaton, 2/6. Total, £1/2/6.

Mr. and Mrs. R. Mackay, Rolland's Plains, 10/-; Mr. R. Galloway, 3/-.

Collected by Miss Wilson, Raymond Terrace: – Rev. W. N. Wilson, 2/6; Mr. A. McKenzie, 1/-; Mrs. Clarke, 1/-; Total, 4/6.

Collected by Mr. Joseph McDonald, Wallalong: – Miss McKenzie, 2/6; Mrs. Watson, 1/-; Mr. Joseph McDonald, 2/6; Mr. Peter Campbell, 2/-; Mr. J. R. H. McDonald, 2/-; Mr. J. Cromarty, 2/-; Mr. M. McRae, 2/-; Mr. John Stevenson, 2/-. Total, 16/-.

East Maitland and Raymond Terrace, 18/8.

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son, Marlee, M. River, 5/-; Mr. John McDonald, Taree, 2/6; Mrs. F. Reynolds, Cundle, M. River, 2/6; Mr. Victor Murray, Pigeon Grove, M. River, 5/-; Walter Harman, Long Flat, Manning River, 10/-; Mr. G. Gregor, Harwood, C. R., 2/6; Mrs. M. McDermid, Mount Pleasant, Wingham, 2/6; Miss Annie McDonald, Long View, Wingham, 2/6; Mr. James Campbell, Chatsworth, R. River, 5/-; Mr. John McRae, Ultimo, 2/6; Miss Isabella McLean, Malvern Road, Toorak, Melbourne, 2/6; Mr. Alexr. McCowan, Brunswick River, 5/-; Mr. Allan Cameron, Summer Hill, 7/6; Miss Fulton, Ultimo, 10/-; Miss McKenzie, Salt Ash, 2/6; Mr. Angus Beaton, 5/-; Mr. Thomas Jackson, Wingham, 2/6; Mrs. McLennan, Pyrmont, 2/6; Mr. K. Murchison, Geelong, 10/-; Mr. D. Nicholson, Harwood, C. R., £1; Mr. John Stevens, E. Maitland, 5/-; Mr. A. G. McInnes, Buckendoon, R. River, 5/-; Rev. J. D. Ramsay, Hamilton, Vic., 5/-; Mr. Duncan Graham, Hastings River, 10/-; Mr. Joseph McDonald, Hinton, 5/-; Mr. Neil McGilp, Buckley, Hamilton, Vic., 5/-; Rev. S. P. Stewart, Manning, 10/-; Mrs. H. Cameron, Woodside, M. River, 5/-; Mrs. D. McLean, Balmain, 2/6; Mrs. J. McLean, Balmain, 2/6; Miss McInnes, Manse, Maclean, 4/6; Mr. Alexr. Bain, Gowrie, Hastings £1; Mrs. Mackay, N. Sydney, 10/-; Miss

McAskill, Pig-eon Ponds, Vic., £1; Mr. W. Rosevear, Condah, Victoria, 10/-; Mr. John McDonald, Hotspur, Vic., 10/-; Mr. S. Mackay, Geelong, Vic., 10/-; Mr. James Dunn, Braxholme, Vic, 5/-; Mr. Angus Morrison, Condah, Vic., 5/-; Mr. H. Aldwinckle, Hamilton, Vic., 5/-; Mrs. McDonald, Hamilton, Victoria, 5/-; Mr. Angus McDonald, Yatcham, Hamilton, Vic., 10/-; Mr. Donald McDonald, Geelong, £1; Mrs. McDonald, Condah, Victoria, 5/-; Mr. W. Brand, Oaky Park, Lithgow, 5/-; Mr. W. Murchison, Hobart 2/6 for self, and 2/6 for Mr. Louis Agnew, Killowry, Warren N.S.W.; Misses Munro, Sydney, 2/6; Mrs. Cameron, Willembah, 2/6; Mrs. McGregor, Parkes, 2/6. Collected by Mr. John Ramsay, Macleay River: Mr. John Ramsay, 5/-; Mr. Allan Ramsay, 5/-; Mr. Colin Ramsay, 5/-; Stewart Ramsay, 5/-; total, £1. Mr. Alexander McDonald, junr., Woodford Park, Maclean, 5/- for two years, and 15/- special donation; Neil Sutherland, Maclean, 2/6; Miss Matheson, Lower Southgate, C.R., £1; Mr. John McKinnon, Coraki, R.R., £1; Mr. Angus McPhee, Coldstream, C.R., -5/-; Mrs. McLean, senr., Torwood, Lismore, R. River, 2/6; Miss Benny, Morphett Vale, S.A., 2/6.

Proposed Manse for St. George's Church, Castlereagh Street, Sydney, – Mr. William Murchison, Hobart, £5.

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### NOTICES.

#### A CONFERENCE.

of delegates from the Free Presbyterian Churches of New South Wales, Victoria, and South Australia will be held (D.V.) in St. George's Church, Castlereagh Street, Sydney, on Monday. 18th inst. At 10 a.m. Business: – (1) To consider the advisability of Federating the Australian Free Churches; and (2) to consider the proposal to bring the Free Church of Scotland and the Free Churches in the Commonwealth into closer relationship. This will be the first time in the history of the Free Church in Australia, that delegates from the various States have met for such an object. It will, no doubt, have far reaching effects. The travelling expenses of the delegates will amount to from £40 to £50. Contributions towards paying these expenses will be received by the Convener, Rev. W. McDonald, “Veni,” 52 Goodhope Street, Paddington, Sydney.

### THE SACRAMENT

of the Lord's Supper will be dispensed (D.V. in St. George's Church, Castlereagh Street, Sydney, on Sabbath, 17th inst. The Ministerial Delegates from this and other States are expected to take part in the services.

### THE ANNUAL COLLECTION

in aid of the following funds will be made in the various Congregations before the meeting of Synod in April next year.

(1) Foreign Missions; (2) Synod Expenses Fund; (3) Students' Fund; (4) Church Extension Fund.

### NEW BOOKS AND PAMPHLETS.

(1) “Expository Lectures,” by the Rev. John Kennedy, D.D., late Free Church Minister at Dingwall, Ross-shire, edited by Professor J. K. Cameron, M.A., Price, 2/6. These lectures are on a high Spiritual and intellectual plane.

(2). “The Bible Story of Creation: True?” Is a pamphlet by the Rev. H. K. Mack, B.A., Minister of the Reformed Presbyterian Church, Geelong, Victoria. It is an able reply to the statement recently made by the Moderator of the General Assembly of the Presbyterian Church of Vic-

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toria, namely – “The Bible is not infallible – hands off.” Price, 4d.

(3) “The Free Church of Scotland, 1843-1910; A Vindication.” By the Revs. A. Stewart and Professor J. K. Cameron, NLA. Price, 7/6. This excellent book should be in every Free Church family.

(4) “Religious Life in Ross.” By the Rev. John Noble, late Free Church Minister of Laing, Sutherlandshire (with memoir and introduction). Edited by the Rev. J. Kennedy Cameron, M.A., Professor of Systematic Theology, Free Church College, Edinburgh; and the Rev. Donald Maclean; Minister of St. Columba Church, Edinburgh. This is a most interesting book, that should be read by all Free Church men, of whatever nationality. Price, 2/6.

(5) “Duthill: Past and Present.” Price, 2/-. By the Rev. D. Maclean, Edinburgh. The following quotation from a prefatory note, written by the Rev. E. Macleod, Dornoch, Scotland, shows the value of this work: – “There are a few very competent men among our younger

ministers – Mr. Maclean one of them, and at least one Highland Established Church Minister – who are competent for this work (to write the full religious history of the Highlands, and we hope that singly or combined, they will glean sheaves in this fruitful field. Meanwhile, this further instalment from the pen of Mr. Maclean is cordially recommended to all interested in living religion and in the Highlands; and it is especially recommended to the study of the young, that they may be stimulated to share in the saving, simple, yet deep and Scriptural piety of their Godly forefathers, zealous to “buy the truth,” and faithful to all its interests.”

(6) “Travels in Sunny Lands.” By the Rev. Donald Maclean, Edinburgh. This is an account of Mr. Maclean's visit last year to South Africa and Australia, and is “affectionately dedicated to the young people of the Free Church of Scotland at home and in Greater Britain overseas.” It has twenty-four illustrations. This is a most readable book, and contains a large amount of information about South Africa, Australia, Australians, Australia's Resources, Australian Churches, etc. It will, we are confident, be read with great interest and pleasure by young and old, at home and abroad. Price, 3/6.

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(7) “Christ and the Critics:” pamphlet by the Rev. J. D. Ramsay, Hamilton, Victoria, showing that the views of the Higher Critics are opposed to the teaching of Christ. Price, 4d.

These books can be obtained from the Editor of this Magazine, “Veni,” 52 Goodhope Street, Paddington, Sydney.

(8) It will be interesting to our friends to know that the Rev. H. K. Mack, B.A., Minister of the Reformed Presbyterian Church, Fenwick Street, Geelong, has received a pretty large consignment of Bibles and Psalm Books, and other books. The Bibles contain the Metrical Version of the Psalms, but no paraphrases or hymns, and the Psalm Books contain the Metrical Version of the Psalms only. Bibles from 1/- to 5/- in price, those from 2/- and upwards having marginal references, and 3/-, 4/-, and 5/- copies having turned down edges and elastic bands. Copies of “Confession of Faith,” 1/-, “Story of the Covenant Church,” by A. Balfour Symmington, M.A., 1/-. Psalm Books on hand range in price from 3d. to 1/3 and 2/6 per copy – the latter being suitable for pulpit use.

The “Protestant Catechism,” by Rev. J. McDonald, B.D., Ardrie, Scotland, tenth edition. Price, 6d.

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*The Australian Free Presbyterian Magazine*

EDITOR and TREASURER:  
Rev. W. McDONALD,  
“Veni,” 52 Goodhope Street,  
Paddington, Sydney.

*Synod of the Presbyterian Church of  
Eastern Australia.*

TREASURER  
Rev. W. McDONALD,  
“Veni,” 52 Goodhope Street,  
Paddington, Sydney.

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**Vol. 4**

**No. 3**

**The Australian  
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.”*

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

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### A HOPEFUL OUTLOOK.

The report of the Conference held in Sydney in September last year, which appears on another page, is a proof of the perfect unanimity

of the Free Presbyterian Churches in Australia in doctrine, worship, government, and discipline. The basis, drawn up by the Conference, of the proposed Federation of the Australian Free Churches has been practically accepted by the presbyteries and congregations. This clearly shows that these Churches have not departed in the slightest degree from the position of the Disruption Church of 1843. This is due, under the hand of God, to the unflinching and uncompromising fidelity of the standard-bearers, now gone to their rest, in the three States, who, in the midst of the most trying circumstances, chose to bear the reproach of Christ by “contending earnestly for the faith once delivered to the Saints,” than approve of an organic union in which the infallibility of the Bible, the Supremacy of Christ in Church and State, and His Vicarious Atonement were left open questions.

This basis has given great satisfaction to the Committee of the Free Church of Scotland, appointed by the General Assembly in May last year for the purpose of drawing up proposals with a view to closer relationship with the Australian Churches. We fully anticipate that this Committee's recommendations will receive the cordial and unanimous approval of the General Assembly in May. Then the Free Churches in Australia will be placed in a most favourable position for undertaking aggressive work. Such being the prospect before us, the lovers of our little Zion ought to seek Divine Grace, that we may know “ what Israel ought to do.”

Seeing that there is much land yet to be occupied, our determination should be to “go forward.” There are vacant congregations, and the number

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of preaching stations in New South Wales, where the Free Church has members and adherents, who have been wonderfully loyal to its distinctive principles in the midst of abounding defections. The time has now come when these fields should be occupied by men of God, who will yearn for the salvation of sinners. The pecuniary means will, we are sure, be supplied by Him to whom the silver and the gold and the cattle on a thousand hills belong. The hearts of many have been touched of late years to contribute liberally to the different funds of the Church. These, however, are but as a “little cloud like a man's hand” compared to the showers of blessings, spiritual and temporal, of which the Church shall yet be the recipients when old and young consecrate themselves to the Lord, and obey the Divine injunction, “Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me

herewith," saith the Lord of Hosts. Then the windows of heaven shall be opened, and a blessing poured down that there shall not be room enough to receive it.

The principles of our Church being Scriptural, are adapted to the whole human race, irrespective of nationality. This, in a very special manner, qualifies her for engaging in Missionary work at home and abroad. Her great aim should be to make disciples of all nations by teaching them to observe all things whatsoever her exalted and glorified Head has commanded. In her endeavours to carry out this great commission the Church can depend upon the promised presence of her Lord, who, in ages past, brought her out from Egyptian bondage, Babylonian captivity, Popish darkness, superstition, and idolatry. When the time came for the accomplishment of the Divine purpose, God provided the human instrumentality. He will do the same again to promote His own cause. Let none, therefore, be ashamed or afraid to come to the help of the Lord against the mighty, for we rely on the promise. "A little one shall become a thousand, and a small one a strong nation, I, the Lord, will hasten it in His time."

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**CLOSING ADDRESS TO THE GENERAL ASSEMBLY  
30th MAY, 1911.**

By the Rev. Professor WM. MENZIES ALEXANDER, M.A.,  
B.Sc., M.D., B.D.

Fathers and Brethren, – The labours of another Assembly are now practically at an end, and call forth our adoring gratitude to the great Head of the Church. The various Reports submitted to the Assembly show that the past year has been one of growing prosperity in all departments of the Church's work. Substantial progress has been made in regard to the

Sustentation and other Funds of the Church, also in regard to her Home, Jewish, and Foreign Missions. Among causes for special thanksgiving are the enthusiasm of the youth of the Church, the increase in the number of her candidates for the Ministry; the sustained zeal and growing liberality of her members and adherents; above all, the manifest tokens of Divine favour which have attended her labours.

Among items of more special interest we mention three: – The first of these is the resumption of fraternal relations with the Synod of the Presbyterian Church of Eastern Australia and the Free Presbyterian Church of Victoria, with all of increased strength and influence in Missions and otherwise which this event denotes. The second item is the publication of the new Scottish Psalmody, under the care of one of our own elders – a highly accomplished musician – Major Greig. This collection is unique, as it contains a considerable number of original tunes, also Disruption and pre-Disruption tunes. Thence it takes us to the fountain head of Scottish Psalmody, by reproducing a number of tunes from John Knox's Psalter. Congregations will find it most helpful in rendering aright the Sacrifice of Praise, and the Church heartily commends it to all her faithful people. The third item we draw attention to again is one of the highest public importance, namely, the depopulation now proceeding apace throughout the rural parts of Scotland, and more specially affecting the Highlands and Islands. In this connection we take occasion to remark that if even the one-fiftieth part of the stream of gold which has flowed into Roman Catholic Ireland during recent years, had been diverted to the Highlands and Islands of Scotland, poverty would have been banished from those regions, and a virtuous race established on their native soil. Here we urge not the cause of any particular Church, but that of a long

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suffering and law abiding people, which will not longer bear neglect.

And now, Fathers and Brethren, passing over other parts of the bus-iness of the Assembly, permit me to address you on a subject which appeals to a Church whose Principles are all summarised in the one evangelical Principle, namely, – LOVE FOR THE GOSPEL AS THE POWER OF GOD UNTO SALVATION. The subject therefore which I have chosen for a closing address is – REVIVALS: HISTORICALLY AND PRACTICALLY CONSIDERED.

This subject has its keenly controversial side, dealing mainly with methods of evangelistic work. As our aim is altogether practical,

we leave out of account all such controversial matters. The treasure is put into the earthen vessel that the excellency of the power may be of God and not of man. Our desire is to place ourselves at the purely Scriptural standpoint that thereby, through the grace of God, we may be prepared to receive a blessing.

In passing, we note that the term – Revival – in its current application to religion, dates only from about the middle of the eighteenth century. That powerful religious movement which under Whitefield and the Wesleys, saved English Protestantism and gave rise to Methodism, is commonly called “The Great Revival;” whereas, the simultaneous but independent movement which, under Jonathan Edwards, Bellamy, and the Tennents, swept over the British Colonies in America, is usually called “The Great Awakening.” Both terms – “Revival” and “Awakening” – are grounded in Scripture, but the former has gained wider acceptance. The Scriptural ideas attaching to the term “Revival” are resurrection and rejuvenescence. In illustration of such resurrection, we read, concerning the dead man cast into Elisha's tomb, that when he touched the prophet's bones, he revived and stood upon his feet. In illustration of such rejuvenescence or renewal of youth, we read that the spirit of Jacob revived when he saw the waggons Joseph had sent for him. This twofold idea of Revival is carried forward into the spiritual sphere. Resurrection power is manifested when, under the Holy Spirit, those dead in trespasses and sins are concerted unto God. Rejuvenating power is likewise shown when, under the Holy Spirit, believers increase in faith and godliness. In each case there is a real influx of the Divine life into the soul. which is not of the will of the flesh, nor of the will of man, but of God the Holy Spirit alone. The ultimate Principle, therefore, of every true conversion and of every true renew-

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al in faith and godliness is the Sovereignty of God the Holy Spirit. Where such converting and renewing power simultaneously affects a Church or a community or a nation, there we have a genuine Revival of Religion.

From this point of view we may now estimate the value of the many attempts which have from time to time been made to exhibit true Revivals of Religion as under the reign of discovered or discoverable laws. One of the most recent of these attempts uses the style of Evolution, and speaks of the Law of Periodicity, the Law of Variety, and the Law of Recoil, in connection with Revivals. Such pompous language

throws no light whatever on the essence of the matter, and assumes much which cannot justify itself either at the bar of Scripture or history or common sense. The fact to be most humbly acknowledged in all genuine Revivals is that God the Holy Spirit worketh when He will, where He will, and as He will.

Further, from the foregoing conception of a true Revival of Religion as an act of Sovereignty comprehensively manifesting itself as conversion on one side, and of renewal of faith and godliness on the other, we are able to estimate the worth of many religious movements within the pale of Christendom which have been described as Revivals of Religion. To this class of events belong more specially the Romanising of the Celtic Church in Scotland under Queen Margaret, the Crusades beginning at the close of the eleventh century, the vagaries of the Flagellants, from the thirteenth to the fifteenth century; the phenomena of the Dancing Manias, extending from the fourteenth to the seventeenth century; with other intermittent and strange outbreaks of fanaticism. These are indeed energisings in the religious sphere; but, taken as a whole, they have no evangelical value; for the issue of them is not the conversion of sinners nor yet a gain in godliness. They are one and all instances of what may most properly be called Ecclesiastical Mechanics.

Again, from the same standpoint we must also estimate two modern movements, which claim to be genuine Revivals of Christianity, namely, – Anglican Ritualism and “Social Work” so called. (1) Taking Anglican Ritualism, we see that it is a mere recrudescence of Laud's Romanising schemes. Like Romanism, it is a profound debasement of New Testament Religion; for by its sacramentarianism it materialises the spiritual, and makes its prime appeal to the senses and not to the conscience.

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Its worst condemnation is that at heart it evinces a profound distrust of the Gospel as the power of God unto salvation. From the evangelical point of view, therefore, Anglican Ritualism is no revival of genuine Christianity, but another imposing system of Ecclesiastical Mechanics.

(2) But take now that form of religious effort which passes under the name of “Social Work,” and which claims to be in a special sense a revival of genuine Christianity. “Social Work” so called, embraces a mass of heterogeneous efforts under the wing of the Church, all more or

less directly concerned with the administration of her charitable organisations. Here we must carefully guard against being misunderstood. The problem of poverty is one which has always confronted the Church. Our Lord and His Apostles dealt with it. Luther, Calvin, John Knox, John Wesley, Dr. Chalmers, and Dr. Guthrie were deeply concerned about it. But they did not first attempt to attack the social problem in the hope that they would then successfully solve the religious difficulty. Their message to the poor and needful always was, "Seek ye first the Kingdom of God and His righteousness." By so doing they avoided the mistake of trying to reach the individual through his mere environment. They made their appeal directly to the conscience, knowing that success there meant conversion or a new creature in Christ Jesus, and therewith in due course a new environment. How far this modern call to "Social Work" represents the Socialism of Tolstoi, Ibsen, Nietzsche, and Ruskin, we do not stop to inquire. What is certain is that in numerous cases the resort to so-called "Social Work" is the result and evidence of loss of faith in the Gospel as the power of God unto salvation. However valuable, then, from the economic or charitable point of view, "Social Work" may be, yet when offered as a substitute for the Gospel of our Lord, it is bound in the long run to disappoint its promoters, and to prove in the end to be only another instance of Ecclesiastical Mechanics.

Having thus briefly adverted to certain spurious forms of Revival, we may briefly glance at some of the genuine sort. Time allows us only in the briefest way to refer to the chief of these Revivals which have occurred in Scotland. Foremost among them in point of time we may put the mission work of Saint Columba and his fellow workers. Next in succession we may place the Reformation under John Knox, which, in respect of intensity and extent, is perhaps without parallel in the history of the Scottish Church. About a generation later, there was a great awakening in Edin-

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burgh under the celebrated Robert Bruce, and concurrent with it a season of great blessing in the town of Ayr, under John Welsh, son-in-law of John Knox. Wholly unique in the annals of the Church in Scotland is the great Revival in 1596 among the members of the General Assembly itself under their president, John Davidson. Having met to confess the sins of the times, the members were so wrought on by his searching words that,

smitten as one man with deepest contrition of heart, they could not refrain from tears. This solemn scene concluded with each member lifting up his right hand and renewing his covenant with God. The historian, Calderwood, referring to this incident, says, "There have been many days of humiliation for judgments or imminent dangers, but the like for sin and defection was never seen since the Reformation." In 1625, or a generation later, began a great work of grace in Stewartan, in Ayrshire, profanely called at the time "The Stewartan sickness." It continued for five years, and spread to surrounding districts; notably to Irvine, where, under David Dickson, a multitude of souls were won for Christ. Its continuation, and, in some sort, its culmination also, is found at the Kirk of Shotts in 1630, when, under the preaching of John Livingstone, then a young man of twenty-seven, no fewer than five hundred persons were brought to a saving knowledge of the truth by a single sermon. Eight years later (1638) occurred that remarkable outpouring of the Spirit from on high, when 60,000 people entered into covenant with God, amid displays of overwhelming emotion, as they pressed forward to sign the Second National Covenant in Greyfriars Churchyard, Edinburgh. Another generation passes, and the Scottish Church is now "scattered and peeled" by persecution; but the Spirit of God wrought with mighty power during "The Blinks," that is, the interval between 1669 and 1679. The ministration of Word and Sacrament in the open fields was often attended with peculiar blessing, so that we read of wild troopers, who had come to kill, actually remaining to pray. Two generations now pass away, bringing us down to the Church of the Revolution Settlement and the Revivals of Cambuslang and Kilsyth in 1742 amid the dreary reign of Deism and Moderatism. The former Revival started under the preaching of William McCulloch, minister of the parish, and extended to Kilsyth, then under the ministry of James Robe. This Revival not only penetrated the adjacent regions, but spread far beyond them to Muthil, Dundee, Auchterarder, and the Synod of Ross, operating powerfully in the

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Parishes of Rosskeen, Nigg, Rosemarkie, Logie, Alness, Killearn, Cromarty, Kirkmichael, and Kilmuir Easter. It extended likewise to the Parishes of Golspie and Rogart, in Sutherlandshire. In connection with it, we have the preaching of George Whitefield, at Gambuslang, Glasgow, Edinburgh, and other localities. Out of this same Revival

came at length, in 1796, the proposal that the Church of Scotland should take up Foreign Mission Work. In 1812 occurred those gracious visitations of the Holy Spirit, which produced extensive and independent Revivals in Arran and Skye. The former gave to the Church two notable men of God: the Rev. John Macalister, of Nigg, and his honoured son, the Rev. D. M. Macalister, of Buccleuch-Greyfriars Church, a former Moderator of Assembly. The work in Skye is indissolubly bound up with the name of the blind catechist – Donald Munro. In 1820, and again in 1828, there were great awakenings in the Lewis; as also in Harris from 1825 to 1830. In 1839 Kilsyth was once more the scene of Revival; this time under William C. Burns, afterwards the well known missionary of the English Presbyterian Church in China. This awakening afterwards extended throughout Scotland, England, Ireland, and part of Canada, manifesting itself with special vigour in Mr. McCheyne's Church in Dundee; but, above all, informing and animating that great religious movement which was the heart and soul of the Disruption. Scotland received a further baptism of the Holy Spirit by participating in that great Revival which arose in America in 1857, and was communicated to the north of Ireland in 1859, thence extending with signal blessing over most of this country in 1860. The Free Church was therefore born in 1843, in the midst of one great Revival, and was uplifted into newness of life in 1860 by another. No wonder therefore that love for the Gospel as the power of God unto salvation was, and is, her distinctive note and badge.

Fathers and Brethren, to gain the highest levels of former achievement, the Church needs the same quickening power of the Holy Spirit, and looks to that source alone for the reviving of her work in the midst of the years. Here, therefore, we may for a little consider how, by grace, the Church may prepare herself for such times of refreshing from the presence of the Lord. One often hears about promoting a Revival of Religion; and truly there are many methods of such promotion. There are professional revivalists who have reduced these methods to a fine art, which, when put into operation, often wins a show of success; but this artificial, this “man-

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made,” Revival is the worst of all kinds of religious enterprise, as it invariably ends in the degradation of what is most sacred. It would be wrong to put into the category of the merely artificial and the “man-made,” the recent Revival in Wales; but when we consider how slightly

the sound preaching of the Word and the conscionable hearing of the same, entered into that movement, little surprise is felt at the reaction which is now in progress. The point we emphasise is this: – The Church which would win apostolic success in evangelising men must scrupulously hold by apostolic methods. Let us therefore for a little consider some of these: –

1. The first apostolic method in seeking Revival is – honouring God the Holy Spirit. Apart from Him all our preaching is but a beating of the air; all human eloquence is but as sounding brass or tinkling cymbal. Here let us recall the fact that the Principle of every genuine Revival of Religion is the Sovereignty of God the Holy Spirit. On the very threshold, therefore, we must adoringly and unconditionally accept that Sovereignty if we would secure a blessing. There is, however, a right and a wrong way of doing so, and to the former alone can we allude. Observe, then, that where, on the part of God the Holy Spirit, Sovereignty is enthroned, there, on the part of the Church, absolute dependence is heartily acknowledged. Now, this absolute dependence upon God is always affirmed and deepened in prayer; and such prayer always acts as a moral and spiritual discipline, working the sincerest confession of sin, placing the soul before the mercy seat sprinkled with the precious blood. and leading to fresh appropriation of the promises as all yea and amen in Christ Jesus. There we have the secret of the power of all who have been God's chosen instruments in the Kingdom of His dear Son. An instance or two of this experience may not be out of place. Thus, take Robert Bruce, already referred to, – that noted preacher who held aloft the torch of truth with such, effect during his ministry in Edinburgh and his banishment in Inverness, in the days of King James VI. His life abounded in prayer and intercession. After the morning service in his Church he used to retire to pray, and to continue long in prayer. One day some noblemen who had come from a distance to hear him fretted at his long delay in entering the pulpit. They sent “the bellman,” accordingly, to listen at the door of his chamber if there were any signs of his coming forth soon. The messenger returned, and said, “I think he will not come out this day at all, for I hear him always saying to another that he cannot go except the

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other go with him, and I do not hear the other answer him a word at all.” Comment here is needless; for when Robert Bruce at length entered the pulpit, the anointing of the Holy One was upon him, and

the power of the Lord was present to heal. Take now his contemporary, – John Welsh, of Ayr, already referred to also. It was his custom to leave his house and spend whole nights in intercession in the Kirk of Ayr. Not infrequently did his wife find him in his midnight vigils lying on the ground, weeping and wrestling with God for a blessing on his work. Once being under an extraordinary pressure of spirit to pour forth his heart to God, he spent most of the night in the open air in this exercise. His wife, alarmed at missing him in his ordinary place of prayer, sought for him carefully, and at last overheard his voice, – a voice full of anguish, – “O, God, wilt Thou not give me Scotland? O, God, wilt Thou not give me Scotland?” No marvel that his ministry in Ayr was blessed to a multitude of souls, and that men could hardly listen to his stirring words without weeping. We are far from asserting that all great soul winners must pass through such experiences, for that would ill consort with the diversity of ministration of the Spirit; but just as the Science of Geology shows that our highest mountains often confront our deepest seas, so the History of the Church proves that the greatest heights of usefulness have as their usual counterpart the secret work of God in the profoundest depths of the soul. When the spirit of grace and supplication in its Divine intensity thus descends, not merely on an individual, as in the foregoing cases, but descends on a Church or on a Christian community as at the Kirk of Shotts, under John Livingstone, in 1630, or at Northampton, New England, under Jonathan Edwards, in 1734, there the arm of the Lord is revealed as in the ancient days. Those solemn pleadings for Revival by God's people, which rest on the atoning work of the Cross, and rise up into the pure splendours of the Sovereignty of God the Holy Spirit, have ever been the sure precursors of showers of blessing from on high. Fathers and Brethren, on these grounds we may boldly wrestle with the Angel of the Covenant, and by grace prevail; thus claiming our portion with the great and dividing the spoil with the strong.

2. The second apostolic method in seeking Revival is to preach the sinfulness of sin and the all sufficiency of the Saviour. Victor Cousin – the French philosopher – more than fifty years ago asked a friend what he considered the most serious symptom of the day in the world of thought, and

then proceeded to answer his own question by saying. “Nothing seems to

me to compare in seriousness with this, that God is apparently vanishing from the minds of men.” Alas, that these words have been so largely verified in unhappy France today, and are finding such extensive illustration in our midst likewise! The immortal treatise of Immanuel Kant on “The Practical Reason” for long rendered dogmatic atheism more or less of an anachronism; but recently Dr. MacTaggart, of Trinity College, Cambridge, an eminent exponent of the Neo-Hegelian Philosophy, has declared, as the result of philosophic reflection and argument, that we have “no reason to believe in the existence of a God.” Witness also the extensive reception of the atheism of Secularism among certain sections of the industrial classes. When God thus seems to vanish from the minds of men, the sense of sin must also vanish. Numerous other causes have also been operating in this direction. Evolution, by making man's rational and moral nature ascend in unbroken continuity out of brutish instincts and passions, till, in the language of this School, “the man-like ape becomes the ape-like man,” has really no place for the Bible doctrine of sin, though many theologians are labouring to introduce such teaching to the Church. The same remark applies to Hegelianism – both old and new, also to Speculative Theism, and the Ritschlian Theology, though in different degrees. But when the sense of sin has vanished from the conscience no need is felt for a Saviour. Christ thus loses His Divine significance; even His sinlessness comes to be regarded as a figment of the imagination. There then the general religious situation of today, and therewith the need of preaching without wavering the sinfulness of sin and the all sufficiency of the Saviour. The statement of Tertullian still remains true, namely, – “The testimony of the soul is naturally Christian.” There is that in the teaching of the Bible upon the subject of sin which arrests the conscience; and in the presence of an awakened conscience, the Gospel becomes glad tidings of great joy, and Christ appears as the only refuge of the soul. Fathers and Brethren, the Gospel we preach has ever been to the men of the world both weakness and foolishness; but it is always the foolishness of God which is wiser than men and the weakness of God which is stronger than men. By it, and by it alone, can the world be won for Christ.

3. Another apostolic method in seeking Revival is to preach the truth in love. A firm grasp of Christian doctrine is essential to the preacher.

If he understands not what he says nor whereof he affirms, how shall he feed the flock of God? Still the preacher's doctrine may be as brilliant as the stars and just as cold. Love for the truth and love for the souls of men must animate the whole work of the Ministry. Perhaps we may best illustrate this point by brief quotation from what is really the classic on this point, in respect of pathos, though not of literary form. We refer to the sermon of Richard Cameron in the days of persecution upon the text, "Ye will not come to Me that ye might have life." Coming to the application, the preacher thus pleads with his audience: – "It is true, it is not easy to bring folk to Christ. . . . But I say our Lord is here this day, saying, 'Will ye take Me, ye that have had a lie so long in your right hand?' What say ye to it? You that have been plagued with deadness, hardness of heart, and unbelief. He is now requiring you to give in an answer. What say ye, 'Yea or nay?' What think ye of the offer? And what fault do ye find in Him? There may be some saying. 'If I get or take Him I shall get a cross also.' Well, that is true, but ye will get a sweet cross. Thus we offer Him to you in the Parishes of Auchinleck, Douglas, Crawford-John; and all ye that live thereabout. And what say ye? Will ye take Him? Tell us what ye say; for we take instruments before these hills and mountains around us that we have offered Him unto you this day. Angels are wondering at the offer; they stand beholding with admiration that our Lord is giving you such an offer now. . . . What shall I say to Him that sent me unto you? Shall I say, "Lord, there are some yonder saying, I am content to give Christ my heart, hand, house, lands, and all I have for His cause?" Now, if ye can make a better bargain then do it. Look over to the Shawhead and these hills, and take a look of them, for they are all witnesses now, and when you are dying they shall all come before your face. We take every one of you witness against another; and will not that aggravate your sorrow when they come into your mind and consciences, saying, "We heard you invited and obtested to take Christ, and we were witnesses, and yet ye would not. And now we come here as witnesses against you." Here the old chronicler relates how both minister and people fell into a state of calm weeping. Thus did that rugged wilderness become that day to many none other than the house of God and the gate of heaven itself. Fathers and Brethren, what a cumberer of the ground is the heartless preacher of the Gospel. What a blessing the faithful ambassador for Christ beseeching men as out of the very bosom of Christ to be reconciled to God!

4. A fourth apostolic method in seeking Revival is to preach the truth with exultation. That is possible only as the heart of the preacher is aglow with love to the Saviour, by constant contemplation of Him in His holy life on earth, in His sacrificial death; in the power of His resurrection, and in the glory of His intercession within the veil. Time allows us to refer only to one instance of thus preaching the truth with exultation. You may remember the first Communion at Ferintosh of that honoured servant of our Lord – Dr. MacDonald. With his heart still torn by recent bereavement, he preached the action sermon from the words, "I will betroth thee unto Me for ever." As the great evangelist waxed warm to his subject his vast audience of some 10,000 people was swayed by the deepest emotion. Preaching again in the evening from the words, "Hearken, O daughter, and consider and incline thine ear; forget also thine own people and thy father's house." the soul of the preacher rose into a rapture of delight as he urged his hearers to close with the offer of Christ. Then the great congregation broke dawn, and the Burn of Ferintosh became a Bochim that day. We are told that "such was the weeping, the crying, the commotion among the people, that the preacher's voice was drowned. Amidst this glorious triumph of the King of Zion the day came to a close, memorable among many memorable days of the ministry of this eminent and dear servant of the Lord Jesus."

Now, Fathers and Brethren, we close, having simply touched upon this vast and fruitful theme. Our object has been purely practical; and we all feel that this is a most eventful time. In the good providence of God a magnificent future is opening up before the Church. "This is the doing of the Lord and is wondrous in our eyes." Our supreme desire is for the visitation of the Spirit from on high in the form of true Revival of Religion, as conversion among those who are still strangers to the covenant of promise, and as increase of faith and godliness among those who have already tasted that the Lord is gracious. We are all at one in acknowledging the Sovereignty of God the Holy Spirit, and unanimous in seeking only that Revival which accords with apostolic methods. Here then let us dedicate ourselves anew to God and to His Christ, seeking no selfish ends, but only the glory of His Kingdom, mindful that the residue of the Spirit is with Him. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." "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.” “So shall the little one become a thousand, and the small one a strong nation.” I, the Lord, will hasten it in his time.”

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**AN URGENT APPEAL.**

Brisbane, 22nd January, 1912.

Dear Sir, –

Some time ago it was my privilege to make an appeal, through the “Magazine,” for help for the Students Fund. This was, I believe, fairly well responded to. Since that time the way has been opened up by a kind Providence for two of the students to go to Scotland to complete their studies at the Free Church College in Edinburgh. It now devolves upon Free Churchmen in these States to support those students, and, surely, we should do it cheerfully and generously: that they may be able to prosecute their studies without any distracting thoughts about their means of subsistence. We have also, I understand, one or more students on the Fund in New South Wales.

In view of the steps being taken to form an Australian Free Church, our people in all the States should contribute liberally to the Students Fund. The Mother State has already given one minister to another State (Victoria), and, assuming that all the States contribute to their support and training, the students, on being licensed, should be available to fill vacancies wherever their services are likely to be of most use in the extension of His Kingdom.

A thought that influences me to some extent in this matter is that by contributing to this Fund we are helping to perpetuate a pure ministry in our Commonwealth in the midst of prevailing and increasing declension. It will give me much pleasure, if spared, to give (up to £50) 10/- for every £1 contributed by others during the next six months, and as a first instalment I have pleasure in enclosing my cheque for £12/10/-, anticipating a hearty response to this appeal.

May I commend to my fellow Free Churchmen the following passages bearing on this subject: –

“Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.” – Deut. 16:17.

“But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” – 2 Cor. 9: 6-7. (Read whole chapter).

“Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.”

“That they do good, that they be rich in good works, ready to distribute, willing to communicate.” – 1 Tim. 6: 17-18.

“But to do good and to communicate forget not: for with such sacrifices God is well pleased.” – Hebrews, 13: 16.

The word “communicate” in these passages means “to impart to others.” May the hearts of your readers be inclined to give liberally of what has been freely given to them.

Yours faithfully,

J. BUYERS.

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**THE KING versus THE POPE.**

By Rev. JOHN McDONALD, B.D.

There was a time when this country rid itself absolutely of the authority of the Pope. It had had a long trial of him, and had found him wanting. Since then the theory of government in the country has always been that the King, not the Pope, is supreme in all things civil and ecclesiastical. The King's writ runs through the whole kingdom.

Such is the theory, but it does not seem to be quite a working theory. At any rate, it cannot be said that it is carried into effect. In not a few departments of national life it is quietly and effectively set aside. If the truth be told, the Pope of Rome shares with George V, the ruling power in the kingdom, and the nation is content to have it so. We come across strange anomalies in the government of the country from time to time, and in these days when the Oath of Allegiance comes so trippingly from the lips of many, it is difficult to say precisely where the supreme authority lies.

For example: There is no more specific law in the Statute book

than the law that declares the presence of a Jesuit in the country to be “a

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misdemeanour,” and that requires that all Jesuits should be banished from the country. But that law is a dead letter. The Attorney-General alone can put the law in force, and he declines to do so. The Government of the day, whatever the motive, has always declined to instruct him to take action in the matter. It has even endowed the Order in Maynooth. This in face of the fact that the Jesuits are the ablest and most zealous and faithful henchmen of the Pope, and they have always been the most insidious and persistent enemies of our country. In the face of such a fact as this, may we not ask whether it is the King or the Pope that is supreme in Britain?

Again: There is no more impressive feature of our Courts of Justice than the fact that the authority of the King accompanies the Judge to the bench; and in virtue of that authority the Judge can compel every witness to give full and distinct evidence to the best of his knowledge in every case. To refuse to give evidence would be contempt of court, and that would mean imprisonment. But here the Pope steps in, and claims to have his say. He will not allow a priest to disclose any information that has been divulged to him in the Confessional. That information may be of vital importance, affecting the administration of justice in connection with some serious crime. No matter, the priest obeys his master at the Vatican, and pays no heed to the Sovereign on the throne. In that case there seems to be no difficulty in determining whether the King or the Pope is supreme.

Again: It is one of the prerogatives of the law officers of the Crown that they can enter, with the warrant of the Sheriff, any dwelling and any workshop or factory in the kingdom, obtain a record of every death that takes place therein, and where in any case there is a suspicion of foul play or crime, they are empowered to make full and sufficient investigation. Every Briton may boast that “his house is his castle,” but in such a case as that we have indicated he must throw open his door to the representative of the King. But here again the Pope steps in. His “castles” which he has filled with his “Orders,” institutions whose inmates have all sworn allegiance to him, are castles indeed to him, in which he is sole lord and master. He bolts the gates and locks the doors, and that means that no one within can go out, and no one without, unless he be one of the Pope's own, can go within. Not even an officer of justice, who is

empowered to enter every other building in the street, can enter that institution. If deaths take place there, it may be suspicious deaths, unknown to the world outside; if lives are

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lived there, and deeds, it may be criminal deeds, perpetrated there that are hidden from the light of day, that is the Pope's own business. There are thousands of acres of British soil covered with such secret institutions in which the Pope is lord; and we may ask again whether it is the King or the Pope who is supreme there?

Again: It will be conceded that there is a sense in which the land and the people are under the lordship of the King. The land, however it is disposed of, and to whomsoever it belongs, and the people who live on it, whatever their rank or calling, are all amenable to the King. It is by royal warrant that the land is held, and it is under British law that the relationships of life and the affairs of commerce are all regulated. Here again the Pope steps in. He enters the country as if his right were co-equal with the Sovereign's. Without a “by your leave” he divides Scotland and England into provinces as if the land were his own. Over these provinces he appoints, as their spiritual guides and magistrates from his Court at the Vatican, his representatives; he gives to them territorial titles as if the broad acres and the people all belonged to himself; and these magistrates he authorises to administer Canon law so far as they have opportunity or power to do so. But what is Canon law? It is the law promulgated by the Pope, in keeping with his own presumptuous claims, and beside which all other law is null and void. Canon law is the law that Romish bishops administer in every country in which the Pope is acknowledged to be supreme. Many of the laws in this papal code are such as would not be tolerated in a Protestant country – the law, for example, as taught at Rome and Maynooth, that all heretics, i.e., Protestants, should be punished with death. Of course, King George and his Ministers draw the line there. All the same, under the tolerance of the British Sovereign, the Pope has his representatives in this country administering Canon law as far as they can. In such a case, as in the others already mentioned, the question may be put, Is the British Sovereign really supreme?

But a concrete case will help us to understand this matter better, and if any should say that all the foregoing is now stale, the case in question may give a sharper edge to the rest. According to British law,

if a man and woman join each other in wedlock in presence of a minister of the Gospel and two witnesses, that marriage is valid, and the children are legitimate. That is the law of the land. Here then the Pope steps in once more. He says from his chair of infallibility, although it did not occur to him

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to say it till two years or so ago, that if Roman Catholics marry, or if a Roman Catholic should marry a Protestant, unless they marry in the presence of a duly qualified priest and two witnesses, the marriage is absolutely null and void, and the children are illegitimate. The parties living together in such circumstances are guilty of grievous sin. What then? If we turn to Belfast we shall see. Home Rule is not yet an accomplished fact in Ireland. The probability is that before very long it will be, if the present Government has its way. And in the meantime the priests are anticipating the happy time when King Stook will rule in the Emerald Isle. One of them has been trying his "prentice hand" in working the new regime. Three years or so ago a Roman Catholic young man in Belfast married a Protestant girl. They were married by a Protestant minister, and the young man had no objection to the arrangement. For a time the young couple lived happily together. By and by there were two children in the home, and when the younger was only a few weeks old the priest turned up. He had to tell the married pair that they were not really married, that they were living in sin, living immoral lives, and that their children were illegitimate. He endeavoured to induce the woman to consent to a new marriage ceremony, at which he would officiate. The woman declined. Her husband then deserted her. By and by the priest after a little skilful manoeuvring, managed to get possession of the children. At the present moment the wife and mother is without both husband and children, and they are concealed where she cannot find them, while she is left destitute and deserted. The case is not made any better by the fact that the Lord Lieutenant of Ireland, to whom an appeal was made that the woman might get justice, declined to interfere in her behalf. The same nobleman had no hesitation in sending a declaration about the same time to a Scotch constituency in favour of Home Rule, but he would not move a finger to put wrong right in the case of this poor woman. Put in the plainest terms, what does this incident mean? It means that a representative of the Pope, carrying out Canon law, can come into the home of a subject of the King, and not only induce the husband to desert his wife, but take measures for the kidnapping of the two children, so that the mother cannot discover

where they are. And it means that, as far as the civil servants of the Crown are concerned, and the direct representative of the King, the woman is helpless in the hands of her persecutors. This in Protestant Ulster, even without Home Rule. We may speak of "the green tree and the dry," but we simply repeat our question, Whether is it the King or the Pope that is supreme? – "Reformed Presbyterian Witness."

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## ECCLESIASTICAL INTELLIGENCE.

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### PROPOSED FEDERATION OF AUSTRALIAN FREE PRESBYTERIAN CHURCHES

A Conference of delegates from the Presbyterian Church of Eastern Australia, Free Presbyterian Church of Victoria, and the Free Presbyterian Church of South Australia, was held in St. George's Presbyterian Church, Castlereagh Street, Sydney, on Monday, 18th, and Tuesday, 19th September, 1911. Present: Revs. S. P. Stewart, Wm. Grant, W. N. Wilson, W. McDonald, Messrs. D. McLachlan and James Robinson, representing the Synod of the Presbyterian Church of Eastern Australia; Revs. John Sinclair, J. D. Ramsay, and Mr. Samuel Mackay, representing the Free Presbyterian Church of Victoria; and the Rev. W. R. Buttrose, representing the Free Presbyterian Church of South Australia. The Rev. Jas. Henry, minister of the Free Church Congregation, Burghead, Scotland, now supplying the Maclean Congregation, Clarence River, being present, was cordially welcomed, and associated with the Conference. An apology was received from Mr. A. W. S. Gregg, for absence through pressure of business. Mr. Gregg had attended the informal meeting of Conference held in Mr. A. Lobban's office on the previous Saturday.

On the motion of the Rev. John Sinclair, the Rev. S. P. Stewart, Moderator of the Synod of the Presbyterian Church of Eastern Australia, was appointed chairman, and the Rev. W. McDonald clerk. The meeting was opened with devotional exercises. The chairman explained the object for which the meeting of delegates from the Presbyterian

Churches in the Commonwealth, had been convened, namely: – To consider (1) the advisability of federating the Free Presbyterian Churches in Australia under one supreme court; (2) of bringing the Free Presbyterian Churches in the Commonwealth into closer relationship with the Free Church of Scotland.

The following resolution was then unanimously agreed to: –

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“That it is desirable that the Synod of Eastern Australia, the Free Presbyterian Church of Victoria, and the Free Presbyterian Church of South Australia, holding as they do the same doctrines and principles, which are identical with those which the Free Church of Scotland held in 1843, and also does at the present time, federate under one supreme ecclesiastical court, but without in any way interfering with the rights of each State Church to its own properties.”

The following were appointed a committee to draft a basis of federation, to be submitted to the presbyteries and congregations of the negotiating Churches: – Revs. John Sinclair, W. R. Buttrose, and W. McDonald.

Closed with prayer, to meet again on the following day, Tuesday, 19th, at 10 a.m. Tuesday, 19th September, the Conference met in St. George's Presbyterian Church, Castlereagh Street, Sydney. Present: Revs. S. P. Stewart (chairman), Wm. Grant, Jas. Henry, W. N. Wilson, W. McDonald, Messrs. D. McLachlan, Jas. Robinson, Revs. John Sinclair, J. D. Ramsay, Mr. Samuel Mackay, and Rev. W. R. Buttrose. The committee appointed to draft a basis of federation submitted their report, and after some consideration the following basis was unanimously agreed to: –

“The Conference of representatives of the Synod of the Presbyterian Church of Eastern Australia, established in the State of New South Wales, the Free Presbyterian Church of Victoria, established in the State of Victoria, and the Free Presbyterian Church of South Australia, established in the State of South Australia, which met in St. George's Presbyterian Church, Castlereagh Street, Sydney, New South Wales, on the 18th and 19th September, 1911, agreed that it is desirable that the aforesaid Churches, holding as they do the same doctrines and principles, which are identical with those which the Free Church of Scotland held in 1843, and also does at the present time, federate under one supreme ecclesiastical court, possessing the powers and full jurisdiction of a Presbyterian Assembly in all spiritual matters, but without in any way

interfering with the rights and titles of each State Church to its own properties and funds; and the Conference also agreed to reaffirm what these Churches aforesaid have always maintained, and we commend that the following brief summary be the basis of union, viz.: –

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1. The Scriptures of the Old and New Testament are the Word of God, and the only infallible rule of Faith and Practice.

2. The Lord Jesus Christ is the Sole King and Head of His Church, and the Head of the Nations, in opposition to Erastianism on the one hand and Voluntarism on the other.

3. The Confession of Faith agreed upon by the Assembly of Divines, which met at Westminster in the year 1643, together with the Larger and Shorter Catechisms, which is the Confession of Faith in the aforesaid Churches, as being founded on the Word of God and being agreeable thereto, shall be the Confession of the Uniting Free Churches.

4. The Form of Presbyterian Church Government and Discipline of the aforesaid Assembly of Divines shall be obligatory on the office-bearers of the Uniting Churches as a pattern for the right ordering of the Church of God.

5. The Directory for Public Worship of the aforesaid Assembly, as containing “the substance of the service and worship of God,” is to be regarded as the Directory of the Uniting Churches, its leading provisions being held to be the following as concerns the Divinely prescribed method of worship, viz.: – 1. The disallowing of liturgies. 2. The singing of inspired Psalms only without instrumental music in the praise of God. 3. The assigning of the principal place in public worship to the preaching of the Word. And 4. The non-observance of religious days except the Lord's Day and days of humiliation or thanksgiving that may be found proper as hereto in the Uniting Churches.

Questions recommended by the Conference to be put to probationers after being called by a congregation and before ordination (and also to a minister already ordained, at his admission to a pastoral charge): –

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 believe the whole doctrine contained in the Confession of Faith, Larger and Shorter Catechisms, drawn up by the Westminster Assembly of Divines, and approved of by General Assemblies of the Church of Scotland, to be founded upon the Word of God; and do you acknowledge the same as the Confession of your Faith; and will you firmly and constantly adhere thereto; and to the utmost of your power assert, maintain, and defend the same?

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3. Do you disown all Popish, Arian, Socinian, Arminian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with, the aforesaid Confession of Faith, Larger and Shorter Catechisms?

4. Are you persuaded that the Presbyterian Government and Discipline of this Church are founded upon the Word of God, and agreeable thereto; and do you promise to submit to the said Government and Discipline, and to concur with the same, and not endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said Discipline and Presbyterian Government by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies?

5. Do you acknowledge the Westminster Directory for Public Worship of God, to be obligatory upon you as containing the substance of the service and worship of God; and will you, to the utmost of your power, assert, maintain, and defend purity of worship in this Church agreeably thereto, and more especially in the following particulars, namely: – (1) The disallowing of liturgies or set forms of reading prayer in the service of God; (2) the rendering of praise by means of inspired Psalms as the matter, and the voices of the congregation as the instrument only. (3) the assigning of a principal place in the services to the preaching of the Word; and (4) the rejection of religious days other than the Christian Sabbath and days of thanksgiving or humiliation upon special emergent occasions, as may be appointed by public authority?

6. Are you persuaded by the Word of God that the civil magistrate hath authority, and that it is his duty, in his office as a public person, to make profession of faith in the Lord Jesus Christ, and do Him service by attending on His ordinances, and by bestowing and regulating public resources for maintenance of them, as also by ordering the form of civil government, so that obedience to Christ as the King of the Nations may be

rendered in public administration, as the Word of God requires; and that this duty may be performed without persecution or intolerance, and with-out any jurisdiction, authoritative control, or power of administration over the affairs of Christ's Church being claimed or used by the civil magistrate?

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7. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of Church officers, distinct from, and not subordinate in its own province to civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the 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, and in the Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May, 1843, as declaring the views which are sanctioned by the Word of God, and the subordinate 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?

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

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

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

11. 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, cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

12. 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?

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13. Do you accept of the office of elder (or deacon) in this congregation, and promise, through grace, to perform all the duties thereof?

The first eight of the above shall be the questions put to students on being licensed; and the same eight to elders and deacons at their ordination, together with the 13th.

And also the following formula shall be subscribed by all probationers before receiving license, and by all office-bearers at the time of their admission: –

“I, \_\_\_\_\_, do hereby declare that I do sincerely own and believe the Scriptures of the Old and New Testaments to be the Word of God, and the only Supreme Rule of faith and duty. I own and believe the whole doctrines contained in the Westminster Confession of Faith, as received by this Church in its articles, to be founded on the Word of God, and I do acknowledge the same as the confession of my faith; as, likewise, I own the Presbyterian Government and Discipline of this Church, and the purity of the worship authorised to be practised therein, in accordance with the aforesaid articles. I also approve of the doctrines laid down in the said articles concerning the civil magistrate's duty in matters of religion, and the spiritual liberties of congregations and their office-bearers; which doctrine, discipline, government, and worship I am persuaded are founded on 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 I shall in my station assert, maintain, and defend the said doctrine, discipline, government, and worship, together with the Scriptural liberties of congregations and assemblies of this Church. And I promise that I shall follow no course in this Church which would divide it in the matter of the said doctrine, discipline, government, and worship, and not endeavour (directly or indirectly) the prejudice or subversion of

the same, or of the spiritual liberties of this Church, renouncing all doctrines, tenets, and opinions whatsoever contrary to, or inconsistent with, the said doctrine, discipline, government, worship, or liberties.”

The Conference then proceeded to consider the second object for which the delegates had been convened, namely, the bringing the Free Presbyterian Churches in the Commonwealth into closer relationship with the Free Church of Scotland. The brethren expressed their deep gratitude to the Free Church of Scotland for the resumption of the fraternal relation

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which existed between the Disruption Church and the Free Presbyterian Churches in Australia, prior to the consummation of the colonial unions; for the valuable services of the delegate, Rev. Donald Maclean, last year; the opening of the Free Church College, Edinburgh, to the Australian students; and the influential committee appointed by the General Assembly in May last to confer with the Australian Free Church, with the view of forming a union between the two Churches. The brethren felt that the only difficulty in connection with such a desirable consummation was the geographical distance. After some serious deliberation, the following deliverance was agreed to: –

“That, with respect to the proposal for a complete union between the Free Church of Scotland and the Free Churches of Australia, the Conference feels that the great difficulty concerns representation, owing to the distance between those countries, which would involve great expense and too long absences of ministers from their congregations, especially considering the fewness of the ministers; but most cordially reciprocate and greatly value the movement of the Home Free Church towards federation with the Australian Free Churches, and earnestly desire the closest co-operation that may be found practicable. Yet, whilst stating this difficulty, it is to be understood that the Conference will be ready to consider any solution of it that the Home Free Church may offer; or should this Conference conclude its business before that may be done, the Conference will leave it to the Supreme Court of the Uniting Churches when formed to consider.”

The Conference closed by singing part of Ps. 117, and prayer.

## PRESBYTERY OF SYDNEY AND MAITLAND.

The above Court met in St. George's Church, Castlereagh Street, Sydney, on the 28th of November last. The following is a summary of the business transacted:

A report was received which stated that the two students, Messrs. Isaac Graham and J. Campbell Robinson, arrived safely in Scotland, and had entered upon their studies at the Free Church College, Edinburgh, and that Mr. Isaac Graham's classes in Sydney had been recognised by the University of Edinburgh; also that it was arranged for Mr. Campbell Robinson to carry on his literary and Divinity studies simultaneously. It was

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was resolved, in view of the fact that Mr. Malcolm Ramsay had sent an application for admission as a student in March last year, and that the said application never came to hand, that the Presbytery recommend the Synod to receive Mr. M. Ramsay as a student.

The Kirk Session of St. George's Church, Sydney, was instructed to call a congregational meeting to consider the resolutions agreed to at the Conference of Ministers and Elders of the Australian Free Churches, re the proposed federation, and with a view to union with the Free Church of Scotland; and Rev. W. N. Wilson was instructed to convene a meeting of the East Maitland and Raymond Terrace congregation for the same purpose.

## PRESBYTERY OF MANNING AND CLARENCE.

This Court met in St. George's Church, Castlereagh Street, Sydney, on the 28th of November last. The following is a brief summary of the business transacted: –

A letter was received from the Kirk Session of the Maclean congregation, stating that there was a strong desire to give a call to the Rev. James Henry, but Mr. Henry having discouraged the same, the congregation now desired the Selection Committee in Edinburgh to be communicated with immediately, that they might appoint another minister to succeed Mr. Henry at the termination of his appointment, and that the minister so appointed should be eligible for a call. The interim Moderator of the Kirk Session was instructed to communicate the request to the Commission in Edinburgh.

It was reported that Rev. J. Henry had been assisting Mr. H.

Ramsay with his studies, and it was agreed to thank Mr. Henry for his valued services, and to ask him to continue to aid Mr. Ramsay in the prosecution of his studies, and to report to the Presbytery regarding his progress.

It was resolved to ask the Maclean Kirk Session to allow Mr. Henry to visit the Richmond River at an early date, and in the event of Mr. Henry being unable to do so, to ask Mr. Ramsay to go. Also, that the Maclean Kirk Session be requested to dispense the Lord's Supper at Grafton.

A report was received showing that the Maclean congregation has decided to erect a new manse, and that tenders had been accepted for a building to cost about £600; and that the total income of the congregation for the last three years had been over £400 per annum.

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The Presbytery instructed the Maclean Kirk Session to convene congregational meetings at Maclean, Grafton, Brushgrove, Richmond and Brunswick Rivers, to consider the basis of the proposed union of Australian Free Presbyterian Churches drawn up by the Conference which met in Sydney in September. Also, that the Kirk Session of the Manning congregation be instructed to convene congregational meetings of the Manning and Hastings pastoral charges, and of the Barrington and Macleay congregations for the same purpose.

## SYDNEY.

The Sacrament of the Lord's Supper was dispensed in St. George's Free Church, Castlereagh Street, on Sabbath, 17th September. The Rev. James Henry conducted the preparatory service on Thursday evening, and also preached the action sermon on Sabbath from Matt. 2: 2, – “Where is He that is born King of the Jews?” He also fenced the tables. The addresses at the table were delivered by Rev. J. Sinclair, of Geelong, from Song of Solomon, 1: 4, – “Draw me,” etc.; and Psa. 119: 117, – “Hold thou me up,” etc.; who also preached in the evening from Rev. 3: 21, in place of the Rev. W. R. Buttrose, of Adelaide, who was prevented by a throat ailment. On Monday evening the Rev. S. P. Stewart, of the Manning, preached from Phil. 4: 4, – “Rejoice in the Lord,” etc. Seven Free Church ministers were present at the Communion, and eight at the Conference next day.

The annual congregational meeting was held on Wednesday, 17th, when encouraging reports were given in from the Session and Managing

Committee, showing a decided improvement numerically and financially on former years. The Moderator, Rev. W. McDonald, apologised for the absence of Mr. Alexander Law, senior elder, on the ground of indisposition, this being probably the first congregational meeting from which Mr. Law had been absent since he joined the congregation about 36 years ago.

The presiding minister then read the basis of the proposed federation of the Australian Free Churches, agreed upon by the Conference which met in Sydney in September. After a few questions had been asked and answered, it was proposed, seconded, and unanimously agreed to, that the said basis be approved of.

Electric lights have been installed into the church. For this improvement the thanks of the congregation are due to Mr. Robert Mackenzie, Treas-

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urer, who has personally paid all the expenses connected therewith, being equivalent to a donation of £15 or more.

MACLEAN.

A meeting of the Free Church congregation at Maclean was held on the 13th November, at which the following resolution was moved by Mr. D. McLachlan, elder, and seconded by Mr. M. McPherson, elder: – “In accordance with agreement entered into with the Free Church of Scotland, when asking them to send a minister to this congregation for twelve months, with the view of receiving a call, the members and adherents of this congregation, having under consideration the excellent services of the Rev. James Henry for four months, are of the opinion that the time has now arrived to proceed with our part of the agreement, and tender a call to the Rev. James Henry.” This was supported in most eulogistic terms by Messrs. Ross, Martin, A. McDonald, senr., A. McDonald, junr., Alexr. Anderson, D. Anderson, R. J. McDonald, and others. The motion was carried unanimously.

The following motion was then put: – “That in the event of Mr. Henry refusing to allow the call to go forward the Session be requested to ask the Presbytery to take steps to obtain further supply from Scotland on the terms offered to Mr. Henry.” This was also carried unanimously.

LETTER FROM MR. McLACHLAN, SESSION CLERK OF  
MACLEAN CONGREGATION.

(For Publication.)

Grafton Street, Maclean,

4th December, 1911.

Dear Mr. McDonald, –

I may say that the Rev. James Henry's mission has been very successful so far. The attendance is good at the services. The Sabbath School has improved in tone, and the attendance has increased at least 50 per cent. The Bible Class, which is held in the Session House every Sabbath morning, has increased so that the space is not sufficient to contain the members. Prayer meetings are held on alternate Wednesdays at Maclean, and Tuesdays at Chatsworth, which are well attended. Mr. Henry has visited all the members and adherents of the congregation periodically, and searched out many who have not been attending church, urging them to give more earnest heed to their spiritual welfare. The congregation, on the whole, is in a very healthy

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state. The financial condition is good; and we have good reason to believe that there is more spiritual life existing among the people, as all seem anxious and earnest in trying to promote the temporal and spiritual welfare of the congregation. The contract has been let for the new manse, and that will be proceeded with at an early date.

The manse will be built of wood, with about three feet of brick foundation. Outer walls to be composed of interlocking steel, covered with concrete, stone imitation. Steel ceiling in halls, dining-room, drawing-room, and study. Brick fireplaces in kitchen, dining room, one bedroom and study. The interior will consist of drawing-room, 15ft. x 13ft., dining-room 21ft. 3in. x 13ft., three large bedrooms, workroom, maid's room, pantry, bathroom and an additional wing for study 13ft. x 13ft. Also four roomy verandahs. Detached washhouse and offices are also provided. It will be a very handsome building when completed, and an ornament to Maclean. The cost will be £600, of which £428 5s is promised to date. Several important lists have not yet been returned, so that the executive committee feel confident that the full amount will be assured long before the work is completed.

I will try and furnish you with sketch of ground plan at a later date.

I will send you bank draft for £50, to be sent for passage money for minister, so you may let them know when you write that the draft will follow.

With kind regards.

Yours very sincerely,

D. McLACHLAN,  
Session Clerk, Maclean Congregation.

Maclean, 1st November, 1911.

Statement showing funds raised by the Presbyterian Church of E.

A. Maclean for three years from July, 1908, to July, 1911: -

July, 1908	...	...	...	...	...	£95	7	0
*January, 1909 (Collections only)	...	...	...	...	...	23	18	
6	January, 1909 (Rev. D. McInnes M. Fund)	...	...	...	...	278	1	0
	July, 1909	...	...	...	...	134	7	7
	July, 1909 (Building Fund)	...	...	...	...	77	14	
0	January, 1910	...	...	...	...	156	10	2
	June, 1910 (Building)	...	...	...	...	11	7	6
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	July, 1910	...	...	...	...	179	9	2
	January, 1911	...	...	...	...	246	16	10
	July, 1911	...	...	...	...	153	5	1
	July, 1911 (Building)	...	...	...	...	41	19	4
						£1398	16	2

\*No Sustentation Fund was collected for half-year ending December, 1908, on account of Rev. D. McInnes' Memorial Fund, and promise made to the people that the Sustentation would not be collected, so that we may say we gave at least £50 out of the Church Funds for that purpose.

The Sacrament of the Lord's Supper was dispensed in the Presbyterian Church of Eastern Australia, Maclean, on January 7, the first Sabbath of the New Year. The Rev. James Henry, G.A.M.C., ex-Moderator of the Free Church of Scotland, who is supplying the congregation for the present, was assisted by the Rev. S. P. Stewart, Tinonee, Manning River. Mr. Stewart, who is known as an able minister, preached with great power and acceptance. Services were held on the Thursday and Saturday before the Sabbath in Maclean, and on the

Monday and Tuesday after it in Maclean and Chatsworth respectively. Large, attentive, and appreciative audiences attended all the services. The service began on Sabbath at 11 o'clock, but long before that the worshippers began to arrive, and they filled not only the pews, the alley, the space around the pulpit, vestibule, and vestry, but some had to be accommodated by seats on the outside. A very encouraging feature in connection with the Communion, and a matter for devout thankfulness, was the addition of ten new communicants. It was also very pleasing and very significant to see so many babies and little children at the different services, thus showing that there are mothers in Israel indeed, lovers of the gates of Zion, the people of the Lord, and the ordinances of the Lord's House. On Thursday the flock was fed from Second Corinthians, 13: 5, - "Examine yourselves whether you be in the faith, prove your own selves know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" On Saturday, from Malachi, 3:16 and 17, - "They that feared the son spake often one to another, etc." On Sabbath, from Matthew, 22: 42, 24, - "What think ye of Christ, etc." John 17: 1, - "Father the hour is come." Acts 2: 22-25, - "Jesus of Nazareth, a man approved of God, etc." On Monday, from Ephesians, 4: 1, - "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are

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called;" and on Tuesday, at Chatsworth, from 2 Corinthians, 10: 4, "For the weapons of one warfare are not carnal, but mighty through God to the pulling down of strongholds." We desire to think that the Master was present blessing His own appointed ordinances in accordance with His own expressed will. "In all places where I record My name, I will come unto thee and bless thee;" "and whatsoever ye shall ask in My name, that will I do." There was an anxiety on the part of the people to attend the services, and there was no falling off in the attendance after the Communion. What large congregations on Sabbath evening, on Monday, and on Tuesday! And this notwithstanding that there had been well attended services on the Monday, Tuesday, and Wednesday preceding the pre-Communion service on Thursday; on Monday and Wednesday in Maclean, and Tuesday at Chatsworth. The New Year beginning on Monday a service was held at 11 o'clock, which was well attended, and much appreciated as a very appropriate way of beginning the year. We would hope that the incorruptible seed of the Word sown at this time has fallen into good and prepared soil, and that a great and glorious harvest

will be the result, and we would say, let God, to whom alone salvation belongs, have all the praise. On Monday, after the service, the basis of the proposed union of the Australian Free Churches was read and unanimously agreed to by the congregation. Our Heavenly Father favoured us with favourable weather for all the services. Praise be to His name.

At the close of the Communion service a congregational meeting was held. Rev. S. P. Stewart presided, and opened the meeting with prayer. There was a large and representative attendance. Mr. D. McLachlan, senior elder, stated that, in accordance with instructions received from the last congregational meeting, an application for a minister to labour in Maclean for 12 months and to be eligible for a call, had been forwarded to the Free Church of Scotland. The congregation had been very much blessed in having had the services of Rev. James Henry, and signs of spiritual and financial progress were not wanting. The contract for building the new manse had been signed, and the work would proceed when timber was available. A congregational meeting would be held shortly at Woodford Dale for the purpose of considering what steps should be taken for the renovation of the church there, that church being the property of the Maclean congregation.

Mr. R. McDonald, hon. secretary, read the financial statement for the half-year ending 31st December, which showed the income for the period

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to be £195 11s 4d. The expenditure for the half-year was £169 6s 5d, of which the sum of £144 10s was for ministerial supply. The credit balance on the half-year was £26 4s 11d.

The promised donations to the New Manse Fund amounted to £516 15s, leaving the sum of £83 5s still to be collected. On the motion of Messrs. Anderson and McAulay the reports were received and adopted as satisfactory. On the motion of Messrs. McPherson and McDonald, and supported by several others, a hearty vote of thanks was accorded to Messrs. Anderson, of Warregah, for their kindness and courtesy in for many years conveying members of the congregation from the North Arm to the services at Maclean.

Mr. A. Anderson, junr., feelingly responded on behalf of the family. The chairman then read the basis of the proposed Union of Australian Free Presbyterian Churches, and asked whether the meeting approved of same. Mr. D. McLachlan moved, Mr. A. Anderson seconded, and Messrs. Martin Sutherland, and others, supported the following resolution, which was

carried unanimously – “That this congregation approves of the union of the Australian Free Presbyterian Churches, and also approves of the basis of the proposed union as formulated by the conference of representatives recently held in Sydney. – “Maclean Advocate.”

#### BRUSHGROVE.

On Wednesday, 10th January, Rev. S. P. Stewart preached at Brushgrove, on Rom. 7: 13. There was a good attendance, and immediately after the close of the service a duly authorised and advertised congregational meeting was held.

Rev. S. P. Stewart presided, and opened proceedings with prayer; and Mr. Ramsay gave a report of the progress of the charge during the last five months. The report was adopted, and a working committee was appointed, consisting of Messrs. Jas. Anderson, Angus McPhee, J. McMillan, E. T. Harrison, and Donald Anderson.

The basis of the proposed union of Australian Free Presbyterian Churches was then read, and heartily adopted, on the motion of Mr. Angus McPhee, seconded by Mr. E. T. Harrison, and supported by Mr. Donald Anderson.

The meeting was terminated by the chairman pronouncing the Benediction, and immediately the newly elected committee sat, and entered heartily into business.

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#### GRAFTON.

The Sacrament of the Lord's Supper was dispensed in Fry Street Church on Sabbath, 14th January, when there was a goodly attendance, quite a number being present from Lower Southgate and farther down the river. A majority of the members of the Kirk Session of Maclean were also present, and, after being deprived of this ordinance for a long time, the hearts of the lovers of our Zion were rejoiced at seeing the memorial of the Saviour's dying love again commemorated in the old church.

The ordinance had been prayerfully looked forward to for some time, and on the previous Sabbath Mr. Herbert Ramsay the student supplying preached an appropriate sermon from Lam. 3: 40, – “Let us search and try our ways and turn again to the Lord.”

On Wednesday, Rev. S. P. Stewart preached in Brushgrove, as reported, and on Thursday, which was observed as a Fast Day, he officiated in Grafton, and discoursed on Ps. 19: 7, – “The Law of the Lord is perfect, converting the soul.”

On Saturday, Rev. James Henry preached from 1 Cor. 5: 7, – “For even Christ our Passover is sacrificed for us;” and on the Sabbath he preached the Action Sermon from Acts 2: 22-24, a portion which includes the words, “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.”

The tables being solemnly fenced, and the intending communicants faithfully addressed, the bread and wine, symbols of the body and blood of Him who gave His life a ransom for many, were partaken of in the usual solemn silence, following which the minister delivered the post-Communion address from Jude, verse 24, “Unto Him that is able to keep you from falling and to present you faultless before the presence of His glory,” etc.

At night Mr. Ramsay was the preacher, and took as his subject Eph. 2: 13, – “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

On Monday the Thanksgiving Sermon was preached by Rev. S. P. Stewart from Coloss. 2: 6, – “As ye have therefore received Christ Jesus the Lord so walk ye in Him.”

The services throughout were well attended, and were of an intensely spiritual character, and we believe that the hearts of many in this portion of the Lord's Vineyard were made glad, and that among some a deeper sense of sin prevails, and a more intense longing after the things of  
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holiness; and although we regret that a larger number did not deem it their duty and privilege to observe the Saviour's dying command to “do this, in remembrance of Me,” yet we believe that “drops from heaven have fallen upon the dry and thirsty land.”

On Monday, 15th January (Thanksgiving Day) a congregational meeting was held after the service.

Rev. S. P. Stewart presided, and began the proceedings with prayer.

Mr. Ramsay tendered a verbal report of the work of the last five months, which showed that substantial progress had been made throughout the charge. Though there had been much to dishearten, and many disappointments, yet no one who would compare the state of the charge with what it was same time ago, but must admit that there was great cause for thankfulness. Good progress had been made, let them “thank God, and take courage.”

Mr. Lowe read the financial report, which showed a substantial balance in hand.

The basis of the proposed union of the Free Presbyterian Churches of Australia was then read, when it was resolved – “That this congregation agrees to the resolutions which have been read regarding the basis of union proposed for the Federation of the Free Churches of Australia.”

The Chairman congratulated the people of the Clarence on their unanimity in this matter, the three charges having accepted the basis without a single dissenting voice.

The pronouncing of the Benediction by the chairman terminated the proceedings.

The thanks of all here are due to the visiting ministers, the Kirk Session of Maclean, their respected precentor, Mr. McKinnon, and other friends, who cheered us by their presence, and helped us by their labours.

In conclusion, may, we say, “Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord, neither be ye sorry, for the joy of the Lord is your strength.”

#### THE MANNING RIVER.

On the afternoon of October 30 (Monday), I left Maclean for Tinonee, on the Manning River, to assist the Rev. S. P. Stewart in connection with his Communion services. I got on the steamer “Clarence” at the wharf, and she brought me down to N. Grafton, where Mr. Ramsay was waiting for me. We drove to the manse, which is scarcely a mile from the river,

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where we had tea, and where we spent two hours, profitably I trust, in the study. Mr. Ramsay is a student for the ministry, and a very promising one. He is supplying at present with great acceptance the Grafton charge, and he preached for me one of the two days I was absent. Leaving the manse shortly after 9 o'clock, we soon reached the ferry, where I crossed to South Grafton, and was met by Mr. Lowe, under whose hospitable roof I spent the night, so as to be near the motor, which was to leave the following morning at half-past six for Kempsey. Mr. and Mrs. Lowe and family are given to entertain strangers, but on this occasion I was no stranger. Again and again had I, since I came to this country, experienced kindness and attention from Mr. and Mrs. Lowe and family. Precisely at the hour appointed the motor left Grafton on the Tuesday morning, with nine passengers, only one of which was a

lady. The morning was somewhat foggy, but soon the fog cleared, and we had a bright day. Our first stopping place was at Gillet's, Glenreagh, 27 miles from Grafton. There we had breakfast. In my case it was a second breakfast, having broken fast well before leaving Mr. Lowe's. I was hesitating about partaking, but was glad afterwards that I did, because it was long before we stopped for dinner. The breakfast was ample and eatable, and all for one shilling. Mr. Gillet informed me that his father hailed from Dublin. So he was the next thing to a fellow-countryman of my own, but I do not think a co-religionist, which was, perhaps, more his misfortune than his fault. Our next stopping place was Bellingen, 75 miles from Grafton. Here we had dinner. But ere we reached this, what living trees and dead trees, standing trees and fallen trees we had passed through! What a number of bullock teams, with from twelve to twenty bullocks in the team, drawing great logs of timber to the mill to be sawn! Many of these fine looking animals, and most of them seemed much at their ease at their work. Occasionally we would meet with riders going at a Jehu pace. Sometimes the horses would take most kindly to the motor, and sometimes you would think that they viewed it as a demon indeed. The day was hot, and things were dry, and quite a number of fires were burning away in the bush, but nobody minded them, and they were doing no harm. About this time a fire ran along miles of the bush in front of Maclean, but I hear of no complaints. Rivers we crossed, not usually by bridges, but by punts, some wrought by hand and some by steam. When leaving Bellingen I was the sole passenger, and continued such until we reached Macksville, where we picked up one, for which I was glad, for a motor with solid tyres going at

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a break-neck speed, on a not too smooth surface, is the better for the sake of comfort of some weight on it. And while some would not add much to the weight there are others who would considerably. It was some time after seven o'clock when we reached Frederickton, and as we entered there was the tall figure of Mr. Stewart, with his hand erect, which was the signal for the driver to stop and relieve himself of me and my belongings. Mr. Stewart had driven 85 miles or thereabouts to meet me. I need not say how glad I was for more reasons than one to meet him. Here an agreeable surprise awaited me. Here I met two of my fellow passengers on the Otway – Mrs. Gilmour and Miss Cosley, who had come from Ireland, and from the congregation of Millisle, where John McAuley had been the minister for so long a time, and who was a brother to Matthew

McAuley, whom I succeeded in Ireland. Here I was introduced to their brother and their brother's wife and family, and rested for a little, and was refreshed by their company and hospitality. From thence Mr. Stewart took me to Mr. Dornan's, about a mile distant, where he had put up his horses, and where we stayed from Tuesday night until Thursday morning. In Mr. Dornan's dining-room we had, on the Wednesday evening, a service, with an attendance of between 40 and 50. Mr. Dornan is an Irishman, and comes from Bally-Mena. He is said to have a farm of as good land as in Australia, and it looks like it. His dairy herd consists of 82 splendid cows, and they were giving a good account of themselves, for his dairymen told me that for three months their monthly cheque was £84. Mrs. Dornan has a fine family of sons and daughters. I enjoyed my stay here very much. Left Mr. Dornan's at half-past 8 o'clock on Thursday morning, and reached Telegraph Point at half-past 12 o'clock, a distance of 25 miles. There we lunched, and reached Wauchope in the afternoon. The day was delightfully cool, and Mr. Stewart's horses went nicely, and he entertained me with stories, relating amongst other things, his father and mother's experiences as pioneers, and so the time passed pleasantly. At Wauchope we stayed all night with some of the brethren, I at one place and Mr. Stewart at another. My host was a Mr. Bain, a real Highlander, a staunch Free Churchman, and a retired farmer. He and his wife, and his wife's aged mother, constitute the family at present. May they, in the even time of their life, in their quietness and retirement, enjoy much of the peace that comes from above, and as much as in them lies testify for the truth. It was a beautifully moonlight night, and we had a well attended service in a hall, some coming long distances. I had

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had the privilege after the service of speaking to not a few. Next morning we were awake pretty early, and were on our journey about seven. We had to cover 52 miles before reaching the manse at Tinonee. But this we did before six o'clock. At ten we stopped at Stewart's River for about half an hour. Here is a quiet little dell, with a wooden bridge, a little field well sheltered, and hard by a farmhouse and orchard. At the farmhouse I noticed a maiden casting grain to a vast number of chickens. Here I tried the girth of a stump of one of those giants of the bush, many of which have been hewn down, and I found it took my arms five times to go round it. Our next and last stopping place was at Mr.

Hinten's home, 15 miles from our destination. Here, although unexpected guests, we were well entertained by Mr., Mrs. and Miss Hinten, and spent two hours, or thereabouts, very pleasantly. Mr. Hinten's house is beautifully situated on the bank off the river, in the midst of a fine open country with rich pasture. As you look around you have the feeling that this is a place of peace, plenty, and prosperity. We were glad when we reached the manse, and heartily were we received by Mrs. Stewart and the other members. It was not too late for me to see and admire the beautiful situation of the manse. It stands on a rising ground, not far from the rivers bank, commanding a view on the one hand reaching to Taree, and on the other to Tinonee, and in front, over a rich and open country, studded with farmhouses, on to wooded hills on the horizon, where the sun sinks to the west behind the native trees.

A beautiful day was Sabbath, November 5. Preached in Tinonee to a well filled church, beginning at 10.30 a.m. Had a hearty shake hands from many after the service, then drove at once to Failford, a distance of 17 miles, where I preached to a nice congregation at 3 o'clock. Before the service we dined at the beautiful residence of Mr. and Mrs. Breckenridge. A magnificent vine goes round their extensive verandah, which, I was told, yielded for the last eight years two tons of grapes yearly. Here I was introduced to a Mr. McMaster, cousin to our esteemed Professor John Macleod, Free Church College, Edinburgh, and to a brother and his wife of the Rev. John Milliken, Presbyterian minister, Belfast, and to many others. After a drive of nine miles we came to Foster. Putting up our horses on this side of the river we crossed to the other side in a motor ferry, where we were met by friends, who kindly and courteously provided for us for the night. Here we had a large congregation. I stayed with

a Mr. Myles, a man of 90 years of age, but in the enjoyment of all his faculties, and able to walk briskly around. He informed me that he came from Dorset, in England. It gave me pleasure to note the interest which he took in religious matters. "The hoary head," says the wise man, "is a crown of glory if it be found in the way of righteousness." The day was an ideal one, and so was the night. I spent a busy, but a pleasant and, I trust, a profitable Sabbath. I preached to many for the first and last time. May the sowing, in so far as it may have been in harmony with the Spirit, have an abundant harvest! We reached the manse on Monday about midday. On the Thursday preparatory to the Communion we preached in Tinonee, and

on the Friday in Wingham. Both churches have an elevated and fine situation. At Wingham we had a well filled church, and after the sermon the ordinance of baptism was administered. The parents of the child were young, had come a long distance, and seemed to enjoy very much their privileges. The view going to or coming from Wingham from Tinonee is just about the finest I have had in Australia, or anywhere else. We saw by the way some cedars of the kind for which Lebanon was famous. I need hardly say that I took a deep interest in them. We visited, on return home, a Mr. Stewart and a Mrs. McDonald, both hailing from Scotland, both born in 1824, both enjoying wonderful health, and delighting to talk of the things of "the Kingdom." Sabbath, "the great day of the feast," was most favourable. It was delightfully cool, although the previous day the thermometer ran up to about 100 degrees. The church was well filled, but not crowded, many wisely preferring to sit on forms on the outside. One man was there who had come 42 miles, and yet was so deaf he could not hear a single word. But if he could not hear the sermon he could see me, and we trust he got good, and we know it did us good, and we hope it did others good to see such a one present. Nor did he come empty. His offering to the Lord was of gold. A Mr. and Mrs. Murray were also present, who had to come 23 miles. They had first to cross a river in a small motor-ferry. This they did on the Sabbath morning, having swum their horse across the previous Saturday. I noticed at the Communion table what one sees in the Highlands of Scotland, a considerable preponderance of females over the males. It is sad that this should be, sad that husband and wife should be separated on such an occasion. Mr. Stewart touchingly and suitably referred to this at the end of the Communion service in words that we trust will bring forth much fruit. Our evening service at 7.30 was at Taree, three miles from Tinonee, and about

five from the manse. There there is a nice new church, and there we had a good congregation. That night we rested, and were refreshed under the hospitable roof of two ardent, amiable Free Church ladies – the Misses Stitts. On returning from a visit to Taree on the previous Tuesday we visited a Mrs. Middlemas, a great martyr to paralysis and rheumatism. What reflections a visit to some sick beds awaken! What a ground for thankfulness on such occasions such a promise as "All things work for good to them that love God!" A nice congregation met for the

thanksgiving service on Monday. One of the elders had come 17 miles, and after helping to milk 48 cows. That fact in itself speaks volumes. Mr. Stewart seems happy in his office-bearers, in having men of the right stamp – men holding fast Free Church principles and encouraging him in every good work. After the service he and they met in the session-room to bid us (me) farewell, which was tender and touching. We parted with the feeling that we shall never meet again there, but glad we had met. The cause we consider is flourishing on the Manning. We were most favourably impressed with what we saw. Pastor and people are much attached to each other. What a power for good an able, prudent, and Godly minister is! But we feel that there is work for three ministers in the Held in which Mr. Stewart is now labouring. Here follows a programme of Mr. Stewart's services for six weeks, which is repeated with some variation when he takes a service on the Hastings, over 50 miles from the manse, beginning with Nov-ember 19: Redbank, 10.30 a.m., Croki 2.30 p.m.; Redbank is 8 miles from manse, and Croki 8 miles further, i.e., 16 miles from manse, and two hand ferries have to be crossed. November 26: Tinonee 10.30, Marlee 3; Marlee is 18 miles from manse; there is a service in Marlee once in 12 weeks; on the other occasion he goes to Bobo, six miles from Tinonee. December 3: Wingham 11, and Woodside 3; Wingham is 8 miles from manse, and Woodside 20 miles; before reaching Wingham a hand-power ferry has to be crossed. December 10: Redbank 10.30, and Taree 3. Dec-ember 17: Tinonee 10.30, Failford 3.15, and Foster 7.30; this day's work involves a journey of about 30 miles, but before Foster is reached horse or horses must be stabled, and a river crossed in a small motor-ferry. At Foster Mr. Stewart remains all night, and returns on the following day, a distance of 22 miles, to the manse: and this is not the only place where Mr. Stewart usually stays over Sabbath night. December 24: Wingham 11, and Taree 3 o'clock, involving a journey of 21 miles. Surely there is labour

sufficient, if not more, for at least three men in such a wide field as this. I was able to preach in seven different places during my short visit, and we had good congregations in all the places.

At the manse I had a sweet, quiet, and profitable time, enjoying the society of Mr., Mrs., and Miss Stewart, and Mr. Stewart's daughter and four boys. What hearty singing we had at our family worship morning and evening, which should, if possible, be in all our homes; and if it were

what a volume of hearty praise we should have in our sanctuary services on the Sabbath!

After two days motoring in returning, I reached Grafton at 10 p.m., to be met and lodged by Mr. Lowe, whose kindly face I was glad to see, for I felt so tired. The previous evening I was met at Kempsey, and kept the night by Mr. Ramsay, father of the Rev. J. D. Ramsay, of Victoria, and of two of our students. What a privilege to have an opportunity of meeting with one witnessing for the good cause all alone, and of encouraging him in the good way! May his faithfulness provoke many.

J. HENRY.

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#### WHAT IS THE TRINITARIAN BIBLE SOCIETY?

This is a question that is often asked. The Society was formed on the 7th of December, 1831, by “some of the best, and warmest, and holiest friends” of the British and Foreign Bible Society, under the following circumstances: –

Those members of the British and Foreign Bible Society, being zealous for the glory of Christ, brought forward, at their annual meeting, in Exeter Hall, on May 4th, 1831, the following resolution: –

“That the words in Law 9 (of the British and Foreign Bible Society), and of the others which prescribe the terms of admission to the Agency of the Society, be not taken to extend to those who deny the Divinity and Atonement of the Lord Jesus Christ.”

This resolution (and another to the same effect) was rejected, one of the pleas being that the British and Foreign Bible Society was not a “Relig-

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ious Society.” For six months after this meeting every attempt was made to induce the British and Foreign Bible Society to retrace its steps. But all efforts and remonstrances of numerous Christians throughout the country were alike vain, and therefore those friends who were zealous for the Glory of Christ felt compelled to secede from the British and

Foreign Bible Society, and to form another Bible Society upon Scriptural principles, calling it the Trinitarian Bible Society.

In 1881, the Trinitarian Bible Society, before celebrating its Jubilee year, appointed some of its members for conference with a similar sub-committee of the British and Foreign Bible Society, and engaged to recommend the dissolution of the Trinitarian Bible Society if a satisfactory agreement could be arrived at upon the following two great principles, viz.: – First, that all persons having a share in the management of the British and Foreign Bible Society be held as acknowledging the doctrines of the Trinity and the Atonement. Second, that no copies of the Scriptures shall be circulated by the British and Foreign Bible Society except such as it shall consider faithful translations of the original.

But the Committee of the British and Foreign Bible Society saw no reason for adopting any such changes as were suggested, and so the proposed conference never took place.

In consequence of this, the members of the Trinitarian Bible Society felt that they had no option but to maintain their own separate position, and their Scriptural principles; and, accordingly, added to their older and historical title the additional title, “For the circulation of Protestant or Uncorrupted Versions of the Word of God.”

This title was added in order to record a protest against the circulation of Roman Catholic Versions. The circulation of such Versions by the British and Foreign Bible Society has been carried on for many years, and defended only on the ground of expediency; but it is worthy of very serious note that not one passage of God's Word has ever been adduced in support of the circulation of Corrupted Bibles, or against the greatest principles of the Trinitarian Bible Society.

The Committee appeal to all those who value those principles to aid this distinctively Protestant Bible Society in maintaining them, and in carrying out its work of Free Distribution of only Uncorrupted Versions of the Word of God.

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AUSTRALIAN STUDENTS IN EDINBURGH.

(For Publication.)  
Free Church College,  
The Mound,

Edinburgh, Scotland,  
4th January, 1912.

Dear Mr. McDonald, –

We have already visited many parts of Scotland. Everywhere we are greeted with the picturesque. Whatever advantages or disadvantages conducting weekend services may afford us, it certainly has this to commend it – that it presents excellent opportunities for seeing the magnificent scenery with which this country so richly abounds. We are not surprised to find a Scott and a Burns here. Indeed, we wonder that the list of great poets is so limited. But Scotland also has a past. Of this much has been written. At that time God's Word was loved, His name revered, and His truth proclaimed. It is, indeed, interesting to hear narrated the many soul stirring incidents of religious life in the Highlands. One man told me that he knew a person who could recollect seeing at a revival in the north as many as eight or ten people on their knees praying between the gate and the church, so strongly were they convicted of sin. On a Communion Sabbath it was no uncommon thing to see the hillside lined with its thousands as they listened to the words that fell from the lips of their faithful pastor. Religious life in Scotland is not what it used to be. A great change has come over a large section of the people, which is not for their good. One of the many gratifying features with regard to the Church is the number of zealous young men coming forward. The Church is in need of such men. In this connection it was well remarked by Mr. McNeilage, at the Commission of Assembly held in November, when he said, “The Church is greatly in need of men, but it is Free Church men they require.”

The College is equipped with an excellent staff of professors, and contains all that is needful for the thorough training of the student. It would be unnecessary for me to say anything about them individually, but as a staff, for ability, culture, and spiritual mindedness, they are indeed a fine body of men. The following are the various subjects of which they are Professors: –

Principal: Rev. James D. McCulloch.

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Apologetics, Homiletics, Pastoral Theology, Missions, Natural Science: Rev. Wm. Menzies Alexander, M.A., B.Sc., M.D., B.D.

Church History and Church Principles: Rev. Colin A. Bannatyne, M.A.

Hebrew and Old Testament Exegesis: Rev. Robert Moore, B.A. (Oxon.), B.D.

Systematic Theology: Rev. John Kennedy Cameron, M.A.

New Testament Exegesis: Rev. John Macleod, M.A.

Elocution: Mr. R. C. Bell, Lecturer.

The College occupies one of the best sites in Edinburgh. It is situated on the mound overlooking Princes Street, and commands a fine view of the city. Looking to the west, over what was at one time a loch, now Princes Street Gardens, the first thing to attract our attention is the great monument erected to the memory of Sir Walter Scott. Away in a somewhat southerly direction –

“The gallant Firth the eye might note,  
Whose islands on its bosom float,  
Like emeralds chased in gold.”

Spanned by that gigantic achievement of modern engineering, the Forth Bridge.

The Church, numerically, is in a much better condition than we expected to find it. They have made rapid progress in many directions. It is pleasing to note the missionary effort put forward, and the attention paid to the education of the young. No doubt they have benefited to a large extent by the trials they had to endure. Great praise is due to those who, through good and evil report, have remained loyal to the Church, and have endeavoured to maintain the banner of truth and right.

We have seen many historical places. In High Street, which at one time was Edinburgh's principal thoroughfare, stands the famous old edifice of St. Giles, dating back to somewhere about the 12th century. It is here where the Great Reformer used to so strenuously expound the Holy Scriptures, And he wrought such good for his country that he is regarded as the greatest churchman and statesman Scotland has yet produced. His grave is marked by a small brass plate in the centre of the street, bearing the initials J. K., 1572. But inseparably associated with St. Giles is the name of Jenny Geddes. After Episcopacy had been established, under Charles II, Edinburgh was made into a Bishopric, and St. Giles 104 AUSTRALIAN FREE PRESBYTERIAN MAGAZINE.

became the cathedral of the diocese. Charles very indiscreetly commanded the use of the English Prayer book in all the parishes. This brought Prelacy and Presbyterianism into conflict, and thus led to the amusing incident of Sabbath, July 23, 1639, in which Jenny Geddes was the

prominent figure. Jenny, like a great number of the other worshippers, had brought her folding stool. Just as Dean Hannay was about to read the Collect for the day she emphasised her angry disapproval by throwing it at the astonished cleric's head. Both the combatants have had commemorative tablets erected to their memories, and the stool has found a resting place in the Antiquarian Museum.

Another very interesting place is Greyfriar's Churchyard. Originally it was the garden of the Franciscan Convent of Observantines, about the year 1436. When St. Giles became overcrowded with dead this garden was secured as a burying place. It contains the remains of some of the most distinguished men for the two succeeding centuries. “The martyrs' grave” is marked by a monument, erected in 1771, in place of the original slab, and contains the following inscription: – “From May 27, 1661, when the most noble the Marquis of Argyle was beheaded, to 17th, 1688, when Mr. James Renwick suffered, were one way and another murdered and destroyed for the same cause about 18,000, of whom were executed at Edinburgh about one hundred of noblemen, gentlemen, and ministers and others, noble martyrs for Jesus Christ. Most of them lie here.” There is also a melancholy interest associated with the south-west corner. It was there where hundreds of Covenanters were for five months confined in the open air. Night after night, and day after day, they were guarded by soldiers, who had to answer with their lives if any escaped. All this was suffered, and much more, for the freedom we now enjoy. It was also in this churchyard where Scotland's Solemn League and Covenant was signed, and to show their devotedness to the cause of Christ many signed it with their blood.

Well, Mr. McDonald, I hope our own dear land will never have to experience such trials. My earnest prayer is, that God will bless the efforts put forth to extend His Kingdom, and that He is granting unto you all abundant supplies of His sustaining grace. – With kind regards, your sincere friend,

J. CAMPBELL ROBINSON.

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#### OBITUARY.

Death has again been busy among the people of Maclean congregation, and twice in the one week were members assembled

around the open grave, which ever cries, "Give, give."

The first to be called was Miss Catherine McSwan, eldest daughter of the late James McSwan. She was born at Woodford Leigh, Clarence River, and when a child of seven contracted a severe eye affliction, and was taken to Sydney for treatment. An operation was deemed necessary, but the result proved unfortunate, as she entirely lost her eyesight. She grew up a bright and happy girl, and attended the Maclean Public School, where she was the pupil of an affectionate teacher (Miss O'Keefe), who took a deep interest in the blind girl, and taught her the Braille system of reading and writing, which proved a great blessing to her. Among her treasures was a beautiful Bible in Braille, which she much valued. She was also taught knitting, at which she became very expert, and her work is treasured in many a home today, and when the chills of last winter were setting in she remembered the writer of these notes with a much appreciated gift of hosiery, the work of her hands. The writer has often visited her, and was much taken with her pleasant and happy disposition, her Christian conversation, and her loyal and intelligent appreciation of Free Church principles. She had a younger sister, whom she hoped would have been a companion to her in life, but the sister died in early years, and Catherine and her mother were companions one for the other. About six months ago symptoms of diabetes appeared, and she gradually failed, ending her earthly pilgrimage on November 26, aged 44 years, leaving her aged mother and four brothers to mourn their loss.

The next to be taken was Miss Mary Shaw, who passed quietly and peacefully away on November 30, aged 32. She was the second youngest daughter of the late Mr. John Shaw, of Woodford Island, where she was born, and where she lived practically all her life. She appeared to enjoy good health until the spring of 1910, when she took a bad cold, but no one was alarmed until some weeks had passed with no signs of improvement. Having consulted the local doctors, she was advised to try the Queensland climate, and entered the Jubilee Sanatorium for the cure of consumption, where she remained seven months, but without permanent benefit: She then wearied to be home amongst her own kith and kin, and returned in company of a cousin in August. She gradually grew weaker as

the weather became hotter, and passed away on November 30, her end being very peaceful. She was regularly visited in her last illness by her pastor, Rev. James Henry, and also by the writer.

The Free Presbyterian Church on the Hunter River is poorer through the recent removal by death of Messrs. Donald Kennedy, of Glencoe, Rouchel, and Malcolm McRae, of Dunmore, Largs. Both were liberal and warm hearted friends of the Free Church, and were faithful until death in contending for Scriptural worship and teaching. Those who took knowledge of them observed that they were like Christ, in that they regularly attended the public worship of God, diligently read the Scriptures, and revered the Sabbath Day. The Church they loved will miss them very much, but the Lord had need of them in the upper sanctuary. Mr. McRae, in his will, bequeathed £10 to the sustentation fund of the Free Presbyterian Church, East Maitland.

St. George's Church, Sydney, has lost a true, loyal friend by the death, through drowning, of Captain Donald Keith, master of the steamer "Macleay," which was wrecked on the North Coast through a mistake made by the first officer in altering the course that had been set by the captain. Captain Keith was highly esteemed by all with whom he came in contact on account of his kind disposition and sterling character. He has left a widow, daughter of Mr. Andrew McDonald, of Tomago, Hunter River, and two children.

Mr. William Stewart, brother of the Rev. S. P. Stewart, departed this life at his residence, near Tinonee, Manning River, about two months ago. As the end was drawing near he said that He that was with the Hebrew young men in the fiery furnace was with him. He has left a widow and a large family to mourn their loss, amongst whom are the Rev. W. P. Stewart, B.A., and Mrs. Ramsay, wife of the Rev. J. D. Ramsay, Free Church minister, of Hamilton, Victoria.

The Free Church congregation at Hamilton and Branhholme, Victoria, has lost, by death, two useful and faithful friends – Mrs. Angus McDonald and Mr. James Dunn, deacon, with whom the writer of this notice was intimately associated during his 25 years pastorate of that congregation. The former, by her saintly character, was a spiritual power in the congregation. It could be truly said of her that "she had done what she could" for the Master's honour. She loved God's people, and was loved and honoured by all who knew her. The latter was zealous and energetic for the maintenance of the cause, and will be greatly missed. May the Lord raise up other

men and women to take the place of those removed by death. Let the young, especially, respond to the Master's call, and say – "Here am I,

send me.”

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## ACKNOWLEDGMENTS.

### STUDENTS' FUND.

Received since last issue of “Magazine:” –

Mr. John Martin, Eatonsville, Grafton, 5/-; Mr. Allan MacPherson, Strontian Park, Narrandera, £5; Mr. Jas. Buyers, Brisbane, £12/10/-.

### EXPENSES OF DELEGATES ATTENDING CONFERENCE.

Mr. Donald McInnes, Barrington, £1; Miss McInnes, Manse, Maclean, 5/-.

### FOREIGN MISSIONS.

Miss Rennie, Ashfield, £1.

### THE AUSTRALIAN FREE PRESBYTERIAN MAGAZINE.

Mrs. R. Kennedy, Maclean, 2/6; Mr. Duncan McInnes, Barrington, £1 (donation); Mrs. M. M. Campbell, Newtown, 2/6; Mr. Wm. Nicolson, Durham Lead, Victoria, 5/-; Miss Benny, Morphett Vale, S.A., for 25 copies, £1; Mrs. M. M. Campbell, 1 copy, 1/-; Mrs. McIntosh, Sydney, 2/6; Mr. Allan McLean, William Town, 5/-; Mr. D. McLachlan, Maclean, 5/-; Mr. John Martin, Eatonsville, Grafton, 5/-; Miss J. Cameron, Sydney, 2/6; Mr. Donald Beaton, junr., Barrington, £1/5/- (donation); Mr. F. Lowe, South Grafton, 5/-; Mr. Alex. McDonald, Sydney, 2/6; Miss M. Campbell, Sydney, 2/6; Miss Jessie Shaw, Tamworth, £1 (donation); Miss Violet McInnes, Kogarah, 2/6; Mr. Dan. McSwan, Barrington, 5/-; Mr. Kenneth Murchison, Geelong, Vic., £1 (donation); Misses Fulton, Ultimo, 6/-; Mr. Angus Beaton, Barrington, 5/-; Mr. S. McQueen, junr., Raymond Terrace, 5/-; Mrs. Calman, Raymond Terrace, 5/-.

There being no funds to the credit of the Magazine, the friends of the Free Church cause will, it is confidently expected, by their usual contributions and special donations, put the Editor in the position of being able to pay for this issue without undue delay. He, alone, is responsible to the printer.

“A NEW YEAR'S GIFT FROM A FRIEND.” – £25.

The contributor of this handsome gift writes: – “Please accept as a New Year's gift a cheque for £25 (twenty-five pounds) for you to use in whatever way you like best, and will best advance the claims of the Master  
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and the Christian cause.” This generous friend has been written to, suggesting that this “New Year's Gift” be put to the credit of the proposed

Manse in connection with St. George's Church, Sydney. The donor has cordially approved of the suggestion. Accordingly the cheque was handed over to the treasurer of the Manse fund, Mr. J. Watson, Holt Street, Surry Hills, at the Congregational Meeting of St. George's Church, held on the 17th of January.

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## ANNUAL COLLECTIONS.

Collecting cards for the annual Synodical collections have been forwarded to the Deacon's Courts, and Committees of Management of the various congregations – and also to other friends. That the friends who are not within reach of the Congregational collectors may know the financial requirements of the Synod, we take the liberty to insert here a copy of the card: –

### THE SYNOD EXPENSES FUND.

1. The Synod Expenses Fund, which is for the payment of the travelling expenses of ministers and representative elders in attending the Annual Meeting of Synod, periodical meetings of Presbyteries, advertising, printing, etc., otherwise ministers and elders will be under the necessity of paying these expenses out of their own slender incomes. The sum of £30 is required.

### THE CHURCH EXTENSION FUND.

2. The Church Extension Fund, which is for the purpose of supplementing the income of labourers in fields where local contributions are inadequate. The object being to raise these preaching stations to the position of organised and self supporting congregations.

### FOREIGN MISSION FUND.

3. Foreign Mission Fund. The Free Church of Scotland has a very important mission in Kafiraria, South Africa, which numbers fully 5000 natives. These have elected to remain in connection with the Free Church of Scotland, and on account of their loyalty to Free Church principles, have suffered the loss of all their places of worship – these being seized by the U.F. Church.

The Free Church also helps by a missionary, Miss MacLeod, and monetary contributions, a Mission in Seoul, in connection with the original Secession Church of Scotland. Through the liberality of the Free Church people in

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New South Wales last year the Synod was able to remit to the Free Church nearly £43 in aid of the South African Mission. An effort should be made to raise at least £100 annually.

#### STUDENTS' FUND.

4. Students' Fund. For a number of years the friends have subscribed liberally towards this fund, with the result that the Synod was able in April to give Messrs. J. C. Robinson and I. L. Graham £40 each to pay their passage to Edinburgh to complete their studies in the Free Church College of that city.

In view of the fact that the Synod resolved to give each of these students £60 during their college course, and that another student, who has rendered valuable services to the Church is entitled to substantial help when he resumes his studies, we appeal to the friends of the Church for the continuance of their contributions towards this most important fund.

The friends will be pleased to learn that another young man has recently come to Sydney to study for the ministry of the Free Church, and intends to sit for the Matriculation Examination in March.

Collecting cards and the amounts collected to be forwarded to the Treasurer of the Synod of the Presbyterian Church of Eastern Australia. Rev. W. McDonald, "Veni," 52 Goodhope St., Paddington, Sydney, before the end of March.

#### NOTICES.

The Sacrament of the Lord's Supper will be dispensed (D.V.) in the East Maitland and Raymond Terrace Congregation on Sabbath, 25th February. The Rev. W. McDonald, of Sydney, is expected to assist. The friends of the Free Church will regret to hear that the Rev. W. N. Wilson has been incapacitated for a number of weeks through a buggy accident.

The Sacrament of the Lord's Supper will also be dispensed (D.V.) in St. George's Church, Castlereagh Street, Sydney, on Sabbath, 7th April.

The sixty-sixth session of the Synod of the Presbyterian Church of Eastern Australia will be opened in St. George's, Castlereagh Street, Sydney (D:V.), on Friday, 5th April, at 7.30 p.m., when the retiring Moderator, the Rev. S. P. Stewart, will preach.

It is earnestly requested that moneys contributed for the four funds under the immediate supervision of the Synod be forwarded to the Synod Treasurer before the 31st March.

# The Australian Free Presbyterian Magazine

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

[Edited by the Rev. William McDonald, Sydney.]

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

AUGUST, 1912.

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*"Nec Tamen Consumeatur"*

## The Australian Free Presbyterian Magazine.

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

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### CHURCH EXTENSION AND CONSOLIDATION.

There are, if we mistake not, evident tokens that the Lord is about to visit the Free Church in Australia with blessings. It has had a chequered history since its formation in 1846. This is owing, at least in a measure, to the establishment of a new denomination in New South Wales in 1864-5, known as the Presbyterian Church of New South Wales. This was formed by the organic union of several parties holding divergent views on the distinctive principles of Presbyterianism. The results of this compromise were that a number of Scriptural doctrines, purity of worship and the Presbyterian form of Church Government were left open questions. This new denomination had for many years the countenance and support of the three large Presbyterian Churches in the Home Land, namely, the Free Church, the Established Church, and the United Presbyterian Church. The Presbyterian Church of Eastern Australia, which held intact the Constitution of the Disruption Church of 1843, was left out in the wilderness as far as recognition by the Home Free Church was concerned. Though the "bush burned," yet it was "not consumed." In its isolated position it received a number of invitations from the larger Presbyterian Church to come into its fold. These overtures it courteously and firmly refused, electing to remain in a separate position that it might be free to bear faithful witness on behalf of an infallible Bible, and thereby "earnestly contend for the faith which was once delivered to the saints."

In the dark days through which the Australian Free Churches have passed, the faith of the fathers of the Church has been severely tried, but

they were faithful unto death, and have received the greeting, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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The Free Church of Scotland itself has also passed through a fiery ordeal, but the Lord has vindicated her faithfulness in a manner that has drawn to her the attention of Christendom. The Lord, whose truth she has held fast, will yet, we are sure, make her a spiritual power in Scotland, and throughout the British Empire, and in the Mission field, if she will remain faithful to her Divine Head and His written Word.

The duty of the Free Church at Home and abroad, is to go forward and possess the land. This cannot be done in our own strength. We need continually the presence of the Divine Master, and His quickening, guiding and supporting Spirit. This is promised to His Church, and has been fulfilled in all the ages to those sent out by the Master to preach the Gospel of reconciliation. The gift of the Holy Spirit will yet be given in a larger measure than ever to those who wrestle in prayer and say, like God's servant of old, when called to a difficult task, "If Thy presence go not with us carry us not up hence." The result will be that the spiritual life of Christians will be raised to a higher plane, and sinners will flee to Christ as "doves to their windows." This is the great need of the professing Church of Christ throughout the world. Without this essential blessing she will be as a "dead body without the spirit – dead."

The want of ministers in New South Wales is one of the factors that has caused numerical retrogression since the union of 1864-5. This has also been partly responsible for the loss of valuable properties in various parts of the State. The time of declension, we hope, has now come to an end. The signs of the times undoubtedly indicate that decisive steps should be taken for the extension and consolidation of the Free Church cause in this land. The people are, we believe, able numerically and financially to accomplish this most desirable object. Some of the former friends of the Church deeply interested in the maintenance and perpetuation of its principles, left bequests for this purpose. One of these, the Rev. D. K. Mc-Intyre, who died about eleven years ago, bequeathed a sum of money, which yields £72 12s in interest annually, to be paid to ministers whose stipends are under £200 a year. Mrs. McIntyre, widow of the Rev. William McIntyre, bequeathed to the Synod the sum of £1000, which yields annually £35 interest. This can be used for either of three purposes; (1) To pay the passage of ministers

from Scotland; (2) for Church extension; or (3) to augment the income of ministers. For obvious reasons it has been applied for years to the last named object. The annual sum from these two bequests at the disposal of the Synod practically for Church extension is £107 12s.

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This amount, together with the annual subscriptions for Church extension, ought to be very helpful to struggling congregations and preaching stations, where ordained ministers are labouring till they are able to give at least a stipend of £200 a year.

At the annual meeting of the Synod of Eastern Australia in April last, a resolution was unanimously passed, in view of the increased cost of living, recommending congregations to raise the stipend of their ministers to £250 a year. This has been done already, independent of the Synod's recommendation, by the Maclean congregation, who gave the Rev. J. Henry at the rate of £250. This congregation is prepared to give the same stipend in the future. This increased liberality is owing to a deeper interest being taken by old and young in Divine things. Let others also seek first the kingdom of God and His righteousness and all these things shall be added unto them. Should the negotiations now taking place between the Home Free Church and the Australian Free Churches result in an organic union being formed, then vacant congregations in the Commonwealth can be supplied from Scotland. In view of the large number of students in the Free Church College, Edinburgh, studying for the ministry, there is a very fair prospect of filling up vacancies at Home and abroad in the near future. The harvest truly is great. May the Lord of the harvest thrust labourers into His harvest field.

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## ECCLESIASTICAL INTELLIGENCE.

### THE SYNOD OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

The sixty-sixth annual session of the Synod of the Presbyterian Church of Eastern Australia met in St. George's Church, Castlereagh Street, Sydney, on the evening of Friday, the 5th of April, when the Moderator, Rev. S. P. Stewart preached from Jude 3rd verse: – "Earnestly contend for the faith, which was once delivered to the saints." Rev. W. N. Wilson was elected Moderator for the ensuing twelve months. The session

was the most encouraging that has been held for many years. Rev. S. P. Stewart reported that he had presided in five congregational meetings, at which the resolutions passed at the Conference held in September last year, for the federation of the Free Presbyterian Churches in the Common-

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wealth, were submitted and unanimously agreed to. The five congregations were: Maclean, Brushgrove, Grafton, Manning, and Barrington. Rev. W. McDonald reported, that the resolutions of the Conference referred to above, were submitted to the congregation of St. George's Church, Sydney, and unanimously agreed to. Rev. W. N. Wilson reported, that owing to unfavourable weather, and having met with an accident, he had been unable to submit the resolutions of the Conference to the Hunter River congregations.

In the report re vacant charges, it was stated that Rev. James Henry, ex-Moderator of the Free Church of Scotland, had supplied the Maclean congregation with much acceptance.

Mr. Malcolm Ramsay, the son of a respected member of the Church, resident at Kempsey, applied to be received as a student, and was admitted.

The convener of the Training of Students Committee gave a report relative to the students of this Church now studying in the Free Church College, Edinburgh, in which he stated that Professor J. K. Cameron, M.A., and others, had expressed great gratification at their progress, and loyalty to the distinctive principles of the Disruption Church of 1843. It was resolved to send remittances to the Australian students in Edinburgh, and also to give the student, Mr. M. Ramsay, just admitted, a donation from the Students Fund. Rev. W. Grant, on behalf of the tutors, reported that Mr. Herbert Ramsay (student) had been examined in Greek, Theology and Church history and had acquitted himself well in these subjects.

Kirk Sessions exercising jurisdiction over vacant charges in the Church: were instructed to take measures to have financial committees elected in each of these charges. The interim Kirk Session of Brushgrove and Woodford Dale was instructed to convene a meeting of the congregation at an early date to consider the appointment of trustees. The agent of the Church was instructed to secure a copy of the Act of Dedication in the Government "Gazette" of the property on the Bellinger River belonging to this Synod.

A deputation consisting of Rev. S. P. Stewart and Mr. D. McLachan, elder, was appointed to visit the congregations and preaching stations of the Church, to advocate the various schemes for its extension and consolidation.

It was agreed "that the Synod put on record its high appreciation of the valuable services rendered by Rev. James Henry, of Burghead, Scotland, to the Free Church congregation of Maclean, Clarence River, and to the interests of the Free Church generally in New South Wales. The members

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of Synod gratefully recognise the fact that Mr. Henry's stay among us has been of signal service, not only in advancing the spiritual life of our people, but also in drawing closer the bonds uniting the Free Church brethren in the Homeland to Free Churchmen in Australia."

The Kirk Sessions of the various congregations were urged to establish Bible Classes for the instruction of the young in Bible knowledge, wherever it may be found practicable, and the heads of families were enjoined to exercise greater diligence in training their children in the knowledge of Divine truth. Mr. H. Ramsay was instructed to hold service on the Bellingen River as opportunity may occur.

Deacon's Courts and Committees of Management were recommended in view of the increased cost of living, and the general prosperity in the State, to take measures to raise the stipends of their ministers to £250 per annum.

The Committee on Religion and Morals gave in the following report, which was adopted: - "Your committee regrets to say that the state of religion and morals is lamentable, and indicates that we are living in a time of spiritual drought. We desire to direct the attention of God's believing people among us to the following glaring evidences of the prevalence of irreligion and complete disregard by many of the laws of God and man. Among the many evils prevalent we desire to draw attention to a few of the most prominent such as: -

1. The Pope's "Ne Temere" decree, by which he pronounces parties lawfully married to be living in sin, the result being the separation of husband and wife, as in the McCann case. The Pope thus claiming supremacy in Church and State, which is a clear proof that the Church of Rome is the anti-Christ of Scripture and a menace to the national and domestic life of the British Empire.

2. The attempt now being made by the Government of New South

Wales to endow Popery, by the Bill which has been introduced into the Legislative Assembly, to provide for bursaries to be given to private schools, which we firmly believe will be, if passed, a national recognition and support of Popery.

3. The brutal prize fights that take place in Sydney frequently, and very often on Saturday night, countenanced and attended by old and young, male and female, and at which legislators have been present. A deputation from the Christian ministers of Sydney waited upon the Premier of New South Wales, urging him to put a stop to these disgraceful and demoralising scenes.

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His reply, substantially, was, that he would authorise or instruct the police to take action if they considered it necessary, which, in our opinion was, on the part of the Government, a dereliction of duty, as the civil magistrate is the guardian of the life and morality of the community.

4. Another source of very great evil is mixed bathing, by which the modesty of woman, which is her charm, is destroyed. On the highest authority we condemn this questionable pastime, notwithstanding that it has been patronised by the representatives of Royalty.

5. Among the many evils that are on the increase we may mention the picture shows, which destroy home life, filling the minds of the young who flock to these entertainments with evil thoughts, and it has been known, in connection with Sabbath School scholars, that these shows, witnessed by them during the week, are the subject of their conversation on the Sabbath Day.

6. The opening of shops on the Sabbath Day for the sale of fruit, soft drinks, etc. and places of entertainment, which are a glaring violation of the fourth Commandment, which enjoins worship and rest. The Government of the day are lacking in their duty to the King of nations and to the community in tolerating these evils, and the character of some religious services tends greatly to secularise the Sabbath, especially the entertaining element in these services.

7. And that, in the opinion of this Synod, it is the duty of all professing Christians to remember the Divine injunction: "Come out from among them, etc." in connection with the foregoing evil practices, and with others, such as mixed bathing and dancing clubs.

8. That the Synod desires to reaffirm its oft expressed protest against all methods of raising money for the support of religious ordinances, other than the freewill offerings of the people, which is the

only Divinely appointed means of supporting the Gospel, and therefore we protest against the practices so popular among some Churches, of entertaining the world, in order to support the means of grace. These appear to forget the great commission of the Church to save souls, edify God's people, and promote the glory of God, and to execute the Divine commission to preach the Gospel to every creature. We have no hesitation in applying a term used by a worthy Baptist minister to some of the means used by many Churches to obtain pecuniary support for the maintenance of Gospel ordinances, namely, "The Devil's Mission of Amusement."

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Rev. W. McDonald was cordially thanked for his diligent and self-denying labours in connection with the correspondence with the Home Free Church, and the following were appointed a committee on correspondence with the Home Free Church: Rev. W. McDonald, convener, Revs. W. Grant, W. N. Wilson, and the representative elder of St. George's Church for the time being.

The dividend accruing from the Widows' and Orphans' Fund, amounting to £34 16s. 7d. was equally divided between those entitled to participate in it.

The amount of interest at the disposal of the Synod from the two McIntyre bequests, which, together amounted to £107 12s., was distributed on the same basis as last year, namely, that an equal dividend be paid to each of the ministers of the Synod.

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### THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

Free Assembly Hall;  
Edinburgh, 21st May,

The General Assembly met again at noon today. When the Rev. Professor W. Menzies Alexander, M.A., B.Sc., B.D. and M.D., entered the pulpit the hall was well filled, and after the arrival of the Glasgow trains the attendance was one of the largest seen at the opening of any Assembly since matters began to assume a normal condition in the Free Church. The meeting is this year held under the shadow of great losses. The most notable absentees of those who are in health and vigour are Principal McCulloch, expected to arrive from his mission to Princetown and Canada on Sabbath morning next; and the Rev. James Henry,

Burghead, an ex-Moderator, who was to have left Australia on 11th inst., after serving the Church there at Maclean, Sydney, N.S.W., for twelve months. Of Fathers and Brethren whom we shall not see again amongst us mention must be made of the Revs. Murdo Macqueen and James Mackay, Ardersier, while the serious illness of the Rev. Murdo Mackenzie, Inverness, deprives the Assembly of the presence of one held in highest honour by all the churches. The Assembly should consist of one hundred members – 50 ministers and 50 elders – and of that number most were present. Professor Kennedy Cameron was at the Clerk's table, and the business for the opening day was in good order. The services began with the

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singing of Psalm 103, prayer, the reading of Is. 55, and Matthew 25, and the singing of Psalm 143, 2nd v. 6. The text was Proverbs 11: 30, – "He that winneth souls is wise," and in handling it Professor Alexander delivered a Scriptural, interesting and instructive discourse. The chief end of the Visible Church is the winning of souls. A steady devotion to the winning of souls alone justifies the continuance of any Church. The winning of souls is the proper standard for gauging the success of any Church. Steady perseverance in the winning of souls is to be attained by not teaching for doctrines the commandments of men. Neither stringency of legislation nor the amount of her material resources, but the winning of souls is the criterion and goal of the Church, and the field in which she labours in the world. The Professor, after this introduction, divided his subject thus: – (1) The soul winner is wise in regard to the end proposed; (2) in regard to the instrument employed; (3) in regard to the method pursued; (4) in regard to the results achieved. The end proposed is the sanctification of the soul. The instrument employed is the Gospel of our Lord. Nothing else will be effective, and nothing more is necessary. This impresses us most vividly in the Book of Acts. The preacher quoted largely from accredited profane historians, showing the condition of the world upon which the Gospel had to operate. It was said that men could neither bear their vices nor find a remedy for them. In a case so desperate the preaching of the cross (in human wisdom) seemed irrelevant, yet the facts prove that it alone made headway against the adversary. The method pursued was the application of the truth to every man's conscience. This requires the highest versatility on the part of the preacher; the marvellous variety of knowledge and experience, disposition and character, in every congregation presents a weighty

problem for the preacher's solution. The word "win" denotes both to capture and to cultivate – there is in it the shout of battle and the voice of love. Preaching to the head alone is not effective – to the heart alone it is not effective – to the conscience is alone likely to be effective. Wrestling with conscience is the Pentecostal gift. Courage for so doing is of God alone, and the preacher must set himself constantly in thought before the throne that is high and lifted up. The whole earth is full of His glory. Passing to the fourth point – regarding the results achieved – Professor Alexander first spoke of those which have special reference to the soul winner himself. He must stand in spirit on the Mount of Transfiguration. Next he spoke of the results which accrue to the Church at large through the labours

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of the soul winner. The evils of formalism and legalism were referred to, the descent from the former to the latter being easy, and the distance a single step. Legalism in the day of its power crucified the Lord of Glory. The only remedy for its success is soul winning.

Regarding the general situation in Christendom, the preacher quoted in connection with the position of the Free Church the words addressed by Mordecai to Esther – "Who knoweth whether thou art come to the kingdom for such a time as this?" The comparative fewness of their numbers might seem to constitute a reason for despising them, but it was not a matter of moment to Him whether He saved by many or by few. Their sufficiency as preachers and as a Church must be of God, and if any man lack wisdom he must ask of God. The glory of the Free Church in past days was soul winning, and, please God, no man shall rob us of that crown. The congregation having sung Psa. 43: 3, the retiring Moderator constituted the Assembly with prayer, and the roll having been adjusted, the next business was the nomination of the new Moderator, the Rev. Wm. Fraser, Strathpeffer. Professor Alexander referred in fitting terms to Mr. Fraser's career – as a student and minister, his three years assistantships at Creich, Ardersier, and Fodderty, his ministries in Sleat, Plockton, and Strathpeffer, and his manifold labours in the service of the Church, especially during the dark days, from 1900 to 1904. The points made were punctuated by signs of approval on the (part of the Assembly, and when Major Greig had seconded the nomination in happy phrase, the proposal that Mr. Fraser take the chair was agreed to with enthusiasm. The ex-Moderators present, with the Clerk and one or two other brethren,

retired to introduce the new Moderator, who was welcomed by Professor Alexander in the name of the Assembly, and proceeded to deliver an appropriate address. His subject was – What is the Church? Consecrated ground and consecrated walls were looked upon by some as the Church. In the Free Church they did not believe in holy water sprinkled on men or things. Let them not be moved by the argument of the Roman Catholic, when he said – "There is only one true Church. The Church of Rome is that Church." Let no one be trapped by that preposterous and unwarrantable assertion. Such had no foundation in the Word of God, which was the only rule of faith and practice, and the judge of all controversy. Other Churches there were and religious organisations which very nearly approached the same unscriptural conceptions of the Church of Christ. With some,

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an elaborate and imposing carnal display in the worship of God bulked largely in their estimation of a Church. An ornate ritual was to them supreme gratification. They in that communion believed what the true Church of Christ believed in all ages, that all who received repentance unto life and faith towards the Lord Jesus Christ were thus regenerated by His Spirit, justified by His imputed righteousness, and redeemed by His precious blood – that these alone constituted His true Church. If they as a Church deviated from the true and Scriptural conception of the Church they deserved to sink, as many other Churches had sunk. Where were the Churches of Africa in which Augustine and others used to preach? Where were most of the Churches of Asia Minor of which they read in the New Testament? They were gone, and scarcely any trace of them was left behind. The infallible Word of God was the alone foundation of their strength. They were bound to consider as well as practice Christ's parting counsel to His disciples – "Teaching them to observe all things which I have commanded you." "If ye love Me, keep My commandments." No matter how sound soever a Church's standards might be, unless she practised repentance, faith, and holiness, she would decay. A chequered worship was foreign to the spirit of Presbyterianism. Once they began to require things in religion that were not required by the Bible, where were they to stop? A Church in which forms, ceremonies, and ordinances, not commanded in the Bible, were the chief things urged on the hearers, was in a very diseased and unsatisfactory condition. First give way to unsound doctrine, and they would have the

Church lax in government and impure in worship. One of the forces which had helped the Free Church after the wreckage of 1900 was that they had maintained not only the Crown Rights of the Redeemer, but that they had made a faithful stand for the maintenance of purity of divine worship in the House of God. They meant to contend for that, and they were not afraid nor ashamed to go forward as a Church with the Bible in their hands and Bible arguments on their lips. They did not seek to pander to the approbation of an unsympathetic world, but rather to conform with that simple and Scriptural form of worship which Christ and His Apostles observed, and they were in good company when they were in His and theirs. They might rest assured that the thousands of people in the Free Church had rallied round that Church for three things – the preaching of the old Gospel, the precious jewel of Christ's Crown and Covenant, and the purity of worship as it prevailed at and after the Disruption. The feeling which pervaded their congregations against inno-

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vations, and the weak and beggarly elements in the public worship of the sanctuary, was very keen, and long might it continue to be so. It would have alienated many from the Church if they had continued the corruptions which prevailed before the Union, because of an overbearing majority, and many who had come to them from other Churches were in the Free Church because they stood fast by the simplicity of the New Testament worship. The Covenanting position was found deeply embedded in the inspired Word, and there would be great advantage in adhering to the distinctive testimony there borne which overthrew the Anti-Christian yoke of the Church of Rome. They could employ no weapons but simple faith and perseverance as they gave their blasts of the Gospel trumpet. Would the Covenant God of their fathers not be with them, as He was with their fathers, if they were faithful in proclaiming the same truths? They should awaken to the truths behind their Scottish martyrology. The methods of modern education seemed fitted to preclude their children from a wide and useful acquaintance with the suffering of the Scottish nation in securing for them the Church of their fathers and the Church of their choice. The cause of the prevailing ignorance on these matters was the lack of love to Christ; the lack of interest in His substitutionary work for sinners; the rush of modern life and the decline in the reading of God's Word. These things were sapping the very vitals of truth in the Church and nation. The Free Church had been largely assisted by the conformity of her position to that of the Reformed Church

of Scotland. The position which they occupied now was the same basis on which every minister and office-bearer was admitted into office from Disruption days till 1900. When a Church departed from the truth, she tried to make use of some of the most weighty passages of God's Word so as to shield her in her declension. That was what they considered to be trifling with sacred matters, a dishonour to God, and a perversion of the inspired Word. The leading Evangelicals were the champions of Establishment, and doubtless the champions of union on a sound, solid, and spiritual basis. They were a trifle too much for the lovers of voluntaryism, and the flimsy arguments of unscrupulous majorities. Let the Church follow in their footprints and not be deceived by plausible representations made by the voluntaries who dishonestly maintained that they could hold by Christ as King in Zion and yet deny Him His Crown Rights as King over the nations of the earth. Let them never forget that if they tried to divert the

Crown Rights of the Redeemer from their constitutional setting, as revealed

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in God's Word, they would be putting a tyrannical and destructive weapon into the hands of an irresponsible majority. Let their Church drop her testimony to the twofold truth of Christ's right to be the only Head of Rulers and the Head of the Kings of the earth, and she would lose her power and her arm become nerveless and vain. The Free Church was largely indebted for her following in the South of Scotland to the standard-bearers of the Church. Never could they forget the force of character, the dignity of manner, and the evangelical preaching power which those noble ministers of Christ wielded for good over the people in the South of Scotland. They generated a spiritual and moral force which became a source of strength in the day of trial, when many of the Church's sons and daughters, who constituted an overbearing majority, showed a determination beyond their power to make an indefinite creed her winding sheet and to bury her out of sight under the Voluntary sod. Among such men he named Begg, the Bonars, Samuel Miller, Hugh Martin, and Moody-Stuart. He pointed out, however, that it must be admitted that the numerical strength of the Free Church was localised in the northern counties, and in the West Highlands and Islands, and he devoted the remainder of his address to a review of the life work of the famous Highland ministers. This formed an interesting part of the day's proceedings, Mr. Fraser showing himself to be intimately acquainted

with the story of the evangelical succession in all the northern and western counties from Bute to Sutherland and Caithness. He pointed out, as he surveyed the story of Ross-shire; that of the twenty-five ministers who stood firm in 1900, no fewer than fourteen were natives of that county.

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### REPORT OF COMMITTEE ON THE AUSTRALIAN CHURCHES.

As soon as the Australian Churches had furnished the Committee with information in regard to the basis on which the Churches in the Commonwealth are uniting, the Committee set out on the interesting and far reaching work of endeavouring to exhaust the Assembly's remit to them. Authoritative information was received that at a Conference of representat-

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ives of the Free Churches in the various States of the Commonwealth, hitherto organised under independent Synods, had assembled in Sydney on the 18th and 19th September last, and agreed that the various Churches represented by them, holding as they did the same doctrines and principles, which are identical with those which the Free Church of Scotland held in 1843, and also does at the present time hold, be federated under one supreme ecclesiastical Court possessing the powers and full jurisdiction of a Presbyterian Assembly in all spiritual matters, but without in any way interfering with the rights and titles of each Church to its own properties and funds. The said Conference did also most cordially reciprocate the desire of the Home Church for the closest co-operation that may be found practicable.

The Committee, having this information before it, as well as the basis on which the Australian Churches entered into federation, divided itself into sub-committees, to each of which were remitted certain proposals upon which they were requested to deliberate, and report the result to the principal Committee. In due course the sub-committees submitted their reports, which were considered by the principal Committee. After careful consideration of the proposal for mutual

eligibility of ministers and licentiates of the Churches concerned, it was found that certain difficulties existed between the Home Church and the Australian Churches in connection with their respective Questions and Formula, which would need to be modified before the desired proposal could be effected. A sub-committee was appointed to consider these differences and report. In the interval, further communications had been received from Australia to the effect that the federated Churches in the Commonwealth would heartily receive and consider any proposals that might be formulated by the Home Church with a view to an incorporating union. The Committee, viewing the situation in the light of this desire, and, realising the record of noble and self-sacrificing service to our common heritage afforded by the isolated and long neglected Free Churches of Australia, as well as the extreme desirability, as far as practicable, of unifying under one General Assembly the loyal members of the Disruption Church scattered throughout the Empire, are agreed that, notwithstanding geographical distances, union between the Home Church and the Churches in Australia on the basis of the Constitution of the Free Church of 1843 should be consummated. They prefer to recommend this rather than any scheme for mutual eligibility. The Committee present this recommendation after care-

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ful consideration and deliberation. They entertain a strong hope that the spirit of religious imperialism engendered by a union with the brethren across the oceans would enrich the Church and afford a wide field of usefulness for her rising ministry.

The Committee also recommend to the General Assembly that an interim Act of Assembly be passed, whereby accredited students from the Australian Church shall be entitled to all the rights and privileges of students of this Church.

Interesting letters received from correspondents in different parts of Canada, indicating a desire for religious services from this Church, occupied the careful attention of the Committee. They have pleasure to report that the Commission of Assembly, in March last, on the recommendation of the Committee, appointed Rev. Principal McCulloch and the Rev. John McDonald, Rosskeen, deputies from the Church to visit Canada, and authorised them to exercise the functions of Interim Moderators where circumstances rendered it advisable to do so, and to report.

DONALD MACLEAN, Convener.

ARCH'D. MACNEILAIGE, Vice-Convener.

The Convener, the Rev. D. Maclean, Edinburgh, submitted the report of the Committee on the Australian Churches. The report recommended an incorporating union with the Synod of the recently united Free Presbyterian Churches of Australia, and that an interim Act be passed entitling accredited students of the Australian Church to the rights and privileges of Free Church students. In the course of his speech Mr. Maclean alluded to the question of union between the Free and the Free Presbyterian Churches. The fence separating them, he said, was a low one, and it could be removed without any offence to the testimony of either Church. Dealing with the wider aspects of union in Scotland, the Free Church, he said, were advised and rebuked, at times with ferocity and truculence. Justice did not require ferocity to support it; truculence was a poor handmaid to truth. He commented on the inconsistency of certain of their press mentors, who, while they argued for State individualism, opposed ecclesiastical individualism. A huge ecclesiastical gramophone in Scotland was not the most suitable instrument to stir the hearts of the Scottish nation to the vital truths of religion. (Loud applause.) The Free Church got advice from the intellect-

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uals of Scotland. They fastened the stigma of unreasonableness and obscurantism upon her. He referred to an article in the "Hibbert Journal," from the pen of Professor J. A. Paterson, of the New College, who had there declared that the Free Church had gruffly declined to take notice of the overtures of the Established Church. That Church had never complained, Mr. Maclean said, of discourtesy in the Free Church's reply. The learned Professor would more accurately describe his own excursions into ecclesiastical polemics by the very adverb he had applied to the Free Church. The fact of the matter was, the ministers of the Free Church today – and since the Disruption – had been doing the work of the larger Churches. They were told that when the larger Union was consummated the teinds would be administered by a sympathetic Commission, and given to the negotiating churches, while the ministers who had done the work would be ignored. He had no desire to enter into union with the larger Churches (applause) – with which his quarrel was theological,

Biblical, doctrinal, and ecclesiastical. In conclusion, he said they had to consider the way in which a union with the Australian Church could best be brought about. The difficulties were geographical, and they were not insurmountable. The union would open a field of usefulness to the Free Church. (Loud applause.)

Professor J. Kennedy Cameron seconded. He said union was a Christian duty, which must be recognised when occasion arose. But he did not believe that union in any circumstances was desirable. It was a mistake to believe that union always secured good results. The good results which were prophesied as certain to follow the union of 1900 had not been realised. So far as the United Free Church was concerned, agencies were being lessened in the large centres – he instanced Edinburgh and they were being multiplied in the Highlands, where Churches were being erected for mere handfuls of people. The offerings of the United Free Church for sustentation showed a rapid decrease, and the Church had not gained in numerical strength. There was a rapid decline in spiritual life, as was manifested by the movements of the people in relation to Church ordinances. There was no barrier to union between the two larger Churches. The United Free Church was State endowed and State established. The relations of each Church to the Confession were identical. Would that union secure better results than that of 1900? There was nothing in the situation that warranted the hope. Between these larger Churches and the Free Church there was a great gulf, which was widening

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daily, because of the tendency shown in the larger Churches to depart from the position of the Reformed Church. The tendency was towards ritualism and rationalism. The Free Church must guard against cherishing a spirit of exclusiveness, and they must welcome union if they could secure it on a Scriptural basis. The Australian case they could view in that light. (Applause.) Of the great Union the great advocate was the editor of the "Scotsman." He defied any person who read that paper to say that the editor was an advocate of evangelical religion. (Hear, hear.) His own belief was, judging from the "Scotsman's" articles, that if the union were to be for the promotion of evangelical religion in Scotland, there would be no stronger opponent of it than the "Scotsman." It was one of the worst omens in connection with the Union that the great advocate of it was the "Scotsman." In his advocacy of his policy there was no more unfair opponent than the

editor of that journal. He put forth every effort, and omitted facts, to damage the Free Church in the eyes of the world. (Hear, hear.). They did not object to fair argument and fair criticism, but a journal of the standing of the "Scotsman" should seek to deal with facts, and to face the situation as it was. (Applause.) He complained that in a recent article reference was made to the decrease shown on the Free Church Sustentation Fund for the first quarter of this year. No reference was made to the increase in the givings of the Church year by year. Anything that appeared to favour the Free Church was ignored. (Hear, hear.) Any reasonable man knew that there were temporary decreases in the funds of every Church, and it was not fair to judge a situation by anything that was temporary. Decreases in other Churches were overlooked, because they did not suit the "Scotsman's" purpose. He must secure that Union of the Churches, for what reason no person could tell. (Laughter.) In conclusion, he said open doors had been set before the Free Church in Australia and Canada. Were they going to act less imperially in ecclesiastical matters than they would in civil matters? (Loud applause.)

Professor Bannatyne supported the motion, and then it was moved, seconded, and agreed to, that: -

"The General Assembly adopt the report, and thank the Committee, especially the Convener."

"The Assembly reappoint the Committee with former instructions."

"And, further, the General Assembly, in accordance with the recommendations of the Committee, enact as follows: -

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"That all accredited students of the said Churches intending to study for the ministry of these Churches be admitted to the 'Theological College of this Church,' and to all the rights and privileges of regular students thereof, it being stipulated that such students be subject to the jurisdiction of a Presbytery of that Church during their course of study, and pass such examinations as do regularise students of this Church; and in the event of any such students electing to serve in the ministry of any Church other than this Church or said Churches, they shall refund grants of which they were recipients, other than bursaries won in competition, and that, on completing their studies, on passing the usual prescribed examinations, and on proving themselves otherwise worthy, they be received for license by any Presbytery of this Church, subject to the approval of their own Presbytery,

it being always understood that, in recognition of those privileges and rights, the aforesaid Churches shall contribute to the Training of the Ministry Fund of this Church according to their ability."

#### TRAINING OF THE MINISTRY COMMITTEE.

Mr. Ewen Macleod, Dornoch, gave in this report:

#### I. - OUR STUDENTS AND THEIR EQUIPMENT.

In October, 1900, the Free Church was left without a college, without a professor, and without a divinity student; and when it is remembered that it takes eight years to prepare a student for license, it need not surprise us that waiting for licentiates is perhaps the hardest of the Church's trials. Step by step, God provided us with a college, and with professors and students. But as the number of vacant congregations was large, and the number of students relatively small, the strain on the patience of our people has been exceptionally severe. So acute has the strain been that many in our vacant congregations must doubtless have had the temptation that we were not in the path of duty. The very opposite is the conclusion to be drawn from the premises. God called us to endure severe trials to see whether we would really bear them, and stand by Divine truth and principles at all costs. Those who would "buy the truth and sell it not" must be prepared to pay a price for it, and it is well worth any little suffering we may be called to endure for it. It is to be counted one of God's peculiar mercies to us that the people were enabled to bear the strain so patiently. In the spirit of the pastoral letter issued by this committee in July last to vacant congregations, by instruction of the General Assembly, the committee would earnestly and affectionately beseech our sorely tried vac-

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ant congregations to persevere a little longer in the exercise of patience, and to make it apparent that they value the principles for which they made sacrifice, and that they are resolved to wait until God sends them pastors who will prove a blessing to them. It must be remembered that it is much the wiser policy to wait a year or two, and give our students a good training, than to hurry them through their course and send them into the field too slenderly equipped for their great work. To do so would be a lasting disadvantage to the students, and a loss to the congregation they might serve. Never was an educated ministry more needed than now; and the time given to the training of a divinity student for his life work is not any too long. "If I had ten years to live," said the

saintly James Durham, "I would study during the nine, and preach the tenth."

The goodness of God may be very clearly seen in providing our Church with young men for the ministry. Yet, while that is to be acknowledged, the greatest care has to be exercised in testing, and training, and watching over our candidates for the ministry. One man sent by the Lord is of greater value than a shipload of those who run in vain and labour in vain. We have at present twenty-five students in our Divinity Hall. We have also forty-seven young men and lads at various stages of undergraduate study – in number about equally divided between university and secondary schools. If these young men should become good ministers of Jesus Christ, our Church shall have cause to thank God and take courage. Our divinity students receive bursaries by competition. For our undergraduate students we have an annual examination set by the college in subjects suitable to the attainments of the students. Bursaries are given according to the merit shown in the examination. In a number of cases the committee give grants to promising lads in secondary schools, on being satisfied that they are suitable candidates. The money at the disposal of the committee has been judiciously used, and made to go as far as possible. It is well spent if it assists godly young men into the highest office in which men can serve God on earth. The committee are much indebted to a kind friend of the Church, who gave £100 to augment the annual congregational collection, and so greatly enabled them to deal more liberally with the students. The first issue of licentiates from our college will be in March, 1913, when it is hoped that six or eight students will receive license, and every subsequent year may be expected to provide five or six licentiates.

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**FREE CHURCH CONGREGATION,  
MACLEAN, CLARENCE RIVER.**

**REV. JAMES HENRY'S DEPARTURE.**

The Maclean Free Church of Eastern Australia some twelve months ago applied to the Free Church of Scotland for a minister to fill the vacancy at Maclean, but as there was not a minister to spare from the homeland, their Presbytery decided to allow the Rev. James Henry to supply the vacant Church in Maclean for twelve months. Unfortunately, circumstances did not permit him completing the full term of his

ministerial engagement. During the Rev. Mr. Henry's sojourn in Maclean the congregation became very attached to him, and when the time arrived for his return to his own charge, sorrow filled the hearts of all adherents of the Free Church of Eastern Australia. Mrs. Henry, who also endeared herself to all the congregation, and during her short stay was always actively engaged in the Sabbath School, and with Mr. Henry made regular pastoral visits.

The spacious church was quite inadequate to accommodate all the friends of Mr. and Mrs. Henry, who met on Monday last to bid them farewell prior to their departure. The meeting was opened by praise reading and prayer, after which the Chairman, Mr. D. McLachlan, gave a resume of Mr. Henry's coming over from the homeland. We are all very sorry, he said, that Mr. Henry is leaving sooner than was anticipated, but as it is God's will we must submit to it. Their departing friends had done excellent work since their arrival on the Clarence, and they had gone in and out among the people doing the Lord's work. They had visited the people in their homes all over the river, with the result that the attendance in the congregation has been very much improved, so much so that the accommodation has often been severely taxed. The Sabbath School has considerably improved, a Bible Class of young people was held every Sabbath morning and was well attended, the membership has increased, and, altogether, they look upon the congregation as being in a very healthy condition. Mr. Henry may not be quite satisfied with the spiritual results of his ministry. He would, no doubt, like to see more outward signs of inward grace, but he (the speaker) was sure that the love and veneration that Mr. and Mrs. Henry had drawn out from the people to themselves would produce lasting benefits, and be the means of causing the people to follow their example. They sincerely hope that Mr. and Mrs. Henry would have a prosperous voyage, and that the Lord would bless

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them and their work among their people in Scotland.

Miss Flora MacRae and Miss Marjorie Ross, on behalf of the little girls, presented Mrs. Henry with an inscribed handbag, set of silver cake-forks, and a bread-fork. Miss MacRae read the following address: –

"Dear Mrs. Henry, – We, the girls of the congregation and Sabbath School scholars of Maclean Presbyterian Church of Eastern Australia, unite in taking this opportunity of asking your acceptance of the accompanying token of our Christian love and esteem. We regret

your departure from our midst, and we are deeply sensible of your kindly influence and active efforts to further the advancement of Christ's Kingdom. More especially would we refer to your labour of love in connection with our Sabbath School, and we pray that God's blessing may abide in all quarters where the good seed has been sown although sown perhaps in moments of seeming failure and the immediate results may for a season be hidden, we join you in petition to the 'Lord of the Harvest' that it will, nevertheless, afterwards yield the peaceable fruits of righteousness unto them which are exercised thereby.

Our earnest prayers go with you on your return to your former sphere of work. May the Great Head of the Church enrich you with the fulness of His spirit, making you wise to win souls by bringing them to a saving knowledge of the Truth as it is in Christ Jesus. Especially would we remember before the Throne of Grace those near and dear to you; we pray that God will bless them abundantly and sanctify to your and their souls all His dealings in providence. Finally, we would ask you to convey to our Sisters in Christ and fellow Sabbath School scholars of our beloved Church in the homeland our Christian greetings. Our hearts rejoice to know that we are with them co-workers in the Heavenly Father's Vineyard. We would seek to encourage you and them by bringing to remembrance God's gracious promises – 'they that sow in tears shall reap in joy;' 'In due season ye shall reap if ye faint not,' and again, that, 'All His promises are yea and Amen to those that are in Christ Jesus.'

Commending you to the keeping of our Lord Jesus we take this affectionate leave of you until time shall be no more, and the glorious company of God's elect shall be gathered together to meet him in the many mansions not made with hands, eternal in the heavens."

Mrs. Henry very feelingly thanked the girls for their present. She had never received so much kindness as she had received from Australians. She

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was also very pleased they had appreciated Mr. Henry's work among them.

Mr. A. Anderson, junr., on behalf of the Chatsworth Bible Class, said that very soon after Mr. Henry's arrival his work was appreciated. When they approached him to conduct a class at Chatsworth, his reply was that he would make it a matter of prayer. Very shortly afterwards he resolved to commence the class at Chatsworth, and he (the speaker)

sincerely hoped that his words of instruction would always be remembered. He would never forget the advice given on the night of the opening of the class, when Mr. Henry exhorted them to be charitable to neighbours and friends, and he very ably told them of the beatitudes of Scripture. The class wished to mark their appreciation of Mr. Henry's work, and though they knew the best marks would be to profit by his instruction still they procured a small gift by which Mr. Henry might remember the class at Chatsworth. The gift comprised a set of gold sleeve links, one side of the link being designed from the map of Australia. He said he saw a mark on the link where Chatsworth was situated, and though he looked very closely he couldn't find where Maclean was marked.

Mr. D. McAulay, in a few well chosen words, presented Mr. Henry, on behalf of the Chatsworth Bible Class, with the sleeve links.

Rev. Henry, in reply, thanked the two gentlemen for their kindly words. It had always been a labour of love to go to Chatsworth, and he was always greatly encouraged by the attendance and the attention of the class. It was a privilege that he enjoyed of speaking to so many young people. He was very pleased the people appreciated his poor service. He would always remember his services of 1911 and 1912 among them. He would doubtless wear the links, so they would easily understand that he would be thinking of them, though he could assure them that it was unnecessary for the presentation to remind him of Chatsworth Bible Class. His desire was that there might be a community of right hearted young men and women, who would contend earnestly for the faith once delivered unto the saints.

The Chairman then asked Mr. A. McDonald, senr., to present Mr. Henry with a purse of sovereigns. Mr. McDonald, in a very happy speech, said he heard someone say that he was asked to make the presentation because he couldn't make a speech, and wouldn't be likely to keep them very long. Although much sorrow was expressed at Mr. Henry's

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departure, still he thought they should be very glad that Mr. Henry had come at all. He hoped Mr, and Mrs. Henry would long be spared to do the Master's work. He had much pleasure in presenting Mr. Henry with a purse of sovereigns.

Mr. McPherson said that it was a solemn time in their lives then.

He had not failed to declare the whole counsel of God, and if they neglected the great salvation Mr. Henry's ministry would be a swift witness against them at the last day. His farewell sermon on Sabbath night, he said, should pierce the most hardened heart.

Mr. D. Nicholson said there were always sudden events in their lives that would ever be remembered. Although no doubt the greatest work a minister could be engaged in was the extending of the Gospel invitations, nevertheless another important work was the stirring up of the zeal of the congregation. The latter work was one in which Mr. Henry accomplished much good.

Mr. N. Sutherland, Superintendent of the Sabbath School, endorsed the sentiments of previous speakers, and testified to the bountiful way he fed the flock with the sincere milk of the Word.

Mr. A. Anderson, junr., thought Mr. and Mrs. Henry must be very brave to travel such a long distance at their age to come over and help them in Maclean. Though, perhaps, his good work has not been so demonstrated as one would wish, he nevertheless believed the seed sown would be watered by the Holy Spirit, and bring forth fruit abundantly. He referred to some of the very forcible sermons preached by Mr. Henry, and sincerely hoped they would be able to profit by his teaching.

Mr. R. J. McDonald wished to very briefly thank Mr. Henry for his assistance to the temperance movement, although he has been extremely busy, still he embraced an opportunity of assisting. He didn't think they were likely to forget his words of wisdom, especially the interpretations of Scripture on temperance questions. Mr. Henry had clearly shown the Bible to be a temperance book. The temperance party had hoped to have Mr. Henry during an election, but, nevertheless, acting on Mr. Henry's advice, he trusted that all would avail themselves of the first opportunity of stamping out the giant evil, which was such a hindrance to the Church.

Mr. George Martin thought the large attendance spoke volumes for Mr. and Mrs. Henry; many had travelled as much as 30 miles to be present. Though he had heard almost every minister that preached in Maclean Church,

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he did not think he heard a more faithful minister than the Rev. Mr. Henry.

Mr. H. Ramsay thanked Mr. Henry on behalf of the scattered congregations that had no under-shepherds for his visit which strengthened their feeble knees. Though they had no ordained minister in

Grafton, still their Church, financially considered, was very sound, and they were now able to send away £20 for Church extension work. They in Grafton had much to thank the Maclean session and Mr. Henry for. They had been materially assisted in carrying on their work.

Mr. Ramsay also spoke of the great assistance he had received from Mr. Henry in the pursuit of his studies.

Other speakers, who intended bearing testimony to their appreciation of Mr. Henry's work, were compelled to leave by the "Clarence" prior to the conclusion of the meeting.

Rev. Mr. Henry, in reply, thanked all for their gifts on behalf of Mrs. Henry and himself, assuring them that they were highly appreciated. Firstly, he wished to say: Let all the praise be to God; it was quite enough that they got the benefits of His mercy. His thanks were to God for the health of body and mind he had enjoyed during his long voyage of 14,000 miles. It was a very high privilege to come out to Australia and meet so many of God's people. He could testify truly, and say they had done us good, their Sabbath days had been a great joy to them, their communion seasons, of which he had enjoyed three, had been high days in his experience, and he did not think he had ever seen communion services so well attended. He was exceedingly well pleased with the interest they took in Divine things. They were altogether an exemplary congregation in their attendance on the means of grace. He sincerely hoped the elders' prayer meetings would be maintained, and continue to do the good work they were doing. It was pleasing to see the elders conducting the services in the absence of the minister. It also pleased him to see the class of sacred music making such progress. They were fortunate in having such a man as Mr. Notley to assist them, and it truly delighted him to hear the grand old psalms rendered as they can and should be. He hoped he would not be considered invidious in making a few personal remarks. He eulogised the great assistance the McDonald family had been to him in conveying him to Church services, and also expressed deep regret that Mr. A. N. McDonald was indisposed, and not able to be present. Their stay had also been made pleasant by the hospitality of their hostess, Miss MacInnes, while Miss Mary Wharrie always cheered them, and Miss Irons

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also was always good company for them at the Manse. He rejoiced to hear Mr. Ramsay's testimony of the healthy state of Grafton Church, and he would commend Mr. Ramsay to the people. He was a very promising

student, and it was a great pity there was not a number of men of his ability. He had also received much kindness from Brushgrove people, and he thanked all outside the Church for the great kindnesses he had received. He finally exhorted them to show brotherly kindness to all who differ with them on important religious questions and are not able to see eye to eye with them. They should remember those that have conscientious views as well as themselves, but nevertheless let them hold fast to their own principles. In conclusion he commended them to God and to the Word of His grace, which was able to build them up and to give them an inheritance among all those which were sanctified. – “Clarence River Advocate,” 3rd May.

The Rev. W. McDonald, of St. George's Church, Sydney, supplied the congregation for five Sabbaths after the departure of the Rev. Mr. Henry, and the Rev. W. N. S. Wilson, of Eastland, Maitland, and Raymond Terrace, also supplied for five Sabbaths, and gave a Sabbath to the Free Church friends on the River Richmond, where he found a growing desire for services from the Free Church.

In the absence of ministerial supply the elders are conducting the Sabbath services with much acceptance. Mr. H. Ramsay, of Grafton, also gives occasional Sabbath services.

Intelligence has been received from Professor J. K. Cameron, M. A., Edinburgh, that Mr. Donald Macdonald, an advanced student, has been engaged to supply the congregation for twelve months. Mr. Macdonald belongs to a staunch Free Church family, and will be loyal to the Distinctive Principles of the Disruption Free Church of 1843. He intends to leave by the S.S. “Afric,” which is due to reach Sydney on Monday, 30th September. He will reach Maclean (D.V.) on Thursday, 3rd October. May he come among us in the “fulness of the blessing of the Gospel of Jesus Christ.”

The Rev. J. Sinclair, of Geelong, has kindly agreed to supply on Sabbaths, 8, 15, and 22nd September.

A meeting was held on Friday, 19th July, for the purpose of presenting Mr. Murdoch McKinnon, the esteemed precentor, with a present on the occasion of his marriage, and as an acknowledgment of his long and faithful services, The Rev. W. N. Wilson presided, and after devotional exercises, Mr. James Ross, on behalf of the congregation, presented Mr. McKinnon with

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a purse of sovereigns, and in the course of his remarks said that the gift

was a small token of their appreciation of his services. He referred to the thoughtful kindness Mr. McKinnon had shown to their late revered pastor, the Rev. D. McInnes, in his late illness. Messrs. H. Ramsay, D. McLachlan, D. Nicholson, R. J. McDonald, A. Anderson, and K. McDonald also spoke in appreciative terms of Mr. McKinnon's long and valuable services. Mr. McKinnon feelingly thanked the congregation for the valuable gift, and said he simply did his duty, and that the chief credit was due to those who had taught him to sing. Psalms were sung between the addresses, Mr. T. B. Notley, the instructor of the Psalmody Class, acting as precentor.

#### GRAFTON.

Mr. Herbert Ramsay has been labouring in this city and adjacent district for twelve months with much acceptance. On Wednesday, July 10th, a congregational meeting was held, after Divine service, presided over by the Rev. W. N. Wilson, at which it was unanimously agreed that the Presbytery of the Manning and Clarence be asked to re-appoint Mr. Ramsay for a further period of twelve months. The newly elected Committee, Messrs. F. Lowe, D. Munro, D. Gillies, N. McLeod, J. Gillies, and S. McLachlan, met at the close of the service, together with four representatives from the Brushgrove and Woodford Dale congregation, and resolved to collect the sustentation fund quarterly in place of half-yearly. Collectors were also appointed.

#### FREE ST. GEORGE'S CHURCH, SYDNEY.

The Sacrament of the Lord's Supper was dispensed on Sabbath, 7th April, when there was a larger congregation present than had met within its walls for many years. The pastor, the Rev. W. McDonald, preached the action sermon, the Rev. W. Grant addressed the Communicants, and the Rev. S. P. Stewart preached in the evening.

At the close of a Wednesday evening prayer meeting in March, the minister, on behalf of the congregation, presented Miss Jessie Cameron with a travelling bag, fitted with dressing case, and Miss Elsie Cameron with a dressing case, as slight tokens of their appreciation of the valuable services rendered by them in connection with the congregation. These two young ladies have gone to reside in Wellington, New Zealand. Though so far removed they show their continued interest by contributing regularly to the congregational funds.

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The half-yearly congregational meeting was held on Wednesday,

17th July. The Treasurer of the Maintenance Fund (Mr. R. Mackenzie) submitted the balance sheet, which showed a very encouraging credit balance at the end of June. The Secretary (Mr. W. M. Davies) read the half-yearly report, and the Treasurer of the proposed Manse Fund (Mr. J. Watson) stated that about £140 had been contributed, and that this amount had been lodged in the Savings Bank.

Great regret was expressed at the absence, through illness, of the senior elder, Mr. Alexander Law, who has been an office-bearer in the congregation for fully thirty-five years, and has been diligent and faithful in the discharge of all his duties throughout its chequered history. Though in his 87th year, he has been regular and punctual in his attendance at Sabbath services, Wednesday evening prayer meeting, and other services. On the following day a deputation from the congregation waited on Mr. Law, at his residence, and, after devotional exercises, presented him with a purse of sovereigns, as a slight token of the esteem in which he is held, and of his long and faithful services as elder.

The Rev. James Henry preached a stimulating sermon on Tuesday evening, 8th May, to a good congregation, prior to his return to Scotland.

#### BRISBANE.

The Rev. James Henry preached in a room in the Young Men's Christian Association on Saturday, 4th May, and in Mr. James Buyers' dining room on the following day, Sabbath, 5th May.

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### **PROPOSED UNION OF THE FREE CHURCH OF SCOTLAND AND THE FREE CHURCHES OF AUSTRALIA.**

The General Assembly of the Free Church of Scotland, recognising the record of noble and self sacrificing service to our common heritage afforded by the isolated and long neglected Free Churches of Australia, as well as the extreme desirability, as far as practicable, of unifying under one General Assembly, the loyal members and adherents of the Disruption Church scattered throughout the Empire, agreed that, notwithstanding geographical distances, union between the Home Church and the Free Churches in Australia, on the basis of the constitution of the Free Church of 1843, should be consummated.

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This proposal was cordially and unanimously adopted by the

General Assembly in May last. It now lies largely with the brethren in Australia to bring such a proposal to a happy issue. With a view to pointing out the benefits that would accrue to the Churches concerned from such an incorporated union, permit me to bring under the notice of all concerned the following points for serious deliberation, viz.: –

(1) Such a union would strengthen the forces of evangelical communions holding the same doctrines, discipline, government, and worship. Unfortunately, the advances of materialism and rationalism, both in the Church and the State at home and abroad, require greater concentration of energy and a better organised defence than has hitherto obtained. Forces advancing under the banner on which are inscribed Crown Rights of the Redeemer and the great doctrines of the Reformed Faith, whose Creed is the Confession of Faith accepted unreservedly, should, under God's guidance and blessing, still be effective in calling communities and individuals to a right appreciation of their responsibilities in view of time and eternity.

(2) It should bring about closer relationship between the scattered offsprings of the Disruption Church. Reared as the children and the grandchildren of the Disruption Church have been, both at home and abroad, in the same atmosphere of devout regard for the noble heritage transmitted to us by our Fathers, it is truly desirable that the dispersed of our Israel should be gathered into one again, by linking together the sentinels on the outposts of the Empire with the citadel at home, and by transmitting through the entire body a spirit of enthusiasm. Not only would the Church at home be thus strengthened, but the scattered members on the outward fringe would realise that, being part of the whole, they were neither forgotten nor neglected. Such a bond of union would unite the membership throughout in one common effort, in one great endeavour at the Throne of Grace, as well as in the promulgating of the Gospel of Jesus Christ, thereby rendering more valuable service in the common cause. True, the effective strength of a Church does not depend on the number of its members, but rather on the quality of their religious life and their testimony to the world. And even if the unified members would still be a small fragment of the Christian Army of the world, yet we believe that lives permeated with the doctrines of the Gospel and by the teaching of an infallible Bible, would still discharge a worthy service for the Cause of the Redeemer throughout our Empire.

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(3) It would enrich the Churches experience. For not only would

the Home Church be interested in the task that confronts her in the Homeland, but she would also be interested in the spiritual welfare of the number of her sons and daughters who are emigrating to distant lands. The Free Church of the great Australian Commonwealth would not be entirely occupied with her own immediate concerns in that vast country. There would be mutual exchanges of counsels, a wider interest in the affairs of Christ's Kingdom, and an enlargement of soul, stronger hope, and increase of faith.

(4) It would offer a wider sphere of activity for the Churches concerned, not only for preaching the Gospel in the community where they are presently established, but in having common interest in Mission efforts. among the heathen of South Africa, India, and wherever else, in God's providence, opportunities may be afforded for their energies in this direction. A living Church must send forth her message beyond her own borders. The Gospel of Jesus Christ knows no geographical boundaries, nor is the testimony of the Church of our Fathers limited by the confines of Scotland. In this respect, therefore, it seems incumbent upon us holding the common faith to endeavour to surmount the obstacle of distance in an effort to unite ourselves into one.

(5) It would afford a uniform theological training to the ministry in the Church at home and in Australia. It is eminently desirable, in view of modern education, and modern assaults on Christianity and the Reformed Faith, to equip the ministers of the future with all educational instruments with which they may be effective in returning the assaults of the enemy. A uniform training in a college whose professoriate are eminently qualified for their duties, and about whose orthodoxy there can be no dubiety, would be a great advantage. It would secure that the ambassadors of Christ who go forth from the seat of learning in the Church to minister to the Church at home and throughout the Empire, would be taught in an atmosphere of evangelical fervour and zeal. Such ministers alone can remain loyal to the Church's testimony, and loyalty that continues must be taught at the outset.

Finally, it would bring financial benefits to the ministry of the Church in Australia, but as a union such as the one which is contemplated, should be based on deeper considerations than financial interests, the question of such benefits are considered to be secondary and not of pressing importance.

In view of such considerations as these, it is to be hoped that the Aust-

ralian brethren will solemnly consider and deliberate on what is now laid before them. The Church at home once more stretches forth her hands to her children across the oceans. She is solicitous for their spiritual welfare, and would have them gathered to her in the bonds of motherly love. May God, to whom we commit our interests now and at all times, in His good providence, hasten the time when the Free Church in Australia and the Free Church at home shall be one.

D. MACLEAN.

Edinburgh, 13th June, 1912.

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**SOUND ADVICE TO THE FREE PRESBYTERIAN  
CHURCH IN AUSTRALIA.**

Dr. Wilie, in his "History of Protestantism," tells that from the fifth to the fifteenth century the Lamp of Truth burned dimly in the Sanctuary of Christendom; that its flame often sunk low, and appeared about to expire, but that it never wholly went out. He says God remembered His covenant with the Light and set bounds to the darkness, and that away in the valleys of Piedmont, behind the great rocks and the eternal snows of the everlasting hills, did the remnant of the Early Apostolic Church preserve in its purity and simplicity the faith their fathers had handed down to them. He declares Rome was the schismatic; that she, step by step, abandoned the common faith of Christendom. And may we not say that the term schismatic applies more or less to every section of the Church visible which has departed from apostolic faith and practice, and that they really are non-schismatics who have and hold by apostolic faith and practice in their integrity, even though their numbers should be few – very few. When have the multitudes, even in the pale of the Church visible, in Old or New Testament times, been orthodox in doctrine and practice?

Dr. Bartoli, an able and learned man, came out some years ago from Romanism, where he had occupied prominent and important positions, and looking around for the purest and most apostolic communion, joined the Waldensian Church, which is usually regarded as the lineal descendant of the True Apostolic Church. It goes without saying that to be apostolic is to be orthodox, and to be orthodox with the few is far better than to be heterodox with the many. To be born and

brought up in, or to

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be brought into connection with a genuine apostolic Church, is a great privilege, and carries with it a very great responsibility. Now the Free Churches of Australia, or what I trust will soon be the Free Church of Australia, or in Australia, have that privilege and that responsibility. You are apostolic in doctrine and government, and in matter and manner of worship, and should every one of you be apostolic in practice what a great spiritual force and blessing you would be in the land! And, verily, the land needs you. And may we not say the Lord hath need of thee? You have for matter in your praise worship what never will be equalled, much less excelled. "All the wonders of Greek civilisation heaped together are less wonderful," said the late Prime Minister of England, Mr. Gladstone, "than the single Book of Psalms," And you have for the rendering of them "the most perfect musical instrument ever made, the human voice, and well it might be, for it had the most skilful Maker." Methinks it will be generally conceded that nothing can equal the hearty, universal, and skilful rendering of the God inspired songs by the human voice. I have just seen it stated that Professor Robertson Smith, an exceedingly able and scholarly man, and who cannot be regarded as prejudiced in favour of orthodoxy, would use nothing but the Psalms in preaching. The writer says, "He invariably used the Scottish version of the Psalms, and his favourite passage, which I have often heard him read with a tremor and a joy unforgettable, was this:

'How great's the goodness Thou for them  
That fear Thee keep'st in store,  
And wrought'st for them that trust in Thee  
The sons of men before.'

Now this hearty, universal, and skilful singing of the Psalms is what the Free Church should aim at wherever she exists; and they should be sung not only in the Sanctuary, but also in the home, and all the members should join. And even where there is little or no musical talent, it is possible to make a joyful noise unto the Rock of our Salvation (Psa. 95:1). And what according to the infallible rule of faith and practice is the true, real, genuine sacrifice of praise? Is it not the fruit of our lips? "By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name?" (Heb. 13:15). Heart and voice are what God requires.

Let not the fewness of your numbers, comparatively considered have a discouraging or going back effect, but the very reverse. Let it provoke

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you to greater firmness and energy. All the more need that you should be more and more faithful. That is how a Christian young lady felt on second thoughts when sent from her home in a quiet country place to a fashionable boarding school in a large city, where she found as she thought none amongst teachers and taught following the Master, and her faithfulness was richly rewarded. Remember that God can work out by the few as well as by the many, and has done it, as the pages of inspired and uninspired Church history tells. Remember that the few may, and has often times, become a multitude. And this is what we are to aim at, labour pray, and look for. The Master bids us pray "Thy Kingdom come, Thy will be done in earth as it is in heaven." Apostolic Christianity, which we have, is aggressive, most aggressive. It cries for extension to every race and colour, every class and condition. Your large and good land, and the world itself, stands in great need of it. Let there be no faint hearted ones amongst us who would think of turning backward or aside. A great wave of spiritual declension is passing over us, and it is, a day of battle with us for the truth, the whole truth, and nothing but the truth. We are to "receive, observe, keep pure and entire all such religious worship and ordinances as God hath appointed in his Word." All this and nothing more, let this be our motto. Let every man, woman, youth, maiden, boy and girl, keep this in mind. And let us be most anxious to adorn our principles by our practice; let our lives evidence the Scripturality and grandeur of our principles.

It was a great privilege and pleasure for me to be with you for a time, to preach to so many fine congregations, to have Christian intercourse with your people, and to behold your interest in Divine things. Hold fast and extend. Be most anxious for the lengthening of the cords as well as the strengthening of the stakes of your beloved Zion. Your country is growing and will become great, so should your Church, and it will, should every member do his or her duty. Should you cease to be, a pure light verily would be quenched, and it would be a great loss to the country. Should you be multiplied a thousand fold, and God can easily do that, it would be a great blessing to the land. Let it be your earnest desire to hand down to coming generations the faith of your fathers in its purity, simplicity, and sublimity. Your prospects are as

bright as God's promises to the truth. "Therefore, My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." "Peace be within thy walls and

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prosperity within thy palaces. For My brethren and companions' sakes, I will now, say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

J. HENRY.

### WERE THE COVENANTERS REBELS?

NO, SAYS THE REV. H. K. MACK, B.A.

The Psalmist said, "The righteousness shall be in everlasting remembrance," and the writer of the Epistle to the Hebrews gives us in the eleventh chapter an instance of how we may help to perpetuate their memory. The Reformers of Great Britain have had many to hand down their names with honour from generation to generation, while their enemies, also, have had their admirers who have laboured, sometimes with great industry, to patch together the fragments of shattered reputations. It is not our business, nor our purpose, to blacken unjustly the reputation of the dead, but when others take upon them to whitewash the reputation of the enemies of the Covenanters, and, in doing so, bespatter the reputation of men whose character is to that of theirs as polished marble to a pillar of crumbling mortar, it is our right to raise our voice in protest.

There was published recently a new life of "Graham, of Claverhouse," one of the most notorious and cruel of the persecutors of the Scottish Reformers. In a review of that book which appeared in one of the leading daily papers, some remarkable statements were made about the Covenanters. The reviewer acknowledged that the author's treatment of the Covenanters was superficial, but it must be confessed that his own treatment of them was deeply malicious and unjust. He lifts them up for a moment, but only that he may thrust the sword more, deeply into their heart. Let us give you one or two specimens of his language. He says: "Readiness to live and die for an ideal cannot be an heroic thing in a Claverhouse, and a mere perversity when displayed by a Covenanter." But

readiness to live and die for an ideal is not the vital element, we must take account of the nature of the ideal if we would estimate a man's character aright, and if we take account of the ideal in view the Covenanters stand immeasurably higher than Claverhouse. At best Claverhouse was but attached to the person of a perjured monarch, whereas the Covenanters were devoted to the highest

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and holiest moral principles. The reviewer ventures to hold up Claverhouse's loyalty for our admiration. He writes: "His loyalty was no mere blind following of a family tradition, it was a deep passion based on reason." It is enough to say that loyalty to such a Sovereign as Charles II in such circumstances as then existed can never be consistent with an enlightened mind and a humane heart. Of the Covenanters the reviewer says, "They were ready to seal their faith with their blood; we may acknowledge that they preferred, when possible, to seal it with somebody else's blood." A more unjust and cruel accusation was never brought against the Reformers than what is contained in the latter part of the statement. When and where did the Covenanters hatch dark plots and proceed to carry them out in the cruel spirit characteristic of Claverhouse and his comrades in persecution? When did the Covenanters ever display any cowardly fear at the approach of death? Their calmness and steadfastness in presence of death was one of the most prominent aspects of their conduct, while their enemies were notorious for their craven fear when vengeance seemed about to overtake them.

To show the animus which still exists in some quarters against men to whom we owe so much, it will be enough to quote the following statements: - "It is true that the Covenanters were

### THE MOST INTOLERANT SECT IN THAT AGE OF INTOLERANCE."

"But, in justice to him (Claverhouse), two things must be remembered - First, the Covenanters were not persecuted for their religion, but for their politics; they were not shot as dissenters, but as rebels. They had openly declared a war of assassination against the King and all who served him." That is, the Covenanters are to be denounced as tyrants, as rebels, and as assassins.

Were they rebels? The answer must depend on the character of the Government then existing, and the laws promulgated. The writer whose statements we are criticising, says: "The Divine Right of Kings may appear to us as the maddest of dogmas, but we shall never understand Claverhouse or any other intelligent cavalier if we do not grasp the fact that absolute monarchy presented itself to them as the only possible alternative to anarchy." It is admitted, then, that the house of Stuart and its

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supporters were bent upon establishing an "absolute monarchy." But what are we to say of the intelligence and moral integrity of Claverhouse and the cavaliers that they ignored or sought to crush out those principles of a limited monarchy and representative government which the Covenanters had been pressing upon the attention of the nation for years? It was regarded as presumption and treason for Rutherford to have published his "Lex Rex," in which the rights and duties of king and people are exhibited, and three months after the Restoration of Charles II, a proclamation was issued that all copies of the book should be burned.

The principles of Charles II and his advisers are to be found in the Acts passed at the period, and are abundantly illustrated in the treatment meted out to the Reformers. In an Act passed in the first Parliament of Charles II, reference is made to the "Sacred Right inherent to the Imperial Crown (which his Majesty holds immediatly from God Almighty alone)", while the Oath of Allegiance prepared at that time contains these words: "I acknowledge my said Sovereign only supreme governor of this kingdom over all persons and in all causes." In the following year an Act for the restitution and re-establishment of the Church was passed, which annulled every kind and degree of Church power, "other than that which acknowledgeth a dependence upon and subordination to the sovereign power of the king as supreme." Not only did the king intend to be absolute in the civil spheres, he determined to be absolute in the ecclesiastical sphere also; and the whole policy of Charles and his advisers for the next twenty-five years was directed to establishing absolute despotism in Church and State. The Covenanters, on the other hand, were bent on securing and conserving the rights and liberties of the people in both spheres.

In 1664, the King gave Archbishop Sharp authority to revive the Court of High Commission, whose members were empowered to summon before them and punish all deposed ministers who presumed to preach, all

attenders of conventicles, all who kept meetings, at fasts and the sacrament of the Lord's Supper. Again, in 1670, an Act was passed against conventicles, forbidding any ministers not licensed by the council to preach except in their own home and to their own family; forbidding the citizens to attend the meetings of such ministers, and rendering such persons liable to be imprisoned until they would find security to the extent of 5000 merks not to do the like again; or else to remove out of the kingdom. Moreover, the Act provided that any of his Majesty's subjects who should seize any such

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as attended conventicles should receive a reward of 500 merks and indemnified for any slaughter committed in apprehending them. When we remember that a short time after the Restoration of Charles II, about

#### 400 MINISTERS IN SCOTLAND WERE DRIVEN FROM THEIR CONGREGATIONS,

because they would not submit to be re-appointed by the patrons and re-ordained by the bishop, that it was treason to give food to such as attended field meetings for the preaching of the Gospel, that all who refused to disown the Reformation and take an oath of allegiance to the king as head of Church and State, were liable to instant death at the hands of a common soldier, are we to designate as rebels those who stood up against such oppression? The words which Charles James Fox used in vindication of conduct far less worthy than that of the Covenanters may be appropriately quoted: "The term of rebel is no certain hark of disgrace. The great asserters of liberty, the saviours of their country, the benefactors of mankind in all ages, have been called rebels."

Were they tyrants? Let us look at the principles enunciated by the Covenanters, and for which they were prepared to lay down their lives. The Solemn League and Covenant is the historic document around which the battle raged during the greater part of the last twenty-eight years of the Stuart dynasty. This League consists of six distinct paragraphs or asservations, and the third of these paragraphs is devoted to a declaration of the loyalty of the Covenanters, as if they would

enshrine their patriotic purpose in the very heart of that sacred bond. They say, "We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour with our estates and lives mutually to preserve the rights and privileges of the Parliament, and the liberties of the kingdoms, and to preserve and defend the king's majesty's person and authority, in the preservation and defence of the true religion and liberties of the kingdom; that the world may bear witness with our conscience of our loyalty, and that we have no thoughts or intentions to diminish his Majesty's just power and greatness." These were no mere empty phrases used by men who were bent on depriving the king of every vestige of authority. The Covenanters, especially of Scotland, were enthusiastic Monarchists, and

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they were quite prepared to leave a very real power in the hands of the king; but they were equally concerned to preserve the privileges of Parliament and the liberties of the people. Yet men were hunted to death for venturing to make such a declaration of their loyalty. As if a slave should venture to approach his master and express his loyalty and promise to encourage submission on the part of his fellow slaves, and his master should turn upon him and say, "Why speak to me of loyalty? My authority rests to no degree on the consent of my slaves, but upon my own inherent right to dispose of their lives and labours as I please." The Stuart kings did not wish their subjects to imagine that the throne was in any sense dependent on the will of the people. It was enough if the citizen yielded ready submission to every despotic decree of the king and his advisers.

But it is against section two of the Solemn League that the charge of containing

#### PERSECUTING PRINCIPLES

is brought: "That we shall, in like manner, without respect of persons, endeavour the extirpation of Popery, prelacy (that is Church government . . . depending on hierarchy), superstition, heresy, schism, profaneness and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one and His name one, in the three kingdoms." What Popery was then, and is today,

we presume most of you know. But what of Prelacy? The character of Prelacy as it presented itself to the Covenanters may be learned in two ways. First, take the qualifying words, "depending on hierarchy. The term "hierarchy" suggested a system in which ministers of the gospel held different ranks, one superior, another inferior, and in which it was thought that the laying on of hands in an uninterrupted succession from the Apostles was essential to the possession of that grace which fitted for the discharge of sacred duties. Both these ideas the Covenanters regarded as thoroughly unscriptural. They held that all New Testament Bishops and Presbyters stand on the same level and that grace is not necessarily conferred by laying on hands in the act of ordination.

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#### HENRY VIII, NO PROTESTANT.

But, second, we have to look at Prelacy as a living system in that age. To the eye of the Covenanter it was simply Popery with the Sovereign of England put in the Pope's place at the head of the system. Bishop Wordsworth has written: "For Henry VIII, be it remembered, was no Protestant in articles of religion bearing on practice. He was no Protestant on the subject of masses; he was no Protestant in the doctrine of indulgences, purgatory, and works of satisfaction. In these and similar respects he was a rigid Romanist, and persecuted Protestants." Prelacy had passed through several phases from the time of Henry VIII until the period of the Second Reformation, but the tendency always was for it to revert to the character which it had under its earlier patron. And it seems scarcely too much to say that Charles II, in as far as he was capable of attachment to any form of religion, and James II were as rigid Romanists as Henry. What the Covenanters were confronted with was a ritualising hierarchy, the tool of a despotic, cruel ruler, who was ready at the first favourable opportunity to entrust the weapon to the hands of a foreign potentate, the Pope. It is not surprising that God fearing men who understood the preciousness of the Gospel should bind themselves to extirpate such systems. Nor is there anything to be ashamed of, or to apologise for, in the language which they employed: "That we shall, in like manner, without respect of persons, endeavour the extirpation of." When we speak of stamping out a disease we do not think of killing off the persons who are suffering from the disease. When we speak of stamping out a disease without respect of persons, we mean that the

officer in charge must carry his remedial efforts into the house of the rich man as well as the poor man, into the house of the ruler as well as the subject. And so when the Covenanters spoke of extirpating unscriptural systems, at least what they considered unscriptural systems, and to do so without respect of persons, they simply meant that they would speak against such God dishonouring and man enslaving principles and assert the truth of Scripture in opposition thereto, even though such systems could count among their adherents the highest rulers in the land. If that was intolerance and persecution, then Christianity is from beginning to end a religion of persecution. If that was persecution, then it is persecution for one political school of thought to threaten the extinction by force of argument of another

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er school of thought, even for one person to assert a contrary opinion to that expressed by his companion.

That the Covenanters demanded definiteness of religious belief in those who joined themselves to their company is true, but that they employed force to compel anyone to profess their creed or conform to their mode of worship is without a shadow of proof. We do not consider our school teachers persecuting and tyrannical in spirit and method when they insist on the scholars giving such attention to their studies as will ensure a perfect understanding and mastery of the subjects taught; we should regard them as unfaithful to their trust, disloyal to their country, and unkind to their scholars to send them into the world with a merit certificate which did not represent real and definite attainments. If the Covenanters demanded definite and extensive knowledge it was because they understood the conflict which the soul has to carry on with the forces of evil and falsehood, and they desired to equip it with that Divine knowledge which is strong to conquer.

There is a radical difference between the spirit which, out of regard for the honour of God and the spiritual well being of man, requires that those who call themselves Christians should give evidence that they understand and love the truth which they profess and the spirit which would drive men to make a certain profession and identify themselves with forms of worship which they neither understand nor love.

WERE THEY ASSASSINS?

We are told that the Covenanters had declared a war of assassination against the king and all who served him. It is true that in 1680 they proclaimed war against him in the famous Sanquhar Declaration, but it was to be no more a war of assassination than any other war in the world's history has been so, and it only anticipated by eight years the declaration which the majority of the nation made to the same effect in 1688: "A free Parliament and the Protestant Religion" was the rallying cry of the people of England in 1688, and was not this the sentiment of the Covenanters in 1680? Are the men who disowned Charles II in 1680 to be denounced as rebels and assassins, and the men who disowned James II in 1688 to be applauded as loyalists and patriots?

"Men called it rash, perhaps it was a crime,

Their deed flashed out God's will an hour before the time."  
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The one act to which the enemies of the Covenanters most frequently appeal as evidence of their cruel and bloodthirsty character is the putting to death of Archbishop Sharp, a man who had turned traitor and sold himself to work the will of a despotic king. Two things ought to be remembered in connection with this tragic incident: First, the Archbishop's death had not been decided upon by the Covenanters as a body, but was carried out by a few impetuous men in opposition to the urgent entreaties of the most representative Covenanters in the company, who refused to take any part in the deed. Second, it is not easy to say in whose hands legitimate authority rested at that time, and if the Covenanters as a body had solemnly taken counsel to put Archbishop Sharp, to death as a traitor and abettor of crime, their act would have been just as legitimate in the sight of God as the acts of Charles and his advisers, who put to death without process of law persons who could not give satisfactory answers to entangling questions. We must not allow ourselves to be misled by names and titles. Because one man assumes the title of king and others call themselves Secretaries of State, it does not follow that any just authority has been put into their hands. The Covenanters were loyal to the semblance of kingly authority even to a fault, but the king has assumed to himself such an absolute supremacy over human life that he was no better than a private person who should call himself a king and go out to make good his authority by fire and sword. Let the killing of Archbishop Sharp be presented in its most repulsive aspects, and still it will not rival in cold blooded cruelty the

killing of John Brown of Priesthill, the Wigtown martyr, and many others whose names are prominent in the story of that terrible time. Nor will it do to say that the Covenanters “were persecuted for their politics and not for their religion,” for persecution on account of one's political opinions is no more justifiable or excusable than persecution on account of one's religious creed. But was it for his political opinions that John Brown, the Christian carrier, was intercepted on his way to work in the early morning and brought back to his house and shot by the hand of Claverhouse himself in presence of his wife? Was it for their politics chiefly that such men as Guthrie, Cargill, Renwick, and others were hurried by the hands of the persecutor into the other world? It is true that civil as well as religious liberty was then at stake, and the conflict which was going on was twofold, but we are persuaded that the religious faith quite as much as the political creed of the Covenanters rendered them criminals in the eyes of their opponents. If this

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country ever receives its baptism of blood in a conflict between freedom and tyranny it will be well for the cause of freedom if its leaders display the same wisdom, self-restraint, intellectual grasp and largeness of heart as characterised the Covenanters. “Alas, is it not true,” writes Carlyle, “that many men in the van do always, like Russian soldiers, march into the ditch of Schweidnitz and fill it up with their dead bodies that the rear may pass over them dryshod, and gain the honour. How many earnest, rugged Cromwells, Knoxs, poor peasant Covenanters, wrestling, battling for very life, in rough, miry places, have to struggle and suffer and fall, greatly censured, bemired, before a beautiful Revolution of eighty-eight can step over them in official poms and silk stockings.” – “Geelong Advertiser,” May 11th.

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#### SUMMARY OF RULES FOR A DISCOURSE,

1. Find out the Theme or central idea of the Text or Passage. State it precisely and pithily in the last sentence of the Introduction.

II. The Introduction should form a natural and elegant preface to the Theme. It may assume one or other of these forms: – 1. Exegetical. 2.

Dramatic. 3. Declamatory; or may proceed by way of: – 4. Contrast 5. Analogy 6. Anecdote. 7. Quotation. 8. Mystery of the subject. 9. Importance of the subject. 10. Placing the particular under the universal.

III. The Proof is the establishment of the Theme, and consists of the Heads or Divisions. Each of these must exhibit some fresh aspect of the Theme, and make a distinct contribution to the Proof. The Heads should conform to these rules: – Heads few in number. 2. Heads logical in character. 3. Heads logical in order. 4. Heads terse in expression.

The expansion of the Heads takes the form of Explanation or Demonstration or both. – A. Explanation may take the form of: – 1. Narration. 2. Description. 3. Exegesis. 4. Definition. 5. Illustration. B. Demonstration may take the form of: – 1. Testimony of Scripture. 2. Testimony of religious experience, individual or collective. 3. Testimony of man's rational nature. 4. Testimony of man's moral and spiritual nature.

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IV. The Conclusion is the practical enforcement of the Theme: its application to heart and conscience. It should comprehend and transcend previous application, if any, and should conform to these rules: – 1. It should be single, not multiple. 2. It should be logically homogeneous with the contents of the Heads. 3. It should be cumulative in form and effect. 4. It should be comparatively brief and warmly evangelical.

The expansion of the Conclusion may take the form of: – 1. Practical inference. 2. Direct appeal. 3. Specific counsel.

V. Strength and beauty of style are to be aimed at by keeping in view: – 1. The common qualities of good style – Simplicity, Precision, Clearness, etc. 2. The special qualities of superior style – Colour, Movement, Elegance, etc.

VI. Extempore delivery is to be secured by: – 1. Attainment of an ample supply of ideas. 2. Acquisition of a large vocabulary. 3. Accurate knowledge of synonyms, antonyms, etc. 4. Cultivation of fluency of expression. 5. Training in logical thought. 6. Following out long trains of abstract thought. 7. Discipline in sudden construction of complex sentences. 8. Constant exercise in English composition.

16/3/1912.

WM. MENZIES ALEXANDER.

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### ILLNESS OF THE REV. W. R. BUTTROSE.

Rev. W. R. Buttrose, Free Church minister, of Adelaide, South Australia, has been very seriously ill. For a number of years he has suffered from a throat affection, called papilloma, which became so dangerous recently that the surgeons found it necessary to perform tracheotomy. He has been very ill since, though able to move about a little. Mr. Buttrose has laboured long and faithfully in South Australia and Victoria in connection with the Free Church. His labours have been characterised by absolute unselfishness and great self-denial. On every occasion – in the Church Courts and in the social circle – he has been the Christian gentleman. The friends are aware that the Free Church in Australia has no funds for aged and infirm ministers. If it had Mr. Buttrose, after 40 years of faithful and self denying work, would be entitled to a retiring allowance, which would put him beyond anxiety for the maintenance of himself and family for the future. In these circumstances we are confident that

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the Free Church people in the Commonwealth will show their practical sympathy for a brother in affliction, who has in God's all wise providence been deprived of his voice. The Editor of this Magazine, and indeed, we can say, all the Free Church ministers in the Commonwealth, will be glad to receive contributions for this purpose.

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### OBITUARY.

#### REV. MURDO MACKENZIE.

The sad news that the Rev. Murdo Mackenzie, the revered pastor of the Free North congregation, was dead created a profound impression in Inverness.

The announcement was made in several of the churches, and was received with genuine regret, for Mr. Mackenzie was well known to all our citizens, and loved wherever he was known. His presence will be missed from our midst. His grave and saintly countenance, which brought peace and comfort to many sorrow laden souls, will gladden our homes no

more. But his memory will live, for he was a faithful pastor, adviser, comforter, and loving friend in their hour of trial. Not in Inverness alone will Mr. Mackenzie be missed. His influence extended far beyond that. All over the Highlands, in religious circles, in the South, and in many parts of the wide world beyond, the news of his death will be read with regret. The end was not unexpected. For some time past deceased was not in his usual state of health, and he felt he must get some relief from the strain of his ministerial duties. On the 21st of February he attended the congregational meeting of the Free North Church, when the preliminary arrangements, were made for the appointment of a colleague and successor. Shortly afterwards he was seized with a serious illness, and it soon became known that there was little hope of his ultimate recovery. He lingered on, however, his every want lovingly attended to by his wife, who, through storm and sunshine, shared his sorrows and his joys during the eventful years of their married life. A week ago his illness took a critical turn, and last Saturday it was known that the patriarchal preacher was passing to his reward. Into the privacy of the death chamber one does not lightly care to intrude; but Mr. Mac-

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kenzie had endeared himself to so many that we are permitted to raise the veil for a brief moment upon the last scene. The end was singularly beautiful. The dawn of a peaceful Sabbath morning is breaking. The light falls upon the calm features of the dying man. The face, at all times dignified and beautiful, shines with a serenity that seems almost transfigured. At the bedside kneels the loving wife. In the shadow stands the nurse and a member of the congregation. The stillness of death pervades the chamber. We stand upon hallowed ground. Suddenly the room is filled with strange ethereal music. The song comes nearer and nearer. "Do you hear the strange singing?" asks Mrs. Mackenzie of the nurse. "I've been listening to it for some time," she replies in a low, awe-stricken voice, and again there is silence in the room save for the grand Celestial Psalm. Surely never was music like this. For a space of seven minutes the song flowed on. It came down from heaven and returned thither, and with it the soul of the patriarch passed. The angels had come and taken the labourer to his rest. – From "The Highland Times."

HIS LAST WORDS.

AT THE ANNUAL CONGREGATIONAL MEETING.

The following are the last words uttered by the late Rev. Mr. Mackenzie from the pulpit of the Free North Church, at the annual congregational meeting, which was held on the 21st January: –

After alluding to the number of births, marriage, and funerals, also the financial side of the congregational affairs, Mr. Mackenzie proceeded: But, dear friends, I must speak plainly. Why is a Church planted in the midst of us? Is it for leading souls to the Lord Jesus Christ? Unless souls are converted and turned to the Lord, is not everything we do lost? If we do not see the fruit of the Gospel, where is the Gospel? The Gospel has not left us; the Gospel is as it was – the Word of God. But men and women seem to be careless about the preaching of the Gospel and they seem to be indifferent whether they will attend or not. When they do attend they seem to be indifferent how they will receive the Message. Now, unless the Message is received it will not profit, and it is true that the Lord Himself is He who will bless the Message. Yes, if He will bless the Message He will cause you to pray earnestly to Him, for the blessing of the Lord to come down in connection with the preaching of the Gospel. It is

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a fearful thing for people to be under the preaching of the Gospel from year to year, and yet no fruit seen except only those who are making a profession for a long time; but how few are added to the number of such as shall be saved! Now, there are many things I might say, and I will say this, that we have reason to rejoice in the liberality of the people. What made the people of Scotland in other days; what made them liberal contributors? Just the Disruption proved to them to be a blessing from God, and that it was for diffusing the knowledge of Christ throughout the country. To what-ever part you went you found people who were concerned; you found people crying bitterly under the preaching of the noble preachers of those days – for they spoke to the hearts of the people – and it produced fruit in their lives and in their conversation. And, look you, when the Gospel began to gain power over the people of Scotland, then there was a class of ministers brought forth that have never been equalled since. The new class of ministers are not equal to the class which rose after the Disruption, and who were a great blessing to the people of Scotland. What we need is that something of the same fervour would come among us; that people would feel the power of the Truth, and cry to the Lord to have mercy upon them and others. I remember hearing Dr.

Black, whom we all so highly respected, in his own Church saying that he and other men would be praying to the Lord, during the time they were at the service, that the Lord would bless the service. You cannot expect to have a blessing on the service in the Church unless you pray to God that He would send His own Spirit to bless you and to raise you up from the world and from the things of the world. There is nothing so dangerous to a Christian man than to be hard-ened by the world. Every Christian requires to be under the tuition of God and of His Christ. When you go into the Church, and after the service is over and you go away, what is it that you have left in the Church? Have you left your prayer in the Church, which ascended to Heaven after you left? In this way many of God's people are comforted and cheered by prayer to the Lord that He would bless the means of Grace to them.

On the Sabbath following Mr. Mackenzie's death the pulpit of the Free North Church was occupied by the Rev. Ewen Macleod, who preached from Psa. 35: 10, the Rev. Wm. Fraser, Moderator of the Free Church General Assembly, who preached from 2 Timothy, 4: 7, 8, and the Rev. Donald Maclean, Edinburgh, who preached an able and eloquent discourse suitable to the occasion, and concluded with a special reference to the

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sad occasion under which all were met there that day. He counselled his hearers to accept the Gospel to which many of them listened for years from the lips of him whose voice they would never hear again again from that pulpit, which he adorned, and where, with arresting earnestness, he pleaded with them to be reconciled to God. Though the familiar voice was for ever silenced, though the familiar face was for ever gone from the scene and mortal's vision, yet he spoke from the cloud of witnesses, and he was now embalmed in their memories, and time's cruel ravages would never rob them of their cherished possessions. What a faithful preacher! What a sympathetic pastor! What a true friend was he! His unswerving loyalty to His Master's Message, his ceaseless activity for his people's good, his steadfast fidelity to proved friendship, justly claimed the admiration of his race. Ever genial, he was never embittered by the rancour of controversies; he was firm without being overbearing; tender without being pliable; vigorous without being rude. Among the pulpit orators that shed lustre on their native land he occupied a place of pre-eminence. Under the sway of an

over mastering passion for the salvation of men, he could overawe the impenitent sinner with solemn warnings with regard to the terrors of the law. Racy interludes in his discourses captivated the ears of the careless; with keen spiritual insight he ministered comfort to the feeblest of the flock; while his ability to diagnose human nature enabled him to an uncommon degree to adapt his Message to the variety of experiences, temptations, and trials of the mixed multitude. Entirely free from even the semblance of affectation, he dealt with the realities of eternity in a manner that proved the sincerity of his purpose and profession. He was direct and simple. He did not traffic in the language of the market place, nor did he embroider his Message to please itching ears. To him the Message was everything. With sanctified common sense he subordinated the shadow to the substance. Fair in controversy he was magnanimous in victory. A generous opponent, he was never churlish in the hour of defeat. There was nothing mean or ignoble in the character of him whose loss they mourned that day. They mourned not as those who have no hope; the ripe ear has been gathered home; the faithful servant has entered on the enjoyment of his crown. Permit me, then, said Mr. Maclean, as one who enjoyed the privilege of intimate acquaintance with him, to close a memorable chapter in the history of this congregation, on the threshold of the unknown future, with a Message which

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seems to me to embody what would be his parting counsel to his beloved flock – “That ye be not slothful, but followers of them who by faith and patience inherit the promises.”

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A number of Free Church friends have passed away during the last few months. Miss Janet Robertson, daughter of Mr. Duncan Robertson, of Emu plains, entered into the rest that remaineth for the people of God after a long and painful illness, borne with Christian resignation. Her bereaved family need not mourn as those who have no hope.

An old and highly respected adherent of the Free Church, Mrs. Janet McPhee, died at her residence, Grafton, on the 2nd of May, at the ripe age of ninety years. She and her late husband arrived in Sydney in 1852, and made their home in the River Hunter district for ten years, and then removed to the Clarence River. Mrs. McPhee was a faithful adherent of the Free Church, and had in Scotland attended service in the “Floating

Iron Church,” in which the Rev. Alexander McIntyre often preached, and when they resided on the Coldstream services were held in their house periodically. During her latter years she was unable to attend the public means of Grace, but always eagerly welcomed the ministers, and delighted in the Word. She was visited regularly during the last two years by the writer, and it has often cheered his heart, amid the carelessness that is so pronounced a feature in modern days, to note the rapt attention she ever paid to the Word, and when she was far gone in the Valley, and it seemed doubtful if she knew or understood anything, on his saying in her ear, “The Lord is my Shepherd,” she returned the answer, “I shall not want.” Her descendants are five daughters and three sons, thirty-five grand-children, forty-two great-grandchildren, and a number of the fourth generation. – H.R.

Mrs. McBride, of Lawrence, Clarence River, entered into her rest a few weeks ago, at the age of 94 years. She was a native of Skye, Scotland, where she had in her youth the privilege of the faithful and wise ministry of the Rev. Roderick McLeod, of Skizort. She came to New South Wales about 75 years ago, and during that long period bore consistent and faithful witness for the Saviour whom she loved. For a number of years she was been dead to the world, and evidently absorbed in the things that are not seen, but are eternal.

Miss Broadfoot departed this life at Bendigo, Victoria, some weeks ago, at the age of 93. She was a native of Edinburgh, where, in 1843, she dec-

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ided to cast in her lot with the Free Church. In that city she made the acquaintance of the late Rev. Peter MacPherson, M.A., for whom she had the highest esteem, on account of his Christian character and loyalty to principle. When the Presbyterian Church of Victoria was formed, in 1859, by the Union of Free Church men, Erastians, and Voluntaries, she remained faithful to the minority who held Free Church principles. She has resided in Bendigo for over 40 years, and during that long period never resiled from the position taken up in 1843. Miss Broadfoot was most intelligent and widely read on a number of subjects. The writer, who had the privilege of her friendship for two years, when residing in Bendigo in the early seventies, often had the pleasure of listening with great interest and profit to her edifying conversations on Scriptural principles and Church history. A friend who knew her well said, “If there is a Christian in the world Miss Broadfoot is one.”

Mr. Thomas Kidd entered upon the rest that remaineth for the people of God at his residence, Lawrence, Clarence River, on Saturday, 27th April, at the age of 71 years. Mr. Kidd was a native of the Manning River district, where he spent his youth, and was brought to a knowledge of the Truth when quite a young man, in connection with a revival that took place under the ministry of the late Rev. Allan McIntyre. He led a most consistent and, exemplary Christian life since, and was honoured by all who had the pleasure of his acquaintance. Mr. Donald McSween, of the Barrington River district, died in June last, at the age of 79 years. He grieved over the increasing disregard of Sabbath observance and the general departure from Reformation principles. He had hoped to see a Free Church minister permanently settled on the Barrington.

Mrs. McDermid, a communicant in the Maclean congregation, died in June.

On the 5th July Mrs. McMillan, of Woodford Leigh, Clarence River, passed away at the age of 86 years.

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#### ACKNOWLEDGMENTS.

##### “THE AUSTRALIAN FREE PRESBYTERIAN MAGAZINE.”

Misses Munro, Sydney, 2/6; Mrs. Cameron, Murwillumbah, R. R., 2/6; Miss A. Robinson; R.P.A. Hospital, 2/6; Mr. H. Ramsay and Mrs. Annie McSwan, 5/-; Mr. H. Ramsay, for extra copy, 1/-; Mrs. Campbell, 158

##### AUSTRALIAN FREE PRESBYTERIAN MAGAZINE.

Dulwich Hill, 2/6; Mrs. McLean, Annandale, 2/6; Mrs. M. M. Campbell, Newtown, 2/6; Mrs. Howell, Paddington, 2/6; Mr. John McRae, Ultimo, 2/-; Miss McIntosh, Moore Park, 2/6; Mr. Duncan Graham, Hastings, 5/-; Mr. D. Bain, Hastings, 10/-; Mr. Peter Govan, Maryborough, Q., 5/-; Mr. Hector McLean, Balmain, 2/6; Mrs. C. McLean, Balmain, 2/6; Mrs. J. McLean, Balmain, 2/6; Mrs. McGruer, Dulwich Hill, 10/- (donation); Mr. A. G. McInnes, McLean's Ridges, R. R., 7/6 (donation); Mr. A. G. McInnes, subscription, 2/6; Mrs. McMillan, Branxholm, Vict., 5/-; Mr. Allan McInnes, The Grove, South Woodburn, R. R., 5/-; Miss Fraser, Westwood, Singleton, 5.1-; Mr. Duncan Smith, Bondi, 5/-; Mr. Lindsay, Newtown, 2/6; Mrs. Young, Cowper, 5/-; Captain Gollan, Tinonee, £1 (donation); Miss Broadfoot, Bendigo, Vic., 5/; Mr. Murdoch McKay, Fiji, 5/-; Mr. Murdock McPherson, Maclean, 2/6; Mr. Angus McPherson, Branxholm, V., 10/-; Mr. John Robinson, Marlee; Manning River, 5/-; Mr.

Angus McLean, Branx-holm, Vic., 2/6; Mrs. Roderick McAskill, Clare, South Australia, 10/-; Miss McKenzie, Maclean, 2/6; Mrs. James Begg, Girilambone, £1 donation and 2/6 subscription; Professor Alexander, Free Church College, Edinburgh, 5/-; Mr. Stitt, Atholstone, Manning River, £1 (donation); Mr. D. Gillies, Grafton, £1 (donation); Mr. Wm. Nicholson, Harwood, 2/6; Miss McLeod, Maclean, 2/6; Mr. Geo. Martin, Maclean, 2/6; per Miss McInnes, Mrs. McPhee, Harwood, 10/-; Mr. J. N. McAulay, Warregah, Clarence River, 10/-; Mrs. N. McDermid, Wingham, 2/6; Miss Annie W. McDonald, Longview, Wingham, 2/6; Mr. Malcolm McAulay, Randwick, 5/-; Miss McInnes, Manse, Maclean, 7/7; Misses Fulton, Ultimo, 5/-; Mrs. A. Mc-Aulay, Chatsworth, 5/-; Mrs. McGruer, Dulwich Hill, 10/- (second donation); Mr. A. McDonald, Sydney, 2/6.

#### SYNODICAL FUNDS.

Church Extension. – Collected by Mr. John Ramsay, Kempsey, £1/10/; collected by Mr. D. Bain, Wauchope, 15/; Mrs. Kennedy, Glencoe, Rouchel, £1/10/; Miss Margaret A. Grant, Barrington, 12/6; Mrs. Donald Cromarty, Anna Bay, 13/; Mrs. John McInnes, Barrington, £12/17/6; Mr. James Robinson, Wingham, £2/8/6; Mr. Joseph McDonald, Wallalong, East Maitland, 15/; received from Maclean Congregation, collected by: Mr. K. McDonald £1; Mr. A. Anderson, £1/12/6; Mr. J. McPhee, 2/6; Miss McLeod, £1/5/-; Mr. James Campbell, £1/16/6; Miss (Rest of line missing from original copy.)

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Mr. A. McLean, 2/6; Miss Mary McLean, 2/6; Received from Mr. John Stewart, Mullumbimby: Collection at close of service held by Rev. J. Henry, 18/; Collected by Messrs. A. McLean and S. McQueen: Mr. A. McLean, 2/6; Mr. A. McDonald, 4/; Mr. S. McQueen, Junr., 4/.

#### SYNOD EXPENSES.

Collected by Mr. John Ramsay, Kempsey, 10/; Collected by Mr. Neil Campbell, Brunswick, £4/2; Miss Margaret A. Grant, Barrington, 2/6; Mrs. Donald Cromarty, Anna Bay, 13/; Mrs. John McInnes, Barrington, 5/; Mr. Joseph McDonald, Wallalong, East Maitland, 15/; Maclean Congregation: Collected by Mr. K. McDonald, South Arm, Maclean, 15/; Mr. A. Anderson, Chatsworth, 17/6; Miss McLeod, Maclean, 18/6; Mr. J. Campbell, Maclean, £1/16/6; Miss McQueen,

King's Creek, 2/6; Mr. D. Nicholson, Harwood, £1/15/-.

Grafton and Brushgrove Congregation: Collected by Miss A. McLachlan, Laurel Bank, 12/; Mr. E. T. Harrison, Brushgrove, £1/4/; Mr. D. Munro, Clarenza, £1/10/.

Collected by Mr. Allan McLean: Mr. A. McLean, 2/6; Mr. Neil Maclean, 2/6; Collected by Messrs. A. McLean and S. McQueen: Mr. A. McLean, 2/6; Mr. S. McQueen, 5/; Mr. Neil McLean, 2/6; Mr. D. McQueen, 2/6; Mr. A. McDonald, 5/; Mrs. A. Keith, 2/6.

#### FOREIGN MISSIONS.

Collected by Mr. J. Ramsay, Kempsey, 15/; Mr. Duncan Graham, Hastings, £1/5; Mrs. Kennedy, Glencoe, Rouchel, £1/3; Miss Margaret A. Grant, Barrington, 3/; Mrs. D. Cromarty, Anna Bay, 16/; Mr. Alex. Bain, Gowree, Wauchope, 1/; Mrs. John McInnes, Barrington, £1/3/10; Mr. James Robinson, Wingham, £1/12/6; Mr. Joseph McDonald, Wallalong, East Maitland, 15/.

Maclean Congregation. – Sabbath School, £4/10/; Collected by Mr. K. McDonald, South Arm, £1; Mr. A. Anderson, Chatsworth., £1/12/6; Mr. J. McPhee, 2/6; Miss McLeod, Maclean, £1/4/6; Mr. James Campbell, £1/14/6; Miss McQueen, 14/6; Mr. D. Nicholson, 15/.

Grafton and Brushgrove. – Collected by Miss A. McLachlan, Laurel Bank, 17/; Mr. Donald Anderson, Southgate, 18/6; Miss McPhee, Grafton, £1/6/; Mr. Donald Munro, Clarenza, £1/10/; ???, Grafton, 10/-; St. George's Sabbath School, (Rest of line missing from original copy.)

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#### STUDENTS' FUND.

Collected by Mr. J. Ramsay, Kempsey, £1/10/; Mr. Duncan Graham, Beechwood, £2/15/-; Donation by Mr. A. G. McInnes, Maclean's Ridges R.R., 10/; Donation by Mr. Allan McInnes, The Groves, South Woodburn R.R., £1; Collected by Miss Margaret A. Grant, Barrington, £1/18/6; Mrs. D. Cromarty, Anna Bay, 14/; Mr. Alex. Bain, Gowree, Wauchope, £5/12/4; Donation, Miss E. Benny, Morphett Vale, South Australia, £1; Collected by Mrs. J. McInnes, Barrington, £1/5/6; Mr. James Robinson, Wingham, £4/17/; Mr. Joseph McDonald, Wallalong, East Maitland, 15/-.

Maclean Congregation. – Collected by Mr. K. McDonald, £1; Mr. A. Anderson, Chatsworth, 12/6; Mr. J. McPhee, 5/; Miss McLeod, £1/11/6; Mr. J. Campbell, £2/14/6; Miss McQueen, King's Creek, £1/3/;

Mr. D. Nicholson, 5/.

Grafton and Brushgrove Congregation. Collected by Miss A. McLachlan, Laurel Bank, £1/15/; Mr. D. Anderson, Southgate, 12/6; Miss McPhee, Grafton, £1/5; Mr. Donald Munro, Clarenza, £3/5; Master Cecil Ramsay, 9/6; Mr. Allan McLean, Williamtown, 5/; Mr. Samuel Nicholson, South Yarra (per Rev. J. Sinclair), 10/; Mr. R. J. Buyers, Parramatta, £1/10/; Mr. Alex. Bain, Hastings, £1; Mrs. Fowler (per Mr. D. Graham), Beechwood, £2; Mr. John Martin, Eatonsville C.R., £2; Miss Andrews, Beechwood, £2/10; Collected by Messrs. Allan McLean and S. McQueen, junr., £2/18/; Mrs. McGruer, Dulwich Hill., £10/10/ (donation).

Rev. D. K. McIntyre, Ministerial Stipend Supplementary Fund. Interest, £72/12/.

Widow's and Orphans' Fund, Interest, £33/9/9.

Mrs. Mary McIntyre Bequest. Interest, £35.

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#### NOTICES.

“THE AUSTRALIAN FREE PRESBYTERIAN MAGAZINE.”

The Editor desires to express his thanks to the friends, who have enabled him by subscriptions and special donations, to issue the Magazine from time to time. In view of the fraternal relations now existing between the Home Free Church and the Australian Free Churches, and the willingness unanimously and cordially expressed by the General Assembly of the former, to enter into an organic union with the latter, it is most desirable that

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those who are anxious for the extension and consolidation of the Disruption Church of 1843 in Australia, should be informed by voice and pen of the movements of both Churches. “The Australian Free Presbyterian Magazine” having this object in view, the Editor confidently looks to the friends for pecuniary means to enable him to continue the periodical.

#### STUDENTS' FUND.

The response to Mr. Jas. Buyers' appeal on behalf of the Students' Fund will be seen from the acknowledgments. The following quotation

from Mr. Buyers' letter, dated 22nd January, which appeared in our February number, may revive the memory and interest of the friends who have not yet contributed to this important fund: – “It will give me much pleasure, if spared, to give (up to £50), 10/- for every £1 contributed by others during the next six months, and, as a first instalment, I have pleasure in enclosing my cheque for £12/10/-, anticipating a hearty response to this appeal.”

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*The Australian Free Presbyterian Magazine*

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*Synod of the Presbyterian Church of  
Eastern Australia.*

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