



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

(Issued by a Committee of the Free Presbyterian Synod.)

*"Thou hast given a banner to them that fear Thee, that it may
 be displayed because of the truth."—Ps. lx. 4.*

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THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XVII.

AUGUST, 1912.

No. 4.

Meeting of Synod.

THE Half-yearly Meeting of Synod was held in the Free Presbyterian Church, Inverness, on Tuesday, the second day of July. The Moderator, Rev. Duncan Mackenzie, Gairloch, conducted public worship at 11 a.m., and preached from first Timothy vi. 12: "Fight the good fight of faith." After public worship was ended, the Moderator constituted the Synod with prayer.

The roll was called, and there were present: From the Southern Presbytery — Rev. James S. Sinclair, John Knox's, Glasgow, minister; with Mr. Angus Fraser, St. Jude's, Glasgow, elder. From the Western Presbytery — Rev. Duncan Mackenzie, Gairloch (Moderator), minister; with Mr. Finlay Macdonald, Shiel-daig, elder. From the Northern Presbytery — Revs. Donald Macfarlane, Dingwall; John R. Mackay, Inverness; and Norman Matheson, Halkirk, ministers; with Messrs. Alexander Maclean, Inverness; Murdo Urquhart, Dingwall; and Alexander Gray, Lairg, elders. The Clerk intimated apologies for unavoidable absence from the Revs. John Robertson, Greenock; Murdo Morrison, Glendale; Donald Beaton, Wick; Neil Macintyre, Stornoway; Neil Cameron, Glasgow; and Donald Graham, Shiel-daig. Mr. Graham stated that his worthy elder, Mr. Alex. Mackenzie, had died on the previous Saturday, and that he was under the necessity of attending his funeral on the day of the Synod's meeting.

The minutes of last meeting of Synod were read and approved of. Mr. William Fraser was appointed officer of Court.

Rev. J. R. Mackay moved that the Moderator and Clerk (Rev. J. S. Sinclair) be appointed to draw up a loyal Address to the King. The motion was seconded by Mr. A. Fraser, and agreed to. Mr. Mackay also moved that the members of Synod meet (d.v.) as a Committee on Bills and Overtures at the Manse at 4 p.m.; and that Rev. J. S. Sinclair and Mr. A. Fraser be appointed to examine the Records of the Northern Presbytery; Messrs. A. Gray and F. Macdonald to examine the Records of the Southern Presbytery; and Rev. N. Matheson and Mr. Murdo Urquhart,

the Records of the Western Presbytery. The motion was unanimously agreed to. Mr. Mackay moved that the Moderator be asked to publish his sermon in the August number of the Magazine. The motion was seconded by the Clerk, and unanimously agreed to. The Moderator expressed his willingness to comply with the desire of the Synod, but he was not sure whether he could have the sermon ready before the September Magazine.

The Synod adjourned, to meet again (God willing) at 7 p.m. The meeting was closed with prayer.

Second Sederunt.—The Synod resumed its sitting, according to the terms of adjournment, at 7 p.m. The meeting was opened with devotional exercises conducted by the Moderator, Rev. D. Mackenzie. There were present: From the Western Presbytery—Revs. Duncan Mackenzie (Moderator) and Andrew Sutherland, Ullapool, ministers; with Messrs. John Macdonald, Gairloch, John Macdonald, Stornoway, and Finlay Macdonald, Shieldaig, elders. From the Northern Presbytery—Revs. D. Macfarlane, J. R. Mackay, Ewen Macqueen, and N. Matheson, ministers; with Messrs. A. Gray and M. Urquhart, elders. From the Southern Presbytery—Rev. J. S. Sinclair (Clerk); and Mr. A. Fraser, elder. The minutes of the first sederunt were read and approved of.

The Clerk read a reply he had received from the Secretary for Scotland in reference to a Humble Petition to the King forwarded by instructions of last Synod, begging His Majesty to use his great influence and authority with a view to bringing to an end the running of trains on the Lord's Day. The reply was as follows:—"Scottish Office, Whitehall, S.W., 18th June, 1912.—Reverend Sir,—In reply to your letter of the 10th inst., forwarding a humble Petition to the King from the Synod of the Free Presbyterian Church of Scotland with respect to the running of Mail Trains on the Lord's Day, I am directed by the Secretary for Scotland to inform you that the Petition has been referred by His Majesty's command to the Postmaster-General to deal with.—I am, Rev. Sir, your obedient servant, (Signed) James M. Dodds." The Clerk also reported that, according to instructions, he had recently sent the same petition to the House of Lords and the House of Commons—to the former, per the Right Honourable Lord Kinnaird, and to the latter through the Right Honourable Charles Scott Dickson, M.P. Both gentlemen had intimated their willingness to present the Petition.

(1) The Clerk next read the report of the Committee on Bills and Overtures as to the order of business.

The order was as follows: (1) Report of Committee on Bills and Overtures; (2) Report of Committee on Loyal Address to the King; (3) Reports of Examiners of Presbytery Records; (4) Appointment of Church Committees; (5) The Treasurer's Annual Financial Statement; (6) Appointment of the Annual Collections; (7) Foreign Mission Report; (8) Canadian Mission

Report; (9) Church Magazine Report; (10) Report by Theological Tutor; (11) Remits from Presbyteries; (12) Any Competent Business. Rev. N. Matheson moved the adoption of the report of the Committee on Bills and Overtures as to order of business. The motion was unanimously agreed to.

(2) The Clerk reported that owing to the limited time at their disposal the Committee on the loyal Address to the King had not yet the Address ready, but that they would have it ready and forwarded in the course of a few days.

(3) The Examiners of Presbytery Records delivered favourable reports as to the manner in which the various Records were kept. The only thing lacking in some cases was the absence of signatures to the minutes, but it was expected that these would be supplied at the first opportunity when Courts would meet.

CHURCH COMMITTEES.

(4) The Rev. Ewen Macqueen moved that the following Committees be appointed:—*Financial Committee*—Revs. J. R. Mackay, Neil Cameron, and Alexander Macrae, Messrs. Angus Clunas, Inverness, and Murdo Urquhart, Dingwall, elders; with Mr. Clunas as Convener, *Canadian Committee*—Revs. D. Macfarlane, Ewen Macqueen, and Mr. A. Gray, elder; with Mr. Macqueen as Convener. *Theological Committee*—Revs. D. Beaton, A. Sutherland, and Mr. A. Fraser, elder; with Mr. Beaton as Convener. *Sustentation Fund Committee*—Revs. J. R. Mackay, J. S. Sinclair, and Mr. Neil Mackinnon, elder; with Mr. Mackay as Convener. *Foreign Mission Committee*—Revs. Neil Cameron, J. R. Mackay, and D. Beaton, and Mr. John Auld, elder; with Mr. Cameron as Convener. *Mission to Fishermen Committee*—Revs. A. Macrae, Neil Macintyre, E. Macqueen, D. Mackenzie, and Mr. John Macdonald, Stornoway, elder. *Magazine Committee*—Revs. Neil Cameron, D. Beaton, and J. S. Sinclair, and Mr. A. Fraser, elder; with Mr. Sinclair as Convener. Mr. Macqueen, in submitting his motion, said that there was one name which had to be left out owing to the messenger of death, namely, that of the late Mr. Duncan Crawford, Oban, who had been a member of two of these Committees. They all regretted the great loss of one who was an ornament to the Church and Church Courts with which he had been connected. They were missing him, but he was not missing them, they believed, in the place where sin or sorrow never entered. Rev. J. R. Mackay, who seconded the motion, also made affecting reference to the death of Mr. Crawford. Two of the loveliest men, he said, he had ever known were Archibald Crawford, Tighnabruaich, and his nephew, Duncan Crawford, Oban. The loss sustained by the Church and the community was a great one. He expressed the earnest prayer that the Lord would bless the family of Mr. Duncan Crawford, and enable them to be followers of those who now, through faith and patience, were inheriting the promises.

ANNUAL FINANCIAL REPORT.

(5) Mr. Angus Clunas, treasurer, presented the Annual Report of the Church Funds. Rev. D. Macfarlane, in moving the adoption of the report, submitted the following motion:—"The Synod adopt the Treasurer's Report, as now read, acknowledge the Lord's goodness in supplying the material necessities of the ministers and missionaries of this Church during the past year, commend anew to the generous sympathy of all members and adherents of the Church all the Church's schemes, especially that of the Sustentation Fund, offer the Synod's thanks to the Treasurer and Auditor for their valuable services, and re-appoint the same Auditors for the current year." In support of the motion, Mr. Macfarlane spoke substantially as follows:—"The Financial Report submitted by the Treasurer contains two departments of the finances of the Church, viz., the Sustentation Fund and the Schemes of the Church. The Missionaries' and Catechists' Fund is included in the Sustentation Fund, and if this fund falls behind, the Sustentation Fund suffers loss in proportion. I mention this that congregations might make an effort to contribute more liberally to the Missionaries' and Catechists' Fund, so as to bring it up to a figure that would make it independent of the Sustentation Fund.

"The motion asks the Synod to acknowledge the goodness of the Lord in supplying us so liberally with funds to enable us to carry on His work in all our congregations without let or hindrance for want of money. This is a wonder, and a cause of thankfulness. When we took up a separate position in defence of God's truth nineteen years ago, we began our work as a Church without a penny. Indeed, it did not cost us one anxious thought as to how we might be provided for. We believed that the Lord, whose name is Jehovah-jireh, would provide for us, and we were not disappointed. Some, who were of 'little faith' or no faith, predicted that our Church would become extinct in a few years for want of money, and that our ministers would starve for want of food. But these were false prophets. We had only two ministers to begin with, and we now have fourteen; and as our ministers have increased, our funds have increased, on the whole very favourably. Instead of our ministers dying of hunger, as some seemed to anticipate, they are as healthy as the ministers who chose to remain with the 'flesh pots.' Although our ministers should increase a hundredfold—as we hope they shall—He who multiplied the few loaves to feed the thousands will, I believe, make provision for them all if they continue faithful.

"The motion commends that our people should continue their liberality, that the work of the Lord might go on increasingly, till 'the vine' that was 'brought out of Egypt' spreads its branches far and wide, and covers the land from sea to sea. To enforce the duty of our people to continue their liberality, I may relate what I read about a converted heathen who became a missionary.

Having gathered a congregation, he resolved to build a church, and he appealed to the people for contributions to meet the cost, and appointed a day on which they were to give in their contributions. He laid down three rules, according to which they should give: (1) that every one should give something; (2) that every one should give according to ability; and (3) that every one should give cheerfully and ungrudgingly. These were scriptural rules. On the appointed day the congregation gathered, and the missionary stood at the plate, and saw what was put into it. He knew the circumstances of the people, and was satisfied with their givings till a wealthy chief came forward, who put a very small piece of gold into the plate. The missionary said to him, 'I will not accept of that small contribution from you, who are a wealthy man. That is according to the first rule, but not according to the second—that every one should give according to ability. Take it back.' The chief took back his contribution, and then in an angry way, threw a large piece of gold into the plate. 'I will not take that either,' said the missionary, 'for it is not given according to the third rule—that every one should give cheerfully.' The chief lifted his large contribution, and placed it again in the plate with a smiling face. 'I am satisfied now,' said the missionary. 'You have conformed to the three rules; you have given something, you have given according to your ability, and you have given cheerfully.' Now, what I would like is that our people should contribute to the funds of the Church according to the three rules laid down by that missionary. As a rule, they have done so in the past, but there is such a thing as perseverance and 'abounding in the work of the Lord.' I am not sure that the children contribute to the funds though the parents do. That is not according to the first rule—that every one should give something. Children should be taught by their parents to give something, however small, so as to train them in their youth in the duty of giving of their means to support the cause of the Redeemer.

"The last thing in the motion is that the Synod thank the Treasurer and the Auditors for their labour in connection with the Financial Statement. The work of the Auditors is to be thankfully acknowledged as given heartily from the first. Among the many benefits the Lord conferred upon us as a Church, He provided us with a Treasurer who is in every respect qualified for the post, and who has served the Church most faithfully since we took up a separate position in 1893. He well deserves not only the cordial thanks of the Synod, but also to be more fully remunerated for his work than he has been hitherto. I have much pleasure in moving the adoption of the Financial Report."

Rev. John R. Mackay seconded this motion. He was glad to say that all the funds seemed at the end of their financial year to be in a sound and healthy state. This was markedly the case with respect to the Sustentation Fund, where the balance at the

end of the year was, with the possible exception of one other year, better than in any previous year, notwithstanding the fact that the payments to ministers and missionaries for the same period amounted to a larger sum than ever before with us. In the case of almost all the schemes on behalf of which collections are appointed by the Synod, the balance at the end of the year was better than at the end of the previous year. The Organisation Fund shewed a slight falling off, and even in the case of the Jewish and Foreign Mission Fund the like remark had to be made. At the same time the falling off was but slight, and in regard to the very important Jewish and Foreign Mission Fund it is the case that their income was larger than their expenditure. At the same time, that these things were facts, he learned from the Treasurer's books as kept since 31st May, 1912, that a word of exhortation to ministers, missionaries, and people was necessary if they were not to get into low water with the Sustentation Fund again. He regretted to find that the response to the last appeal for the Missionaries' and Catechists' Collection was considerably below that given at the same date last year. Thirteen of the congregations that responded at this time last year failed to make the collection altogether this year, and with regard to a good few of the congregations that did make the collection the amount collected was below last year's amount. Now, this was a very serious state of affairs. It was, so to say, comparatively easy to keep the fund up when it was up, but if, through carelessness, they allowed it to go much down, it would be a hard pull to bring it back again to a healthy state. They had to remember that the number of their ministers was increasing, and that therefore it would not do to be getting slack about this matter. He was not pleading for something extravagant. If their congregations would only maintain the interest that was shewn within the year ending 31st March, 1912, they should be quite able to maintain the present salaries of ministers and missionaries. But with a less interest in this scheme the thing could not be done. The motion was unanimously agreed to.

CHURCH COLLECTIONS.

(6) The next business was the "Appointment of the Annual Collections." Rev. A. Sutherland moved that the Collections be appointed as follows: (1) Collection for College Fund in *August*—notice to be sent by the Convener of the Theological Committee; (2) *First* Missionaries' and Catechists' Collection in *October*—by book from house to house; (3) Organisation Fund Collection in *December*—notice to be sent by the Synod Clerk; (4) Church Building Fund in *January*—notice to be sent by the Synod Clerk; (5) Foreign Mission Collection in *March*—notice to be sent by the Convener of the Foreign Mission Committee; (6) *Second* Missionaries and Catechists' Collection in *April* at church door—notice to be sent by the Convener of Sustentation Fund Committee; (7)

Aged and Infirm Ministers, and Ministers' Widows' and Orphans' Fund in June—notice to be sent by the Rev. D. Macfarlane, Dingwall. The motion was seconded by the Rev. N. Matheson and agreed to.

FOREIGN MISSION REPORT—SOUTH AFRICAN MISSION.

In the unavoidable absence of the Rev. Neil Cameron, Convener of the Jewish and Foreign Mission, the Rev. John R. Mackay read the following report which the Convener had forwarded him:—

“The report of our Mission in South Africa is not, in some respects, so favourable as we have had to report in the past; but in other respects things have to be reported which are encouraging. We need not remind the Synod of the fact that the effort made to set up a Mission in Mashonaland had met with some opposition. The history of the case is this:—Mr. David N'Tuli went to Mashonaland, conferred with one of the chiefs there about the setting up of a Mission in his kraal, and got the chief's consent. He then went to the Native Commissioner, who expressed his approval of the movement. Mr. N'Tuli then returned home, sold all he had, and went to Mashonaland with his wife and children. The distance seems to be more than one hundred miles. When he arrived, the Native Commissioner raised objections to the setting up of the Mission. Mr. N'Tuli told him that the chief had given his consent, and that in the good faith of that consent, he had come with his family all the way from Matabeleland. The Commissioner answered that he would send a man with him to the chief the following day, and that, if the chief consented, he would consider the matter further. This man was sent the same day to the chief by the Commissioner. The following day Mr. N'Tuli and the man went to the chief, but, as might be expected, found he had changed his mind and did not wish the Mission to be started in his kraal. In these circumstances nothing remained for N'Tuli but to return home to Matabeleland. He took three weeks returning with his family and waggons. When he arrived the Rev. J. B. Radasi wrote the Chief Native Commissioner, and, at the same time, reported the matter to our Committee on Foreign Missions. He expressed a desire that we should write to some of the chief men in authority in order, if possible, to have the way opened for the setting up of the Mission. The Rev. J. R. Mackay wrote Sir William Milton, the Chartered Company's chief administrator in Rhodesia, explaining the circumstances to him, and requested that he would use his influence to have the barriers raised against the starting of the Mission in Mashonaland removed. Mr. Mackay wrote also to Mr. Wodehouse, an influential missionary at Umtali, in order that he might use his influence in our favour. The Committee took these steps to begin with, because Mr. Mackay had met both Sir William Milton and this minister when he visited the South African Mission more than

two years ago. The replies received, while sympathetic, gave little solid encouragement. In these circumstances, the Committee awaited the manifestation of the Lord's will and purpose concerning the matter. After waiting till last May, the Committee took into serious consideration the whole case as regards Mr. David N'Tuli and the Mashonaland Mission, and came to the conclusion that David N'Tuli should not be continued as a missionary, and that the efforts to start a mission in Mashonaland should meanwhile be delayed. The Committee are quite satisfied that, after seriously and prayerfully weighing the matter set before them by the Rev. J. B. Radasi and others, the above decision was the only prudent and economical course open to them at the time.

"At the last meeting of Synod, plans and specifications of the church proposed to be built at Bembesi were submitted to the Court. The Synod decided that of the three parties who sent in offers two should be dropped as unsatisfactory, and that the third party should be asked to send more particular specifications as to materials, and a definite offer which would include all costs. This contractor sent plans and specifications which will be submitted to the Court, but we are sorry that the cost of the building is much higher than the former offer. The cause of this is that iron has now to be used in the walls of the church as well as on the roof, because the bricks have been a complete failure, and can only be used as a wall inside the corrugated iron. The offer is still as indefinite as the former, and leaves the carriage of the stuff to Bembesi as a future charge, which the Church might find too high at the end. In our opinion, this Court should have a definite statement of all costs, signed by the contractor, before the building should be proceeded with. Of course, we make these statements in full submission to the decision of the Synod.

"We are very pleased to inform the Synod and all our people that the Shorter Catechism, which we understood was out of print, and was not to be printed again at the Lovedale Press, was only substituted by another translation of it. The Rev. J. R. Mackay had a copy of this new translation sent him from Lovedale, which gave full satisfaction to the Rev. J. B. Radasi, and of which he ordered quantities to be sent him. This will relieve the Synod from printing the Shorter Catechism in Kaffir as was decided on at last meeting. We think that the small sums of money received for this purpose should be used for buying quantities of the Catechism already in Kaffir print as need may require. If any of the friends who contributed towards the printing of the Kaffir Shorter Catechism desire their money to be otherwise used, we will be obliged by their writing to Mr. Angus Clunas, Treasurer, 35 Ardconnell Terrace, Inverness, instructing him as to how they wish it to be allocated.

"We are pleased also that we have to report better progress as regards the putting of the Psalms into Kaffir metre. The two native missionaries who had been working at this translation into

metre got on with it to the fiftieth Psalm. They submitted the first forty to Principal Henderson, Lovedale, and had the other ten in MS. when we last heard from them. The Financial Committee sent those translators £7 10s. each as an acknowledgment from the Church for the work done by them. Principal Henderson has written Rev. J. R. Mackay to the effect that the work would now be proceeded with without any undue delay. We thus hope that our friends in Matabeleland will ere long have the inspired Psalms of David in metre. This is a real cause of thankfulness to our Church.

"The work of our Church in the hands of the Rev. J. B. Radasi is being conscientiously and laboriously attended to. He reported some time towards the end of last year that the Kaffir and Zulu Bibles were almost all given away. We ordered £6 worth of Bibles to be sent him through the British and Foreign Bible Society, and have had word from him since that the Bibles arrived safely. The Synod resolved several years ago that a Kaffir Bible should be given to every person attending the school there who will learn to read it. This practice has been continued ever since. Meetings or services are held each Sabbath day in six places—the elders presiding at five of these.

"A good work seems to have been going on among the young in connection with the school. The Rev. J. B. Radasi wrote us some time ago that almost all who attended his Bible Class were received into full communion with the Church. We have full confidence in Mr. Radasi's faithfulness to the souls of men, and consequently we had to conclude that they were received after full examination by the Session. May the Lord cause His abundant blessing to rest on the Mission."

Rev. J. R. Mackay moved that "The Synod accept and approve of the report of the Foreign Mission sent in by the Convener of Committee for said Mission, and further thank the Convener for the same. The Synod entirely approve of the Committee's finding with respect to Mr. David N'Tuli, and, as a consequence, of their regarding the effort to send a missionary to Mashonaland as, for the present, at a standstill. The Synod postpone a resolution on the subject of the proposed new building at Ingwenya until (D.V.) the Synod meet again in Glasgow in November. Further, the Synod express gratitude on account of the progress that is being made with the rendering of the Psalms into Kafir, and approve of the instalments of payment sent on to Mr. Bokwe and Mr. Gaba for services rendered in this connection; and, finally, express their thankfulness for the measure of success that has, during the past year, attended Rev. J. B. Radasi's services in Matabeleland." In supporting this motion, Mr. Mackay, after a brief reference to the topics with which the motion opens, went on to give some account of the progress that is being made with the rendering of the Psalms into Kafir metre. He reminded the Synod of the letter from Rev. J. K. Bokwe, which had been read to the Synod in

November, a copy of which appeared in the December, 1911, Magazine. Principal Henderson of Lovedale, who had seen Mr. Bokwe's letter, wrote him (the speaker) to this effect:—

“LOVEDALE,
SOUTH AFRICA, 24th February, 1912.

The Rev. J. R. MACKAY, M.A.,
Free Presbyterian Manse, Inverness,
Scotland.

DEAR MR. MACKAY,—I have just seen the *Free Presbyterian Magazine* for December, containing the correspondence brought before your Synod in regard to the metrical version of the Psalms that is being prepared in Kafir; and as this correspondence is liable to be misconstrued, I think it right to make a statement on the subject without delay. Briefly, the native translators have made a beginning which is distinctly creditable to them, and promising. But on my referring portions of their work to competent authorities, I found, as I feared, that there were defects in the direction of failure to bring out with sufficient precision the sense of the original, which made it impossible for me to sanction the issue of the version as it stood. It was then my endeavour to find one or two European authorities on the originals, with also an efficient knowledge of Kafir, to act as revisers, concentrating specially upon the touch of the version with the Hebrew text. This, after long waiting, I am now hopeful about, and I have in view an arrangement which promises to accomplish our purpose. As to Mr. Bokwe's suggestion about a tentative edition, the work that has to be done on the version as it now stands is not what can be obtained from criticisms in newspaper correspondence, but the hard spade-work of men who take responsibility for the work from beginning to end, and are to see it through, and who are prepared to spend all the time that is needed on the work, taking the version word by word and line by line.—With kind regards.
Yours sincerely,

JAMES HENDERSON.”

Proceeding, Mr. Mackay said that the Synod would see that at the time Principal Henderson wrote the above letter, progress in the work of rendering the Psalms into Kafir metre was still attended with much difficulty. He was glad to say that this subject assumed a more encouraging aspect recently. According to the latest information which he had from Principal Henderson, Mr. Bokwe's work was recognised as the best that could now be produced, and on this account the work would be urged forward with the greatest possible speed. Mr. Mackay was not without hope that by this time next year they would be able to announce that the entire one hundred and fifty Psalms had been rendered into Kafir metre. He then read a very interesting letter from Mr. Radasi to the Convener, which had just come to hand, and which reported how the work was being carried on up to date. It contained several particulars which would be heard with much

pleasure. (The letter is published elsewhere in this Magazine.) In the course of some further remarks, Mr. Mackay said it was highly desirable that some one should go from the Church at home to assist Mr. Radasi in his work, as the authorities were not willing to encourage Missions without white missionaries on the field. Rev. W. Matheson seconded the motion, and expressed the hope that the Lord might soon send out a man from among themselves to help Mr. Radasi.

CANADIAN MISSION REPORT.

(8) Rev. Ewen Macqueen, Dornoch, Convener of the Canadian Mission Committee, delivered their report. It was already announced that the Rev. Walter Scott had been sent as the Church's Deputy to Canada for the present summer. In response to an appeal for ministerial supply and indication of willingness to join our Church, from members of the Associate Presbyterian Church at Chesley, Ontario, sent through Rev. Neil Macintyre, last year's deputy, an arrangement was made that the Rev. Mr. Scott should give three Sabbaths to Chesley before visiting the other stations. The burden of the present report is the outcome of this visit to Chesley. The minutes duly signed of a meeting of the members of this congregation held on 8th May had been forwarded. Mr. Alexander Dobie, elder, acted as Chairman. Rev. W. Scott opened the meeting with prayer, after which he announced that the object of the meeting was to decide whether or not the congregation should unite with the Free Presbyterian Church. It was moved and seconded that they connect themselves with the Free Presbyterian Church of Scotland and look to said Church for supply. After some discussion, the motion was put and carried. Thereupon a formal petition in terms of the motion was agreed upon. The following is the petition which has been forwarded:—

“UNTO the Reverend the MODERATOR and REMANENT MEMBERS of the SYNOD of the FREE PRESBYTERIAN CHURCH OF SCOTLAND, to convene at Inverness on the Tuesday after the last Sabbath of June, 1912:

This Petition of the Associate Presbyterian Congregation of Chesley, Ontario, in Congregational Meeting assembled, this 8th day of May, 1912, *humbly sheweth*—

That for some time past it has been the desire of this congregation, in respect of their isolated and pastorless condition, to seek connection with the Free Presbyterian Church of Scotland, in the interest, especially, of the Gospel ministry being restored and continued among them; that with the temporary presence at this time of your representative, they have taken the matter into their further solemn and prayerful consideration, and have formally resolved in favor of such connection. Therefore they request that your reverend Court take the premises under their favorable

cognizance, so as to receive and acknowledge us as a congregation of your Church, and further our desire for pastoral provision accordingly. And your petitioners will ever pray, etc.

On behalf of, and by authority of, the congregation petitioning.
A. DOBIE, Elder, *Chairman.*"

In succession to this petition, a Call had been forwarded to the Synod Clerk, dated 31st May, and addressed to the Rev. Walter Scott, minister of the Gospel, inviting him to undertake the office of pastor among them, promising to give him all "due respect, encouragement, and subjection in the Lord," and to contribute to his "suitable maintenance, as God may prosper us."

At the conclusion of the report, Mr. Macqueen moved as follows: "The Synod, having considered the petition of the Associate Presbyterian Congregation of Chesley, Ontario, for union with the Free Presbyterian Church of Scotland, hereby resolve to receive the said congregation as one of the congregations of this Church, on the basis of the constitution of the Free Presbyterian Church of Scotland." The motion was seconded and unanimously agreed to, and the Clerk was instructed to communicate the decision to the petitioners. It was also decided to communicate with the Rev. Walter Scott on the subject of the Call, and to make arrangements according to result.

The subject of the supply of Winnipeg during the coming winter was taken up in view of the coming to Scotland of Mr. William Matheson, student, to begin his divinity studies. The matter was remitted to the Canadian Mission Committee to take steps to procure supply and to make arrangements.

CHURCH MAGAZINE REPORT.

(9) The Editor and Treasurer (Rev. J. S. Sinclair) gave the following report:—"The *Free Presbyterian Magazine and Monthly Record* completed the sixteenth year of its existence at the end of April last. Though its circulation is not as large or extensive as it might be, yet, in the kindness of Providence, a respectable number of copies have been issued every month all along from the beginning, and of late years, with a distinct tendency to increase. These copies, as may be observed from the Magazine columns, are finding their way to many parts of the world, and it is our earnest desire that some spiritual blessing may, by the grace of God, attend its perusal to our readers from time to time.

"The total value of the Magazine accounts for the past year amounted to £240 odds. Of this sum, almost £200 were paid at the end of April, leaving a balance due of about £41. Since that date, upwards of £14 have come in, leaving a balance due at the present moment for the past year of £25 odds. There are some arrears also further back, but not a large sum. Perhaps those in this position will kindly take note. We have received during the past year donations to the amount of £5 7s. 8d., and sums for the Free Circulation Fund, amounting to £2 16s. 7d.,

for all which we are much indebted to our kind contributors. We received in April and since a substantial number of pre-payments for the coming year. The Magazine is entirely self-sustaining.

"The average issue of Magazines per month was something like 2,370, and the actual sale (we give an approximation) about 2,340. Readers may have observed that on three different occasions, four additional pages were printed—44 instead of 40—which involved a little extra expenditure. The Editor would impress upon readers who change their addresses, or who desire the Magazine discontinued, the desirability of sending word to him immediately. He would esteem this a favour, as the lack of attention to this particular sometimes involves needless trouble and loss. We do not at once stop a Magazine though it is not prepaid.

"The Editor would earnestly impress upon the ministers of the Church anew the advisability of contributing sermons and other matter to the Magazine. Many of the people are well acquainted with the old divines, and however valuable the sermons of some of these may be, and suitable for publication, yet readers, especially at a distance, would, no doubt, like to see some samples of what living ministers among ourselves are preaching. Not, indeed, that we have heard many complaints of any kind on this head from home or abroad. It is a matter of much thankfulness that the Magazine is received with so much generous appreciation by its readers."

Rev. Ewen Macqueen moved that the Synod receive the report and thank the Editor and Treasurer very sincerely for his services. He said that he quite agreed with the suggestion that more of their own ministers' sermons should appear in the Magazine, but he believed it was a sense of the unworthiness of their sermons for publication that made them keep them back. At the same time, he hoped that in future they might make an effort to help more than they had done. The Rev. D. Macfarlane seconded the motion in a very few kind remarks, which were supported by Mr. Finlay Macdonald, Shieldaig. The motion was unanimously agreed to.

THEOLOGICAL TUTOR'S REPORT, SESSION 1911-12.

(10) The Rev. John R. Mackay, M.A., Theological Tutor, presented the following report of last session:—"Our last session opened on the 17th day of December, 1911, and closed on the 7th day of June, 1912. We had a fortnight's vacation at the beginning of March, and a three weeks' vacation on account of my attending the Princeton Centenary at the beginning of May. I had three divinity students under my charge—Mr. Alex. Mackay, who has just finished his Theological curriculum, and Messrs. Donald M. MacDonald, and Donald A. Macfarlane, M.A., who have finished in Old Testament Hebrew, and in Systematic Theology. Mr. John A. Mackay, M.A., one of our divinity students who was with me in the previous winter, this last winter

went in for an extra session in Philosophy at Aberdeen University, where I am pleased to add he has met with eminent success.

"As usual, we met four days a week, and for about two and a half hours each day. As usual also, preliminarily to engaging in the work that properly belongs to this department, we daily read for devotional purposes a portion of the Greek New Testament. In this way we, in the course of the session, went carefully over the whole of the Epistle to the Hebrews in Greek, and I feel bound to add that I deemed it to have been a very profitable exercise for us all. Thereafter, on each of the four days of our week, an hour, say from 11 to 12, was devoted to Systematic Theology. On Tuesdays, Wednesdays, and Thursdays at this hour I delivered a course of lectures in Systematic Theology, it being always my aim to make the lectures serve as, so far, a commentary on our Confession of Faith, for I reckon that a Church whose ministry only tolerate her Confession is not in a healthy state. The healthy state is only realised when the Church's ministry intelligently love their Church's Confession.

"This hour was on every Friday of the session devoted to that section of Systematic Theology which is conversant with the 'Means of Grace' (*i.e.*, with the word, the sacraments, and prayer), and with Eschatology, or 'the Last Things.' For this part of our work we made use of text books, that is to say, of Turretine's 'Theologia Elenctica' for the sacraments in general, and of Hodge's Systematic Theology for both the word, sacraments, and prayer, and for Eschatology.

"The second hour, that is, the hour from one to two p.m., was each day devoted to Old Testament studies. On Tuesdays, Wednesdays, and Thursdays, we read the Old Testament in Hebrew. During this last session we had for reading: Exodus, Judges, Psalms, and Daniel. We attempted considerably more than mere translation, it being indeed our aim to make our reading in Hebrew properly exegetical studies. A portion of Daniel was read in order to introduce our students to the study of Aramaic, a branch of learning which it is being realised is of increasingly great importance for New Testament studies also.

"On Fridays at this hour, throughout the session, I gave lectures bearing on the Text of the Hebrew Old Testament, on the Old Testament Canon, on the destructive higher criticism as it bears on the Old Testament, on Old Testament Introduction, and on the idea and scope of Old Testament Theology.

"Let me explain that as the four essential disciplines of a Theological course are Exegesis, Historics, Systematics, and Practics, so in our Church to Mr. Beaton fall New Testament Exegesis and Historics, whilst to me fall Old Testament Exegesis and Systematics. What we do in respect of Practics, then, is this:—Mr. Beaton instructs our students in Church Government and in Church Court Practice. To the extent of examining our students in Dr. Shedd's 'Homiletics and Pastoral Theology,' our

students have tuition given them by me in Homiletics and Pastoral Theology. Over and above this, as relating to Practics, one or other of our students preaches a sermon on every Sabbath of the session in the Tutor's hearing. Opportunities are thus afforded of making any suggestions that may occur to us, with a view to rendering our students abler and more acceptable ministers of the Gospel.

"Four written examinations, namely, two in Systematic Theology and two in Old Testament Hebrew, were held in the course of last session, and in all of them our students acquitted themselves creditably. I have great pleasure in certifying that all our students work with great enthusiasm in all our subjects. That makes a Tutor's work very pleasant. But the Church should unceasingly plead for a rising ministry at the throne of grace."

The Clerk (Rev. J. S. Sinclair) moved that the Synod tender their cordial thanks to Mr. Mackay for his valuable and arduous services as Theological Tutor and for the interesting report he had given of the work accomplished during the past session. Among other things, the Clerk said that it was a matter of great thankfulness that their students were receiving such thorough and efficient instruction in theological subjects in a time when they needed so much equipment to cope with and resist the inroads which error was presently making at so many points. He expressed the hope that Mr. Mackay would endeavour to abstain from too prolonged and severe application to his theological preparations, lest he should seriously endanger his health. Rev. Norman Matheson seconded the motion. Rev. E. Macquene heartily supported it, and said he would never forget his indebtedness to Mr. Mackay and Mr. Beaton, their Theological Tutors, during the time he was under their instructions. The motion was cordially agreed to. Mr. Mackay rose and thanked the Synod for their kind appreciation of his services, and said as to his health that he felt greatly benefitted by his recent journey across the Atlantic during the vacation time.

Rev. A. Sutherland, as Examiner of the divinity students in Hebrew, gave in his report. He had set a paper in Hebrew Translation, Exegesis, Parsing, etc., and the results were very satisfactory on the whole, the highest percentage of marks being eighty-seven and the lowest sixty-nine. The Synod received the report, and recorded their thanks to Mr. Sutherland for his services.

REMITTS FROM PRESBYTERIES.

(II) There was one remit from *The Northern Presbytery*, consisting of a petition from the congregations of Scourie and Kinlochbervie, begging to be transferred from the Northern to the Western Presbytery, on the ground that these congregations could be more easily worked by members of the Western Presbytery than by those of the Northern. After some discussion, it was decided to allow the petition to lie on the table for further consideration, until next Meeting of Synod in November.

The Western Presbytery.—Rev. A. Sutherland submitted a remit from this Court with reference to an application from the district of Coigach (under his charge) for the help of a missionary. The petition was signed by Messrs. Roderick M'Leod and Kenneth M'Leod, elders, Mr. Kenneth Graham, member, and Messrs. William M'Kee, John M'Kenzie, Dugald Matheson, and Hugh Morrison, adherents. Rev. J. R. Mackay moved, and Rev. N. Matheson seconded, that the petition be granted, and that it be left with the Western Presbytery to take steps to secure a missionary. The motion was agreed to.

Mr. Sutherland submitted another remit with regard to a petition from the Applecross congregation, craving that steps be taken to secure Mr. Charles Mackinnon, Portree, as missionary to the congregation, Rev. E. Macqueen moved that the Synod appoint Mr. Charles Mackinnon, Portree, as missionary in Applecross at the usual salary, the congregation to pay the cost of his lodgings but not board. Mr. Finlay Macdonald seconded the motion, which was agreed to.

A third remit from the Western Presbytery was a request for the increase of the salary of Mr. Donald Maclean, missionary, Finsbay, Harris. Mr. Sutherland submitted a letter on the subject from the Rev. D. Macleod to the Rev. Neil Macintyre, clerk of the Western Presbytery. On the motion of Mr. Macqueen, seconded by Mr. Sutherland, the Synod agreed to make an addition to the salary of Mr. Maclean.

A fourth and last appeal from the west was that Mr. John Macdonald, missionary, Sand, Gairloch, be asked to give his services to the Melvaig district, as there was no one there to hold meetings. On the motion of Mr. Sutherland, seconded by Mr. Macqueen, the petition was granted.

ANY COMPETENT BUSINESS.

(12) Rev. E. Macqueen moved, and Mr. F. Macdonald seconded, that it be a recognised rule that all our missionaries, while serving from home, get their rooms free from the congregations in which they are supplying. The motion was agreed to.

In reference to the subject of Psalmody, Mr. Mackay expressed his regret that they had failed to get a competent person to visit congregations and to give training in Psalm-singing as they had hoped. At one time he had hoped that Mr. Alexander Mackenzie, Stornoway, would have taken up this work. This arrangement, however, fell through, and he (Mr. Mackay) was so occupied with teaching and other labours that he found it impossible to do more in the matter. At the same time he had to say that several congregations in the Church took up the matter on their own account, and he was satisfied that as a result, congregational singing had improved in several congregations throughout the Church.

At this stage, and in accordance with a resolution come to at

the meeting of the Committee on Bills and Overtures, Rev. Ewen Macqueen rose and moved that the Synod send a message of deepest sympathy to their fellow-Protestants in Ireland, in view of the Home Rule scheme presently before Parliament. Mr. Macqueen gave a summary of critical points in the situation, and showed the dangers of oppression to which Protestants in Ireland were exposed. Mr. Alexander Gray seconded the motion, which was supported by the Revs. D. Macfarlane and J. R. Mackay, and unanimously agreed to. Mr. Mackay further moved that a Committee, consisting of the Moderator and Clerk, be appointed to draw up a suitable resolution, and that copies of it be sent to the Presbyterian Church in Ireland, the Prime Minister, Mr. Bonar Law, and Sir Edward Carson. The motion was seconded by Mr. A. Fraser, and agreed to.

The Clerk introduced the subject of the National Insurance Act, and reported what had been done by the Southern Presbytery in response to a request to join with the members of other Churches in forming what was known as the Highlands and Islands Approved Society. The Presbytery did not commit themselves to the approval of the Act; but only as desirous to help the people in the Highlands and Islands to get the most favourable advantage possible out of the Act, they had agreed to appoint two representatives to act on the Society, subject to the Synod's approval. After some deliberation, the Synod decided that, while leaving individuals free to act as they think best in the matter, they, as a Synod, take nothing to do with the administration of the Insurance Act.

Rev. J. R. Mackay said that he had been thinking for some time that one Meeting of Synod a year, at a time when members were not so much engaged at Communion, might be sufficient, and that the travelling expenses of all members might be paid out of the Organisation Fund. He begged to move that the whole subject be remitted to the three Presbyteries to deliberate upon and to report to next Meeting of Synod. Rev. D. Macfarlane seconded the motion, which was agreed to.

The Clerk moved that the Synod adjourn to meet again (God willing) in St. Jude's Hall, Glasgow, at eleven a.m., on the Tuesday after the second Sabbath of November. The motion was agreed to.

The meeting was closed at 11.30 p.m. with singing the last three verses of the hundred and twenty-second Psalm, and prayer.

Every Affliction a Nail.—Worldly success and human favour are apt to draw aside the mind even of a renewed person from Him, the centre of blessedness: it is wise, it is gracious on Him to drop wormwood on the nipple of earthly comfort, and thereby attach us simply to himself. Every affliction is a nail intended to crucify us to the world and hasten the death of that man of sin, that degenerate lust, which is so deeply entrenched in every human heart.—*Toplady*.

Tabular View of the Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland

FOR THE YEAR FROM 31st MARCH, 1911, TO 31st MARCH, 1912.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Missionary and Catechist Collection.	Jewish and Foreign Missions.	Aged and Infirm Ministers' and Widows' Fund.	College Fund.	Organization Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Daviot	D. Bannerman, probat.	21 12 6	1 6 6	1 0 6	.. ..	1 1 0	.. ..	.. ..	25 0 6
2. Dingwall	D. Macfarlane, minister	52 13 6	6 1 6	1 5 6	1 2 0	1 3 1	1 2 6	1 11 5	64 19 6
3. Dornoch	E. Macqueen, minister	42 8 6	5 4 0	1 13 0	1 5 9	1 12 0	1 15 6	1 0 0	54 18 9
4. Creich	Do. do.	20 10 0	2 9 0	1 3 6	0 13 6	0 16 0	0 9 0	0 6 0	26 7 0
5. Lairg	Do. do.	45 14 0	7 18 0	3 4 0	2 11 3	1 14 3	2 19 0	2 0 0	66 0 6
6. Rogart	H. Munro, missionary ..	16 0 6	2 14 6	0 14 6	.. ..	.. ..	0 13 8½	0 15 9½	20 19 0
7. Duthil	D. Fraser, elder	15 19 6	.. ..	0 10 0	.. ..	.. ..	.. ..	.. ..	16 9 6
8. Kingussie	Do.	11 5 0	0 10 0	2 0 0	1 0 0	1 0 0	0 10 0	0 10 0	16 15 0
9. Newtonmore	Do.	5 6 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	5 6 0
10. Farr	J. Mackay, missionary ..	8 0 0	2 0 6	0 7 1	0 3 5	0 9 0	0 5 7	0 6 0	11 11 7
11. Fearn	J. Mackay, missionary ..	7 15 0	2 0 0	0 10 0	.. ..	0 7 6	.. ..	.. ..	10 12 6
12. Halkirk	N. Matheson, minister ..	61 13 6	8 4 6	2 1 6	0 13 6	1 4 0	0 12 4	1 1 4	75 10 8
13. Helmsdale	Do.	20 0 0	1 7 8	1 0 4	.. ..	.. ..	.. ..	.. ..	22 8 0
14. Inverness	J. R. Mackay, M.A., minister	140 0 0	13 9 0	6 0 0	.. ..	5 1 2	3 13 6	3 16 4	172 0 0
15. Kilmorack	Student	24 8 6	2 11 4	0 18 7	0 12 4	0 18 6	0 15 0	0 13 3	30 17 6
16. Kinlochbervie ..	H. Morrison, missionary ..	9 17 0	1 10 3	0 10 3	0 10 3	0 10 3	0 4 9	0 7 3	12 19 9
17. Scourie	Do. do.	7 0 0	1 17 0	0 10 0	0 13 1	0 13 2	0 10 2	0 11 6½	11 14 11½
18. Moy	J. Cameron, missionary ..	37 7 6	4 13 0	2 11 3	.. ..	2 5 6	1 6 3	.. ..	48 3 6
19. Stratherrick	J. M'Gillivray, missionary	18 2 0	3 15 5	.. ..	1 7 7	1 9 2	0 16 10	1 1 0	26 12 0
20. Strathly	M. Mackay, missionary ..	20 12 7	5 4 0	2 0 0	.. ..	1 11 0	1 0 0	1 0 0	31 7 7
21. Tain	D. Bannerman, probat.	19 16 6	3 15 6	2 9 0	1 6 0	2 7 0	.. ..	.. ..	29 14 0
22. Thurso	J. Mackay, missionary ..	10 15 0	1 13 0	.. ..	.. ..	1 5 0	0 6 0	0 10 0	14 9 0
23. Wick and Lybster ..	D. Beaton, minister ..	111 11 6	5 13 3	.. ..	1 0 0	3 10 0	1 1 0	.. ..	122 15 9
		728 8 7	83 17 11	29 18 9	12 18 8	28 17 7	18 1 1½	15 9 11	917 12 6½
<i>Southern Presbytery—</i>									
24. Ballachulish, N. ..	D. Mackinnon, elder ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
25. Dumbarton	Students, &c. .. ..	.. ..	1 13 6	0 10 0	.. ..	1 0 0	0 7 6	0 5 0	3 16 0
26. Edinburgh	Student .. ..	.. ..	.. ..	3 5 0	.. ..	1 12 0	.. ..	.. ..	4 17 0
27. Fort-William .. ..	.. ..	3 0 0	1 0 0	.. ..	.. ..	.. ..	.. ..	.. ..	4 0 0
28. Glasgow { St. Jude's Church	N. Cameron, minister	318 10 5	24 10 1	25 15 10	8 0 0	9 0 0	7 10 0	9 0 0	402 6 4
29. { John Knox's Church	J. S. Sinclair, minister	66 13 0	6 10 0	4 9 0	1 10 0	4 0 0	1 15 0	.. ..	84 17 0
30. Greenock	J. Robertson (retired minister)	.. ..	4 15 6	1 14 6	.. ..	1 7 0	.. ..	.. ..	7 17 0
31. Kilmallie	D. M'Master, elder ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
32. Lochgilphead	M. McCulloch, elder ..	.. ..	3 15 0	0 17 0	.. ..	1 10 0	0 10 0	.. ..	6 12 0
33. Oban	Rev. W. Scott, etc. ..	15 0 0	19 0 0	1 15 8	2 0 0	2 0 0	.. ..	.. ..	39 15 8
34. Tarbert, Loch Fyne ..	.. ..	.. ..	0 10 0	0 12 3	.. ..	.. ..	0 6 6	.. ..	1 8 9
35. Tighnabruaich	Rev. W. Scott, etc. ..	20 0 0	13 0 0	5 0 0	.. ..	5 0 0	3 10 0	.. ..	46 10 0
		423 3 5	74 14 1	43 19 3	11 10 0	25 9 0	13 19 0	9 5 0	601 19 9

ABSTRACTS of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND.

FOR THE YEAR, FROM 31st MARCH, 1911, TO 31st MARCH, 1912.

SUSTENTATION FUND.

CHARGE.		
Balance of last Account ending 31st March, 1911,	- £885 2 5	
RECEIPTS—		
1. Congregational Contributions,	- £2346 3 4 ¹	
2. Donations,	- 185 6 2 ¹	
3. Missionary and Catechist Collec- tion, - - - - -	338 13 2	
4. Legacy, - - - - -	5 0 0	
5. Expenses for East Coast Fishing Mission, repaid from Organisa- tion Fund, - - - - -	4 0 0	
6. Interest, - - - - -	4 17 11	
	- 2884 0 8	
	<u>£3769 3 1</u>	

DISCHARGE.		
PAYMENTS—		
1. To Ministers at Whitsunday,	- £900 0 0	
„ Martinmas,	- 948 7 2	
„ Candlemas, -	103 0 0	
	<u>£1951 7 2</u>	
2. To Missionaries at Whitsunday,	- £214 12 9	
„ Lammas,	- 182 4 3	
„ Martinmas,	- 191 11 3	
„ Candlemas,	- 220 8 9	
	<u>808 17 0</u>	
3. Expenses for East Coast Fishing Mission, - - - - -	4 0 0	
4. Postage, Printing, Stationery, etc., - - - - -	4 8 4	
	<u>£2768 12 6</u>	
Balance at 31st March, 1912,	- - -	1000 10 7
	<u>£3769 3 1</u>	

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MISSIONARY AND CATECHIST COLLECTION.

CHARGE.		
RECEIPTS—		
1. Congregational Collections, - - -	£336 17 8	
2. Donations, - - - - -	1 15 6	
	<u>£338 13 2</u>	
	<u>£338 13 2</u>	

DISCHARGE.		
PAYMENTS—		
1. To Sustentation Fund Account, - - - - -	£338 13 2	
	<u>£338 13 2</u>	

JEWISH AND FOREIGN MISSIONS.

CHARGE.	
Balance of last Account ending 31st March, 1911,	- £755 0 1
RECEIPTS—	
1. Congregational Collections, - -	£131 0 9
2. Donations, - - - -	30 1 2½
3. Brushgrove-Grafton, N.S. Wales, -	12 0 5
4. Lochalsh, Ontario, Canada, - -	6 10 0
5. Interest, - - - -	12 13 0
	<u>192 5 4½</u>
	<u>£947 5 5½</u>

DISCHARGE.	
PAYMENTS—	
1. Salary to Rev. J. B. Radasi, Matabeleland, South Africa, -	£110 0 0
2. Salary to Mr. D. N'Tuli, Mashonaland, South Africa, - -	60 0 0
3. Hire of Trucks to Mashonaland, and Building Huts, - -	11 0 0
4. Donation from Mr. Mackenzie, Detroit, to Mr. Radasi, -	2 1 0
5. Donation from "Friend," Kiggussie, to Mr. D. N'Tuli, -	0 10 0
6. Commission on Bank Drafts, -	1 0 6
7. Postage, Printing, Stationery, &c., -	0 16 3
	<u>£185 7 9</u>
Balance at 31st March, 1912,	- - - 761 17 8½
	<u>£947 5 5½</u>

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AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.

CHARGE.	
Balance of last Account ending 31st March, 1911, -	£224 10 2
RECEIPTS—	
1. Congregational Collections, - -	£45 0 5½
2. Donations, - - - -	0 1 0
3. Interest, - - - -	4 17 11
	<u>49 19 4½</u>
	<u>£274 9 6½</u>

DISCHARGE.	
PAYMENTS—	
1. Postage, Printing, Stationery, etc., - - -	£0 10 9
Balance at 31st March, 1912, - - -	273 18 9½
	<u>£274 9 6½</u>

COLLEGE FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1911, -	£20 19 11	PAYMENTS—	
RECEIPTS—		1. To Students, - - - - -	£100 0 0
1. Congregational Collections, - - -	£110 6 6	2. Postage, Printing, Stationery, &c., - - -	0 15 3
2. Donations, - - - - -	9 3 10		£100 15 3
3. Interest, - - - - -	0 13 4	Balance at 31st March, 1912, - - -	40 8 4
	120 3 8		
	£141 3 7		£141 3 7

ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1911, -	£101 17 4	PAYMENTS—	
RECEIPTS—		1. Voyage and Travelling Expenses to Mr. M'Intyre to Canada, -	£50 0 0
1. Congregational Collections, - - -	£61 7 2½	2. Synod's Grant to Clerk of Synod and Editor of Magazine, - - -	10 0 0
2. Donations, - - - - -	0 5 9	3. Honorarium to Theological Tutors, - - -	20 0 0
3. Voyage Expenses to Canada, repaid per Mr. M'Intyre, - - -	50 0 0	4. Synod's Grant to Theological Tutors for Books, - - -	13 12 0
4. Payment for Pulpit Supply in Stornoway, during Mr. M'Intyre's absence in Canada, repaid - - -	7 0 0	5. Pulpit Supply in Stornoway during Mr. M'Intyre's absence in Canada, - - -	7 0 0
5. Interest, - - - - -	0 8 4	6. Expenses for East Coast Fishing Mission, repaid to Sustentation Fund, - - - - -	4 0 0
	119 1 3½	7. Expenses for Wick Gaelic Fishing Mission, - - - - -	5 0 0
		8. Expenses for Pulpit Supply in Inverness, during Minister's absence in August, - - -	5 0 0
		9. Balance due to Mr. Scott for Services rendered, - - -	8 0 0
		10. Printing Address on Vellum to King George V., - - -	1 12 6
		11. Printing Financial Statement in Magazine, - - - - -	1 3 9
		12. Postage, Printing, Stationery, etc., - - -	1 9 9
		Balance at 31st March, 1912, - - -	£126 18 0
			94 0 7½
	£220 18 7½		£220 18 7½

GENERAL BUILDING FUND.

CHARGE.	
Balance of last Account ending 31st March, 1911,	£45 1 11
RECEIPTS—	
1. Congregational Collections, - -	£53 6 11½
2. Donations, - - - -	2 10 0
3. Interest, - - - -	0 12 2
	<u>56 9 1½</u>
	<u>£101 11 0½</u>

DISCHARGE.	
PAYMENTS—	
1. Raasay Building Fund, - -	£11 6 7
2. Kinlochbervie Building Fund, - -	10 0 0
3. Harris Building Fund, - -	7 0 0
4. Dingwall Building Fund, - -	5 0 0
5. Stornoway Building Fund, - -	4 2 6
6. Lochcarron Building Fund, - -	3 2 0
7. Tain Building Fund, - -	3 2 0
8. Halkirk Building Fund, - -	3 2 0
9. Strathy Building Fund, - -	2 2 0
10. Glendale Building Fund, - -	1 11 0
11. Lochinver Building Fund, - -	0 12 6
12. Postage, Printing, Stationery, etc.,	0 12 6
Balance at 31st March, 1912, - - - -	<u>£51 13 1</u>
	<u>49 17 11½</u>
	<u>£101 11 0½</u>

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MATABELE CHURCH BUILDING FUND.

CHARGE.	
RECEIPTS—	
Donations, - - - - -	£30 12 6

DISCHARGE.	
PAYMENTS—	
Cash in Bank, - - - - -	£30 12 6

We have examined and audited the Accounts of the Free Presbyterian Church of Scotland for the year ending 31st March, 1912, and we have found the whole transactions properly vouched and instructed. We also certify that the balances brought out in the foregoing abstracts are correct.

F. MACIVER, }
C. MACLEAN, } *Auditors.*

Obituary Notices.

MRS. DAVIDSON, TOMATIN.

ALTHOUGH the Free Presbyterian Church be but comparatively small in numbers, the number of the trees of God that were among us at the outset is only now being realised when one after another of the most prominent has been or is being gathered home. Pressure of other unavoidable work must be our excuse for leaving unnoticed for so long a time more than one to whom love and admiration were moving us to pay a tribute howsoever slight. Among these we must not defer longer in making mention of the late Mrs. Davidson, Tomatin, a woman who endeared herself to a large number of the Lord's people, as indeed almost all who from far or near came to attend religious services at Tomatin formed some acquaintance with her.

Mrs. Davidson, whose maiden name was Janet Sinclair, was born at Lairgandour, parish of Daviot, in the year 1824. When she was but very young, her father, John Sinclair, a farmer to occupation, removed to Ballintruin, in the same parish, and again, when the subject of this notice was about thirteen years of age, he further removed to the farm of Easter Daltulich, in the parish of Croy. Easter Daltulich was Janet Sinclair's home up to the year 1852, when she became the wife of Samuel Davidson, blacksmith at Findhorn Bridge, Tomatin. From 1852 to the 17th day of December, 1911, when she finished her course here below, her home was at Findhorn Bridge.

Although we are not able to give a narrative of Mrs. Davidson's religious life and experiences, her great appreciation of the Gospel way of salvation was a sure token of her being from an early age the subject of a gracious and saving change. Probably she owed more to the late Rev. Archibald Cook as an instrument in God's hand than to any other person whatsoever. When her father came to Easter Daltulich about 1838, Mr. Archibald Cook was then minister of the North Church, Inverness. Although distant some seven miles from Inverness, and although having his home in another parish (Croy), John Sinclair with his family attended upon Mr. Cook's ministry. And when Mr. Cook in 1844 removed from Inverness to Daviot, John Sinclair, such was the regard he had for Mr. Cook, brought his family on the Lord's Day to Farr, Daviot. In John Sinclair's house, too, at Easter Daltulich, Mr. Cook regularly held an annual diet of catechising. Nor was Mrs. Davidson by her marriage cut off from this valued ministry, but, on the contrary, she was in some senses brought more in touch with Mr. Cook than had previously been her lot. During almost all the time that Mr. Cook was minister of Daviot, part of his responsibility was the Free Church people of Moy and

Dalarossie. He on this account went once in every three Sabbaths to preach in Tomatin, as well as devoted a considerable time every year to catechising the people of this district. As Mrs. Davidson's home was within easy stone's throw of the church in which Mr. Cook preached, she had the privilege not only of hearing him preach and catechise, but also of entertaining him as a guest in her own home. A few years before Mr. Cook discontinued going to Moy Mrs. Davidson became a communicant. Mr. Cook's memory was thus cherished as something very precious on the part of Mrs. Davidson, and when in 1907, a volume of Mr. Cook's Gaelic and English sermons was published, she hailed the publication with delight, and read the sermons over and over again.

Mr. Cook was not able to carry on services at Moy after 1861, and in the following year, the Free Church congregation there had placed over them as pastor the late Rev. John Baillie. The latter's preaching, Mrs. Davidson truly appreciated, but still more so the more searching preaching of the Rev. Donald Macfarlane (now Free Presbyterian minister at Dingwall), who succeeded Mr. Baillie in Moy.

Nor was profound appreciation of the Gospel as preached the only mark and fruit of regeneration which our late friend bore. The writer on one occasion asked a pious woman, an intimate acquaintance of Mrs. Davidson's, whether she thought Mrs. Davidson was a person who experienced much soul conflict in her life's history. The answer, we believe a very truthful one, was to the effect that about the particulars in that conflict she could not say much, but that she had good knowledge that Mrs. Davidson was well fitted to give guidance and comfort to others who were no strangers to soul conflict. Mrs. Davidson's disposition was naturally so placid that she could hide from others her own sufferings. But she had her own heavy share of afflictions, and in the case of one so tender-hearted as she was, the adverse dispensations of Providence through which she was made to pass must have been very trying. For instance, within a few years, she was called to mourn the removal by death of four of her family, two sons and two daughters, just as they were attaining to manhood and to womanhood. She nursed them all unweariedly, as they successively fell ill, and as in the course of five years they were successively taken from her, she manifested the beauty of her Christian character in that next to the salvation of her dear ones nothing seemed to concern her so much as the making the affliction as light as possible to her like-minded husband—who predeceased her by about seventeen years—and to the remaining two sons and two daughters. She was enabled to bear all this heavy ordeal without murmuring, and the language of her deeds if not of her words was: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Another feature of Mrs. Davidson's character that is worthy of

commemoration was her hospitableness. It was not only that she would in a kind way give hospitably to strangers when for a few days they visited her, but she had the greatest delight in so doing, nor did any seem to be more welcome than the poorest of the flock who resorted to Moy, drawn by their spiritual needs. In this way Mrs. Davidson came to have a very intimate and deep acquaintance with many of the most tried of the Lord's people.

Mrs. Davidson always took a close interest in the Church's testimony for divine truth, and when in 1893 a witness had to be borne for the truth of the Reformed Faith as expressed in our Confession, she did not hesitate to cast in her lot with the Free Presbyterians. She often in this connection referred to a sermon which she heard the late Rev. Donald MacDonald, Shieldaig, preach at the Inverness Communion in February of 1894, a sermon in which Mr. MacDonald warned his hearers against disloyalty to the truth witnessed for, and a sermon that made quite a lasting impression upon herself.

She was not very robust in her later years, a circumstance which was not a wonder to those who knew what severe illnesses and what other trials she had in her life passed through. But as long as it was at all possible, she made it a matter of conscience to be regular in her attendances at the services which were held a few yards from her door. Even as lately as July, 1909, although by that time she had through increasing weakness found it impossible to attend the ordinary services, she, revived no doubt through seeing so many of the Lord's people about her, was present at most of the Communion services in connection with the Free Presbyterian congregation at Tomatin. In the Spring of 1910 she had a very bad turn, and in fact was ever afterwards mostly confined to bed. About two months before the end came, she became much weaker, and it was evident to herself and to her family that the end was not far away. During this last period she seemed to be much exercised in making a fresh review of her life, and of the Lord's dealings with her, especially in regard to her many privileges. In the end this also was to her comfort, and she seemed to rest in that passage: "I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of His earth; and my delights were with the sons of men." Within an hour of her departure she asked a chapter to be read, making mention at the same time of part of the last chapter of First Peter. After the portion now mentioned and other portions of Scripture were read to her, as if conscious that the appointed time had come, she closed her eyes, and breathing out passages of Scripture in a prayer which was scarcely audible to the nearest, she without again opening her eyes passed gently away. This, as we have said, was on the 17th day of December, 1911.

With her bereaved family we feel the sincerest sympathy.

J. R. M.

MISS ISABELLA SINCLAIR, HALKIRK.

WE record, with deep sorrow, the death of Miss Isabella Sinclair, the Cottage, Halkirk, Caithness, which took place there on the 13th day of May. She was the fifth daughter of the late George Sinclair and his wife Isabella Green, who were much respected by all who knew them. A notice of her father was given in the pages of our Magazine some years ago. He was a man of deep piety, who rendered valuable services to the cause of Christ in his lifetime.

His daughter, Isabella, appears to have come under the influence of divine truth at an early age, but we are unable to relate what particular means the Lord used in her conversion. By her walk and conversation she gave abundant proof that her affections were set "on things above, not on things on the earth." She was very exemplary in her attendance at the means of grace on Sabbath and weekdays, even when in delicate health. In her last illness, she said to an intimate friend of hers, that her happiest days were spent in the public means of grace. She made special reference to a Communion season at Lairg, when she experienced great sweetness in singing the last three verses of the 16th Psalm:—

"Because of this my heart is glad,
And joy shall be exprest
Ev'n by my glory; and my flesh
In confidence shall rest.

Because my soul in grave to dwell
Shall not be left by thee;
Nor wilt thou give thine Holy One
Corruption to see.

Thou wilt me show the path of life:
Of joys there is full store
Before thy face; at thy right hand
Are pleasures evermore."

The deceased often expressed her spiritual inability to do anything for herself, and her need of Christ's intercession. She had a deep sense of the power of indwelling sin, but believed that the Lord's grace was sufficient to overcome. Her meekness as a Christian was much admired by all who were intimate with her. Even the enemies of Christ would be afraid to gainsay her godly sincerity.

Miss Sinclair associated herself with the Free Presbyterians when they made a distinct testimony for the truth in 1893. A few years after, she made a public profession of her faith in Christ. It was her delight to do what she could for the friends of Christ's cause, and she gave a warm welcome to any whom she believed loved Christ.

The writer visited her on one occasion when she happened to be reading the "Memoirs and Sermons of the late Rev. D. MacDonald, Shieldaig." She seemed to be greatly appreciating what she was reading, and remarked with much feeling, "O how

little we love Christ! O how little we love Christ!" She was in delicate health for some years back, but for the last 18 months of her life she passed through much bodily suffering and weakness. Her patience was remarkable. Towards the end she complained at times of darkness of mind, but her hope was in the Lord who is "the hope of Israel and the Saviour thereof in time of trouble." She longed "to depart and to be with Christ which is far better." "Blessed are the dead that die in the Lord."

We extend our deepest sympathy to her bereaved sisters and brothers, and pray that the Lord in His mercy would raise up living witnesses for His name and cause, in room of those He is removing to their everlasting rest. N. M.

Interesting Letter from Rev. J. B. Radasi, MISSIONARY IN SOUTH AFRICA.

THE following is the Report of the South African Mission received by the Convener, Rev. Neil Cameron, and read at the Meeting of Synod:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 6th June, 1912.

MY DEAR MR. CAMERON,—I received your letter of the 27th of April, and was very glad to hear from you again. The Bibles also arrived all right from Johannesburg, and I was very glad to get them. It is also very gratifying to hear from your letter that the Lovedale authorities intended to proceed with the translation and printing of the Psalms with as little delay as possible. Our people here will also be very glad to hear that, as they are always asking me what progress is being made with the Psalms. I was also very pleased to hear that something had been sent to Mr. Bokwe and the other man. It will show them our appreciation of their efforts in so good and noble a cause. We have reason to be much thankful to the Lord for having opened up a way for the Psalms to be printed in metre in the Kafir language, when, to the human eye, it seemed almost impossible that we should ever get anyone to undertake the work, as we had at first received several disappointments. You will remember that some years ago our Church first wrote to the Bible Society, and they could not undertake the work; and then I wrote to the late Dr. Stewart, who said he would try and find someone, but shortly afterwards he got sick and died, before he had succeeded in finding anyone. And then I wrote to the Rev. Mr. Bokwe, asking him to undertake the work, and he replied to the effect that he had neither time nor ability to undertake so laborious a task. It then seemed almost impossible that we should ever get the Psalms into Kafir metre. After that Mr. Mackay came over here, and then wrote to Mr. Henderson of Lovedale, who replied favourably, and was also able to get Mr. Bokwe to assist in the work. The Lord then, in

His own good time, just easily opened up a way, as there is nothing impossible with Him ; only we need the grace of patiently waiting upon Him for everything.

We have reason to be thankful, too, for the preservation of the Shorter Catechism in Kafir, and it was very good of the Lovedale authorities to reprint it again. I have also given away a good number of the Shorter Catechisms, not only to my scholars, but also to grown-up people who can read, and they seem to like it. People from other Churches have also asked for them.

It is also to be hoped that the Lord will, in His own good time, open up a way that we may have a larger and a more substantial building to worship in. This one is now too small. It is usually crowded on Sabbath days, and on Communion Sabbaths some people have to sit outside. It is a small building, only thirty feet long and fourteen feet broad. People from the outside stations come here during the Communion, and it seems a disappointment to them to have to sit outside or go away again, because there is not sufficient room for them. Besides its smallness, the wood-work is rotting and giving way, and the four corners are all cracked. Plastering and re-thatching will not help anything now, since the poles are giving way. It is impossible for it to last any length of time now, and I sometimes fear, when these high winds are blowing, that the building might collapse with the school children in it. It cannot stand the next rainy season—which usually begins in November—should it survive these high winds which we are now having in this month of June.

We have also opened another preaching place on a farm. The chief of that kraal sent for me, and asked me if I would not open a Mission in his kraal. He said that he had spoken to the farmer and that he had consented. The chief and I then went to Mr. Lanning, the Magistrate and Native Commissioner, and Mr. Lanning was only too glad that the farmer had consented. He said he was perfectly willing that we should open a Mission there, provided the farmer was agreeable. The farmer then showed us where to build the hut for the Church, and said we could open a school too if we liked, and that I could go and preach to those people at any time I wished. Of course, I explained that I could not always come myself, but that I would send one of our men every Sabbath to go there ; and so one of our men preaches there every Sabbath. We have also opened a school there, and there are over thirty children attending it, besides evening scholars. I have sent one of our young men, who used to go to school here, to go and teach the children and also keep an evening school. He stays on the farm, and we pay the farmer £1 a year for allowing him to live on the farm. All male natives living on farms pay a poll tax of £1 a year to the farmer. He is a teacher only and does not preach. We send one of our preachers there every Sabbath. The teacher is a member of our Church. The hut that we built there is now too small to hold all the people, and steps are being taken to build a larger one.

Another chief, also living on a farm, wished me to open a Mission in his kraal; and as he knew the day that I would call, I found that he had gathered a good number of people, and so I preached to them. After that he said, "I sent for you because I wish you to open a Mission here. Other chiefs have already Missions and schools. I have not got one, and my children are growing up in ignorance. I have spoken to the farmer and he has consented, and if you are willing, I shall go and ask the Native Commissioner, Mr. Lanning, to allow me to have a Mission and a school in my kraal." After further conversation with the chief I found that one of the ministers of the London Missionary Society had visited this chief years ago, and that he had promised to put up a Mission there many years before I came to this country, but has never done so. I told the chief that we did not wish to open up Missions in other people's places. The chief then said: "They only promised me, but they never fulfilled their promise. You see now I am a grown-up man, and the promise was made when I was a little boy. Had they fulfilled their promise, I would have been an educated man and know how to read; but now I know nothing, and my children know nothing. I do not consider myself to be under them at all. The minister that promised me has been in this country for thirty years. What has he done for us all this time? It seems to me that he only wanted to keep other ministers away from coming to preach and to teach us. He will never come." The chief then said he would go and see this London missionary, and speak to him about the matter.

Although there is much to be thankful for, yet we have our discouragements as well, some of which I have mentioned in my previous letters.

It is gratifying to see that those who profess faith in Christ have some regard for the Sabbath day. I may here mention the case of one of our members, a native woman. Her husband had bought some clothes for the children on the Sabbath day, but his wife, who is a godly woman, said that her children would not put on these clothes at all, as they were bought on the Sabbath day, that she would not have her children put on clothes bought on the Lord's day, and that her husband was to return the clothes to the shopkeeper the following day. As the woman was determined, the husband was obliged to return the clothes, and then the clothes were bought in a different shop altogether; she would no longer support that shop.

A missionary in this country must do a lot of travelling. It is necessary for me to visit these out-stations occasionally, and I am glad to say that I am permitted to visit these places at any time, even during week-days, and give them a service.

I must now conclude, with kindest regards to you all.—Yours sincerely,

J. B. RADASI.

Obstacles to Union with the Present Free Church.

IT would be observed by our readers that, at the last Assembly of the Free Church, an overture was submitted from one of its Presbyteries, asking the Assembly to appoint a Committee "to consider any difficulties which may still be in the way of a union between this Church and the Free Presbyterian, and the best means of overcoming such difficulties." It would also be observed that the proposal of the overture was not adopted by the Assembly, but that a deliverance, moved by Mr. A. MacNeilage, was carried by a considerable majority, the substance of which was that the Assembly had, by Acts and Resolutions, already removed all the obstacles to union, and had recognised that the testimony of the Churches was identical. Mr. MacNeilage, in the course of his speech, said that the door was wide open for the Free Presbyterians if they chose to enter it, that they (the Free Church) had removed all the obstacles they knew of, and that he had no knowledge of anything further that they could do.

Now, let this deliverance be carefully weighed by our readers. Perhaps some of them have charitably entertained the idea that there was a burning desire universally cherished in the hearts of present Free Churchmen for union with the Free Presbyterian Church, and that if only an opportunity was given for the consideration of difficulties that might bar the way, they would greedily avail themselves of it; but the case is not so. The proposal is made by members of their own body who may not be supposed as for a moment undervaluing their own Church position, or seeking to steal a march upon their brethren, but the proposal is no sooner made than it is rejected. More than that, in the resolution which was adopted, and in the speech of the mover, a direct denial has been given to the statements that have been made time and again by responsible Free Presbyterians, to the effect that the Free Church possessed within her own borders serious obstacles to union, and that these obstacles have not, up to the present moment, been cleared away. Only a few weeks before the Assembly met a discussion took place in the pages of the *Northern Chronicle* between Professor J. Kennedy Cameron, of the Free Church, and the Rev. D. Beaton, of the Free Presbyterian Church, on the very subject now in hand, and Mr. Beaton made it exceeding plain that there were grave differences between the two bodies which Free Presbyterians regarded as abundant and warrantable reason for a separate position. The Free Assembly has now pronounced these grave differences, so recently stated, to be nothing, and declares that there are no obstacles to union. By this decision she justifies her past proceedings, which we shall refer to later on, and raises an additional bar to the union that some of her members appear to desire. We are told at the

same time that "the door is wide open," as if, by the way, the only path to union—if such were desired—was *entrance at her door*. We are not standing at her door, nor do we desire to do so. But if we were so standing, the above deliverance, while professing to leave the door "wide open," at the same moment shuts the door in our faces.

A brief allusion to the discussion in the press just referred to may here be necessary, especially as we intend to deal with some of the points therein taken up, in treating more explicitly of obstacles to union. Professor J. Kennedy Cameron was the originator of this discussion. In a new book of his, entitled "The Church in Arran," he went out of his way to bring a charge of schism against the Free Presbyterian Church, because it still maintained a separate position from the Free Church. A copy of this book was sent for review to the Editor of the *Free Presbyterian Magazine*. A brief notice of it in its literary aspect was published in our March number, with, at the same time, a special article on the charge of schism, written by the Rev. D. Beaton, Wick. Shortly after this number appeared, we received a letter from Professor Kennedy Cameron with the enquiry as to whether we would open our pages to admit a reply from him to said article. Considering that our Magazine is not a newspaper with open columns for correspondence, and is not designed to afford space (which we anticipated rightly would be of considerable length) for the expression of views directly antagonistic to the Church it represents, and perceiving further that Professor Cameron had at his disposal a more appropriate medium for the publication of his views, namely, the *Free Church Record*, we declined to open our columns to his reply, and made plain the reason. The next thing we saw was Professor Cameron's reply in the pages of the *Northern Chronicle*, the *Oban Times*, and the *John o' Groat Journal*. Mr. Beaton sent a rejoinder, and the discussion went on for several weeks. The general impression produced was that Professor Cameron entirely failed to justify his contentions, and that he would have been a wise man if he had left matters alone.

We now proceed to notice the main differences which exist between the Free Church and the Free Presbyterian Church. These may be dealt with under three general heads:—(1) The Declaratory Act and the Separation of 1893; (2) The Free Church Assembly and the case of Professor Alexander; and (3) Certain Practices in the Church life of the Free Church.

(1) Let us first observe the Declaratory Act and the Separation by the Free Presbyterians in 1893. It may be useful to give some details, as all our readers are not equally well acquainted with the history. This Act was drawn up by the leaders of the new light party in the then Free Church, with the ostensible purpose of relieving "difficulties and scruples" which were "felt by some in reference to the declaration of belief required from persons who receive licence, or are admitted to office in this Church," and

embodied a series of statements on the love of God, the atonement, the work of the Spirit, the Gospel call, foreordination, the Fall of man, the authority of the Church, etc., etc.—all expressed in such ambiguous and indefinite terms as that Arminians, Semi-Pelagians, Voluntaries, and Higher Critics could easily subscribe them. It was already well known that many men of the various classes mentioned were already in the Church, and it was thus plain to any discerning observer that the Act was designed to give them a safe standing within her pale, while at the same time it opened the door for the easy entrance into office of persons like minded. Previously entrants were understood to be *bona-fide* believers in the doctrines of the Confession of Faith, but now this was decidedly changed, and while they were still required to answer the same Questions and sign the same Formula as to doctrinal belief, they were at liberty (on a dishonest principle) to hold the new doctrinal views covered by the Declaratory Act. Now, this Act was passed in 1892, under the terms of an old Act of the Church of Scotland known as the Barrier Act, which provided that any Acts which were to be “binding Rules and Constitutions to the Church” should be first remitted by the Assembly “to the consideration of the several Presbyteries of this Church,” and after the general sanction of these Courts was received, might be passed into Acts of this standing. After this manner the Act of 1892 was adopted, with the general consent of Presbyteries—a few dissenting—and became thus the declared creed for all practical purposes of the then Church calling herself the Free Church of Scotland.

Those, who, shortly after the passing of the Declaratory Act, formed the Free Presbyterian Church, saw at the moment that a change of a very fundamental nature had been made. They did not allow that the Barrier Act was designed to provide facilities for the passing of Acts interfering with the doctrinal constitution of the Church, otherwise they could not make, as they did, the just charge that the Declaratory Act of 1892 was a violation of the constitution. It was a violation *de facto* (in fact), though not *de jure* (by right). Practically a new Church had come into existence. It was not now the Church of the Confession of Faith unalloyed, but the Church of the Declaratory Act, which was to be henceforth of necessity the chief regulative standard of belief. A considerable number of people, especially in the north and west of Scotland, who were steadfast upholders of Free Church principles and doctrines, were deeply moved and felt that they could no longer remain in fellowship with this new Church. At the Assembly of 1893—the year immediately after the Declaratory Act was passed—the Rev. Donald Macfarlane, then of Raasay, tabled a protest against the Act, and declared his intention of abiding by the original constitution of the Church. He was shortly after joined by the Rev. D. Macdonald, Shielraig, and these two ministers, along with elders, took the serious and

important step of forming themselves into a separate Presbytery, under the name of the Free Church Presbytery of Scotland. They boldly and justly claimed to be the only consistent representatives of the original Free Church. They were joined by a number of office-bearers, students, and people scattered through various parts of the country, and after two Presbyteries were formed, they assumed the name of the Free Presbyterian Church of Scotland, the word "Presbyterian" being inserted simply to make a plain distinction before the eyes of the country between this Church and the Church of the Declaratory Act, which still, of course, retained the name, Free Church. Besides, the Free Presbyterians had decided not to involve themselves in litigation about Church property, but to devote themselves entirely to the abundance of spiritual labour which was now given them in ministering ordinances to congregations and stations which had taken up a separate position on behalf of "the truth." They allowed themselves to be deprived of Churches and manse without appeal to the law courts. The movement, it may be said without exaggeration, took, under the blessing of God, the form of a spiritual revival. There was a republication by its preachers of the doctrines of grace in their Scriptural setting and comprehensiveness, with special exposition and enforcement of these precious, fundamental truths that had been called in question by the men of the newer light. The Spirit of God set His seal to what was done by His manifest presence in the public assemblies, and the movement which, under the undesirable influence of secular strife, might have amounted only to a brief exhibition of ecclesiastical fireworks, proved the occasion of a time of "refreshing from the presence of the Lord."

Let it be here noticed that those who now form the present Free Church (or rather those who were then Free Churchmen, for a number have come in since from various quarters) contented themselves with a simple dissent from the adoption of the Declaratory Act. Protest, in the constitutional sense of the word, they did not, for they could not do so, and remain part of the body. Thus they continued right on to recognise the Declaratory Act Church in all her courts as the Free Church of Scotland, and to acknowledge the members of the majority party as ecclesiastical brethren—from 1893 to 1900. They now maintain that they were then a Church within a Church, but such a claim is entirely inadmissible. They were one with the main body in Church organisation, and the Declaratory Act was entirely operative in those Presbyteries where dissenters were found as well as in other courts. Adverse statements by individuals could not alter the actual operation of the Act. Any candidate for office was fully entitled, no matter in what Presbytery he might be, to avail himself of the liberty of belief provided in said Act, contrary, as we hold, to the Confession of Faith. In this way dissenting Free Churchmen, by their co-operation with the majority, failed to perform their solemn obligations

to assert, maintain, and defend "the whole doctrine of the Confession of Faith, as founded upon and agreeable to God's Word." They surrendered their moral and Christian rights (whether their legal rights or not) as Free Churchmen to the dominance of the majority. No considerations as to the future could justify their action or the want of it, and nothing that has happened since, such as the property victory in the House of Lords, has justified it. Every Christian person ought to view such proceedings as all else in the light of God's word and eternity.

Now, let us observe that the Free Presbyterians not only separated from the majority in 1893, but formally renounced the Declaratory Act of 1892 and other innovations, giving express reasons for the position they took up—reasons which show that there was a marked difference between them and those who simply dissented and remained in association with the majority. The position is fully stated in our Deed of Separation, and "Reasons for forming a separate Presbytery." In the latter, for example, the effects of the passing of the Declaratory Act are expressed under three heads, as follows:—"(1) The constitution of the Church has been altered and vitiated where we ought to hold it most sacred and inviolable; (2) The Church, as a whole, has become involved in the guilt of past backsliding, in a way in which it was not involved before this Act became law; (3) Additions are made to our confession and profession of faith which we regard as not in accordance with the Westminster Confession of Faith or with the Word of God." And the following sentences occur towards the close of these "Reasons":—"We are called upon at this crisis to assert and act upon a fundamental principle of Presbyterianism. All the congregations of our Church, on a principle different from that of Independency, form but one Church, and are members one of another, having 'one Lord, one faith, one baptism.' When the Church has erred from the faith, we refuse to shelter ourselves in a species of Independency, as if congregations might be free, while the Church as a Church is involved in guilt . . . We repudiate the allegations so often made that, by taking this step, we have ceased to be Free Churchmen. On the contrary, we assert that we have been compelled, in order that we might righteously claim to be Free Churchmen, to renounce the jurisdiction of the courts of a Church, which by passing the Declaratory Act (1892) into law, has ceased to be the true Church of Scotland, Free." It may be seen from these statements that the Free Presbyterian Church at its very formation cast off the Declaratory Act and maintained in organised unity the Free Church of Scotland as settled in 1843. On the other hand, the mere dissenters never formally renounced the Declaratory Act, until 1906—six years after they took up a separate position as the present Free Church, in consequence of the formation of the United Free Church. What was the reason of this delay? The only reason that appears is that the property case was undecided,

and that they were afraid their temporal claims might be impaired by the renunciation of a Church Act, however bad. Thus in 1905—about a year after they gained the property—they sent down an overture to Presbyteries, and, in the following year, rescinded and annulled the Declaratory Act. In this way they served themselves heirs to the Declaratory Act during this period, while, at the same time, professing to dissent from its provisions.

It seemed necessary to give the foregoing *resumé* of the relative positions of the Free Presbyterian Church and the present Free Church to the Declaratory Act of 1892, in order to show the grave difference between the two bodies, before coming to the last point under this head, namely, the terms under which the Free Church rescinded the Declaratory Act. These terms were condemnatory of the position formally taken up by the Free Presbyterian Church in 1893. The preamble to the rescinding Act runs as follows:—"Whereas this Church adheres, as she has always adhered, to her Subordinate Standards," etc. Free Presbyterians object to the statement that the Free Church as a Church "has always adhered to her Subordinate Standards," as it was on the very ground that the Church as such had departed from the Standards that they took up a separate position in 1893. Thus, the F.P. Synod in July, 1905, came to the finding that this preamble practically condemned the separate position taken up in 1893 by our Church, and "fixed these Churches in their present separate positions." We have now noticed one important difference between the two Churches. As our space is limited, we must notice the other differences to be touched upon with greater brevity.

(2) The Free Church Assembly and the case of Professor Alexander. By the decision of last Free Assembly it would appear that the majority are still determined to justify past procedure in this case, and to reject the reiterated declaration of Free Presbyterians that the procedure was not satisfactory. If a Free Church majority are content to maintain this impassable barrier between the Free Presbyterians and themselves, let them do so; the responsibility is their own. What we are concerned about is that the truth of the situation should not be obscured or forgotten, as the cry of "No difference between the two bodies" still goes the rounds on the lips of Free Churchmen.

Now, let it be distinctly understood, to begin with, that we have no personal animus to Dr. Alexander, and that we do not regard him as the chiefly-responsible party in this business. The onus must be laid on the Assembly and the Church Courts. The history may be briefly told. Dr. Alexander was at first a member of the United Free Church, but two years after the union—for no published reasons—he joined the present Free Church, just when the latter was requiring help on its theological staff. He was almost immediately appointed tutor to the divinity students. In 1904 he was ordained Professor of Divinity. Shortly thereafter it

was made known in the press by a dignitary of the Established Church that Dr. Alexander was the author of a book entitled "Demonic Possession," containing principles of biblical criticism that the Free Church professed to condemn—a book which was only published *a few months before he joined that body*. Let this point be particularly noted. He entered the Free Church evidently holding the views contained in his book. The book was procured by others, and the report was found to be perfectly correct. Several articles appeared in the *Free Presbyterian Magazine*, in which it was clearly shown that the author of "Demonic Possession" was a disbeliever in the verbal inspiration of the Holy Scriptures, and a believer in some of the leading ideas of the "higher critics." The book was professedly an assault upon extreme Rationalists, who denied the miraculous in the New Testament, but in reality it gave away more truth than it conserved. Dr. Alexander wrote a letter to the papers, largely in self-defence and only very partially in retraction. The subject came before the Assembly in 1905. Rev. D. M. Macalister intimated that Dr. Alexander had withdrawn his book, *in deference to the requirements made in various parts of the Highlands*. In the discussion of overtures on the subject, the general line of remark was that there were a few objectionable things in the book, but nothing to be alarmed about. It was reported that one member asked that Dr. Alexander give an apology before the Assembly, but he was ruled out of order. The Assembly were satisfied with the mere withdrawal of the book. The last that was heard of the matter from the Free Church Courts was a statement made by Professor Alexander at a meeting of Commission held in December, 1905, when some Free Presbyterian ministers were received into the Free Church. In this statement he affirmed his belief in the infallibility of the Scriptures (not in terms sufficiently definite to our mind), while there was no mention of "Demonic Possession," nor any explicit disowning of the errors of that work. Thus the matter was left in an atmosphere of uncertainty. The Free Church Assembly never appointed a Committee to deliberately examine the book or pronounce upon its contents. The errors contained in it remain to this day uncondemned by the Free Church. Her loyalty to the doctrine of the infallibility and inerrancy of the Holy Scriptures as the Word of God has been put to the test, but has been found wanting. Even in the matter of the withdrawal of the book, the thing has not been pursued with such scrupulous care as it might have been; otherwise, a leading bookseller in Glasgow might not have been, last year, ignorant of its withdrawal, or have had a copy of it advertised in his catalogue among other second-hand books, as a book also "to be had new." It may suit Free Churchmen to say that they are satisfied with their procedure in this case, and that they have received all satisfaction from Professor Alexander as to change of mind. *They* may be satisfied, but the public have no ground for

satisfaction. No more serious obstacle to union can exist than disloyalty to the Scriptures as the Word of God. This fundamental point of difference was also noted by the Free Presbyterian Synod which met in July, 1905.

(3) Certain practices in the Church life of the present Free Church. These also constitute an obstacle to union. What are they? Well, they are such things as bazaars, sales of work, and social meetings. These things may appear to some people mere trifles, but we do not regard them as such. The Lord Jesus warned the Jews against turning the house of God into a house of merchandise. It is not the province of the Church to set up a shop within her domain and carry on business. Let people make useful articles as they may and go to them that buy and sell in the ordinary manner, and then give the proceeds, if they chose, to the cause of Christ, but don't turn the Church of God, or any part of it, into a drapery warehouse, or place of secular entertainment. Such proceedings come from worldliness, and lead to worldliness. Congregational meetings do not need cups of tea to make them attractive to those who are truly interested in the kingdom of God. "Have ye not houses to eat and drink in?" saith an inspired Apostle, the messenger of Christ. Such sales of work and social meetings are not to be found in the Free Presbyterian Church, and, we trust, never shall be. They may co-exist with a dead orthodoxy, but not with a living fidelity to the truth and spirituality of God's house. We regard them as symptoms of spiritual disease and death wherever they are to be found. It is impossible in this article, which is longer than originally intended, to enter into a discussion of the arguments used to defend the practices mentioned. Enough it is to affirm that they are strongly objected to by Free Presbyterians, and constitute an obstacle to union.

We now conclude. There are many aspects of the points noted left untouched. One serious feature of the present Free Church (it may be added), which does not encourage to union, is the calibre of not a few of the ministers who have been received from various quarters of the globe, without supplying, in our judgment, very satisfactory guarantees of loyalty to Free Church principles and doctrines. But we have stated enough meantime to show that there are serious bars to union.

J. S. S.

The Wrong Kind of Light.—"They will help me in a devotional sense," so said the vicar of St. Cuthbert's, Durham, to the members of his vestry meeting. Our readers might be a long time guessing to what he alluded, so we shall at once tell them. These aids to devotion are two candlesticks to be placed upon the Lord's Table. The words we have quoted imply great spiritual darkness, but we fear that it will not be enlightened by the candles. The Holy Spirit alone can illuminate our souls and help our infirmities in every act of devotion.—*English Churchman*.

Cunntas mu'n D'usgadh Spioradail ann an Sgìreachd Ibhilsyth.

AIR A THARRUING AMACH LE MAIGH'STIR BURNS, MINISTIR NA SGÌREACHD, AIR IARRTAS PRESBITRÌ, GHLASCHU.

(Concluded from page 116.)

RIABH o'n là gus an d' thug mi an eachdraidh ath-ghearr, agus neo-choimhlionta so, tha coinneamh urnuigh agunn, agus mur is tric searmonachadh an fhocail, gach feasgar. Air an t-sè la do cheud mbios an fhoghair (an là air an d' fhag mo mhac sinn, an deigh da còdhail a chumail ri buidheann do'n òigridh a bha leantuinn ris le gràdh ro-mhor), bha coinneamh dhomhail ann an tigh-aoraidh comunn nan Relief agus dh' aontaich na ministearan a bha lathair Maighstir W. Anderson a Glaschu, agus Maighstir Banks a Paisley, gu cridheil leis gach ni a chaidh air adhairt. O thoiseach bha comh-pairt a reir coslais aig muinntir na Relief cho maith ruinn fhein san obair agus gus an la 'n diugh tha moran do spiorad graidh na 'n measg. Tha atharrachadh iomlan air tighinn air aghaidh na agìreachd. Tha 'n iomairt anns am b' abhaist moran iad fhein agus feadhainn eile a chumail, le bhi sior-dheas-boireachd mu ghnòthuichean na Rìoghachd air sgur gu builleach. 'Sann mu chreidimh amhain tha tlachd aig daoine a bhi labhairt; agus chithear feadhainn nach abradh facal ri cheile o chionn 'ghoirid, nis a labhairt le 'n uile dhùrachd mu 'n "aon ni." Tha an spiorad so air a sgaoile cho farsuing nar measg 's nach b'urrain coigreach dol astigh do thigh sam bith, air thuiteamas, gun a thoirt fainear dha. O 'n àm anns an d' thug mi 'n cunntas mu 'n D'usgadh so don Phresbitrì tha an obair a sgaoileadh air mhodh taitneach, anns an sgìreachd ùr Banton. Aig cruinneachadh airson urnuigh o chionn ghorrid ann an tigh-sgoil na sgìreachd sin, far an robh oscionn ceud pearsa lathair, agus a chuid bu mhò dhiubh nam mèinearean agus nan gualadairean borb agus ain-eolach, bha gach aon air an toirt fo churam; agus o chionn seachdainn tha cruinneachadh 'san eaglais aca gach oidhche, agus tha moran a feoraic "cìod is coir dhoibh a dheanamh." Tha Maighstir Lion, ministear eudmhor na sgìreachd, a shaoraich le mor-thairbhe nam measg o chionn bliadhna a faotainn cuideachadh, mar a fhuair mise o iomadh deagh charaid 'sa mhinistearalachd, agus tha an obair dol air a h-aghaidh an sin, ceart cho miorbhuil-each 's a tha i 'n so. Tha mi gu mor an comain mo bhràithrean airson cho deas agus cho tabhach 's a bha an cuideachadh dhomh.

Faodaidh mi ainmeachadh, gu bheil mi, gu sonraichte an comain Mhaighstir Duncan aon do mhinistearan Ghlaschu, Mhaighstir Moody, aon do mhinistearan Dhun'-eidin—ministear an Toisich—agus Maighstir Willis, chionn gur iad a b' fhaide a dh' fhuirich comhl' ruinn, agus gun d' thug iad cuideachadh

luachmhor dhuinn; agus mar an ceudna dh'ainmichinn Maighstir Salmon, duin-uasal a bha na fhear-teagaisg 'san sgìreachd aon uair, agus a chuir seachad là no dha am measg dhaoine air an robh e eòlach fad thrì-bliadhna-deug; bithidh ann cunntas a dh'aodas esan a thoirt mu 'n Dugadh so ro-luachmhor.

Tha Luchd-teagaisg coimheach a tighinn gu bicheanta air feadh na Sgìreachd a bhios ma' dh'fhaoighte ullamh gu roinnean a thogail n'ar measg; cuid diubh, gun teagamh ni 's lugh cunnart na cheile. Tha coigrich cuideachd tighinn gar 'n amharc a dh'fhaodas cron a dheanamh le'n anabhara caoimhneis dhoibh-san nach 'eil ach òg 'sa chreidimh. Tha naimhdean a feitheamh airson a tuisleachaidh; tha mar an ceudna luchd-àiteachaidh nach 'eil fuar nan cridhe ann an teagamh, agus tha cuid a' saòilsinn gu 'm bu choir uine mhor a leigeil seachad mu 'n toir iad breith mu 'n chuis: Gidheadh, tha an obair, gun an teagamh is 'ugha, dol air a h-aghaidh, agus o là gu là tha muinntir "air an lur ris an Eaglais diubh-san a bhios air an tearnadh." Cha robh ca searmoin a bha cho mor air am beannachadh air sheol sam nith iongantach, no ni s innleachdaich air an cur an ordugh na bha cumanta, ach fallain agus sgriobturail; agus cha 'n eil am tmeasg an t-sluaigh à nis, a bheag sam bi do'n spiorad sin a dh'aomadh iad gu bhi tarruing coimeas eadar mhinistearan; tha iad nan luchd-eisdeachd da rìreadh, agus sin airson beatha agus bàis.

Faodar ainmeachadh mur chomharan taitneach agus cinnteach gur fìor-bheothachadh spioradail a thainig, 'n ar measg, an doigh anns am bheil sean agus òg a buanachadh ann an tighinn thugainn an deigh gach coinneamh a dh'fhiosrachadh "ciod is coir dhoibh a dheanamh"—an spiorad beothail agus aoibhneach anns am bheil iad a seinn moladh do Dhia, ni tha gach aon a tha tighinn g'ar 'n amharc a toirt fainear—gu bheil gach mionnachadh agus comhradh faoin air sgur, n' ar sràidean—an gluasad faicilleach agus soleimte tha ri fhaicinn aig gach àm—guth shalm agus urnuigh re chluinntinn, ach beag o gach tigh—casgadh buaireas an t-sluaigh—leabhraichean mi-dhiadhaidh agus neo-ghlan bhi gu follaiseach air an tilgeadh 'san teine leo-san a bha roimh a' gabhail tlachd annta—àireamh cho mor do 'n t-sluaigh a bhi cruinneachadh comhlath là an deigh là airson aoraidh Dhe, agus gu bhi air an teagasg ann an nithibh neamhaidh—mbeud 's a tha a' gearraidh gu bhi nan luchd-comh-pairt do shuiper an Tighearna, agus a tha labhairt air an doigh is taitniche ma na nithibh is cudthromaiche—urrad do shean pheacaich mhi-chreidmheach, agus luchd-fuar-chrabhaidh a bhi air an dùsgadh, agus air an deanamh beo do Dhia—iompachadh mhoran do na gualadairean bochd, a tha toirt cunntais ro-thaitnich mu 'n atharrachadh a thainig air an cridhe 's air an inntinn; tha so uile gu cinnteach, ga chur a teagamh gur fìorbheothachadh Spioradail leis am bheil sinn air ar fiosrachadh.

Faodar cunntas a thoirt mu D—— S—— gualadair airidh; bithidh e taitneach ri chluinntinn. Bha 'n duine so smaointeachail o chionn ùineachd, agus bha e gu builleach air sgur

do 'n mhìsg ; b'ann do 'n fheadhainn e mu'n robh dòchas againn roimh 'n dusgadh mhor, agus o 'n am sin, bha e fo throm-mhothachadh ciont agus truaighe ; fad mìos gu h-àraid bhuainich e ann an staid thrìoblaidich, a' builleachadh moran uine ann an urnuigh dhiomhair, agus ann an leughadh nan sgriobtuir. Air feasgar an 21 la do cheud mhìos an fhoghair bha coinneamh aige ri cuid d' a chairdean a bha cleachdadh urnuigh a dheanamh, agus bhuainich e re na h-oidche sin ann an urnnigh, moladh agus comhradh cràbhach. Is coltach gu d' fhuair a chogais sìth air an oidhe sin, agus gun deachaidh e dhachaidh 'sa mhaduinn ro-shona n' a inntinn. An deigh dha dà uair a chadail a ghabhail, rinn e aoradh le a theaghlach, agus dh' fhalbh a ionnsuidh oibre. Be a chrannchur dol sìos an toiseach do'n t-slochd ghuaill ni a rinn e gu mor ni bu shuilbhir na b' abhaist da, agus le urnaigh. Cha bu luaithe a rainig e iochdar an t-sluic na ghabh an t-àile àitidh teine gu h-obann, agus ri tiota bha e ann an sìorruidheachd ! Tha a bhantrach bhochd le cuignear dhilleachdain, agus a mhàthair a tha dlu air cuig fichead bliadhna a dh' aois ri caoidh agus bron air a shon ; ach, O ! cia solasach agus taitneach ri smaointeachadh gu bheil e sabhailt o'n teine shìorruidh, gu 'n deachaidh e da rìreadh, troimh 'n teine gu Rìoghachd na Gloire !

Ach, cha neil e comasach dhomh a bhi leudachadh ni 's fhaide air an am. Si mo bharrail gu bheil an obair dol air a h-aghaidh, agus a meudachadh. Tha crìochan rìoghachd Shatain 'san àite so, agus a luchd-seirbhis gach la dol an lughad. Se an cunntas tha moran a toirt air an iompachadh gu robh oillt orra gu 'm biodh iad fhein air am fàgail mar chobhartach aig an Nàmhaid an uair a bha càch a faotainn dol as. Tha an t-eud diadhaidh so gam brosnuchadh gu bhi domhlachadh a stigh mu 'm bi an dorus air a dhruide, agus mur so tha rìoghachd Chrìosd gach là dol am meud.

Tha moran o chionn ghreis a' tighinn thugam airson an gabhail a stigh mar luchd-comanachaidh ; agus cha d' fhuair mi riabh urrad do riarachadh 's a tha mi faotainn a nis, ann an eisdeachd ris a chunntas tha 'n taon is òige, gus an taon is sinne a toirt, air an staid inntinn anns am bheil iad. Cha bhiodh e iomchuidh cunntas mionaideach a thoirt air iomadh cuis iompachaidh mu nach 'eil riasan againn a bhi ann an teagamh sam bith. Fodhnadh e, aig an àm so a ràdh, ged a tha cuid diubhsan air am bheil e coltach gu 'n do dhruigh an fhirinn le cumhachd, a toirt cunntais nach 'eil h-uile a' giùlan cho taitneach 's bu mhiann leinn, gidheadh, gu bheil a chuid is mò gu mor a labhairt gu tuigseach agus gu sgriobturail ma 'm mothuchadh agus an steigh air am bheil iad a socrachadh an dochuis. Tha do dh'atharachadh 'sa chunntas a tha gach aoin a tort 's nach urrainear a shaolsinn gu bheil an dara aon gu thoirt o'n aon eile, gidheadh, tha iad air fad a togail air an aon steigh fhior, Crìosd anns a ghealladh, agus Crìosd air a chruthachadh annta. Tha e nadurra fheoraic, agus chuireadh a cheist uair is uair. "Bheil ni sam bith sonraicht anns an teagasg

no 'san doigh air an robh na searmoin air an liuthairt a bha cho mor air am beannachadh?" Mar fhreagairt do'n cheist so, faodaidh mi ràdh gu robh an teagasg fallain, a reir na firinn, air a liuthairt air mhodh so-thiugsinn agus le tomhas mor do ghràdh, agus le asluchadh dùrachdach maille ri lan-fhoillseachadh air saobhreachd agus saorsa an t-soisgeil, air chor 's nach b'urrainn an luchd-eisdeachd gun a thuigsinn gu robh an searmonaiche da rìreadh, agus gu bheil an Tighearna Iosa saibhir ann an gràs; tha daoine mar an ceudna a toirt faineas gu bheil ùgadh agus soleim-teachd nach 'eil cumanta ann an urnuighean an òganaich a bha na mheadhon anns an obair mhor so a dhùsgadh, ni a dhrùigh, theagamn, nis mo na shearmonachadh air cridhe an t-sluaigh. Bha moran a dh' fhirinn phriseil air a liuthairt dhuinn le 'r brathairean gradhach 'sa mhinisteiralachd, agus is eigin gu'm bi e taitneach leo a chluinntinn, gu bheil moran do 'n t-sluaigh ag aideachadh gu robh gach searmoin fa leth a chual iad uatha, araon taitneach agus tathach dhoibh, agus air dhuinn na h-urrad do chuideachadh agus do ghnais fhaotinn o'n Phresbitri, gu bheil sinn ag altruim an dochuis thaitnich, tre bheannachadh sonraichte Ard-cheannard na h-Eaglais gu bi so, cha ne mhàin na dhùsgadh fìor, ach na dhùsgadh farsuing agus buan, an aon ni gu ar cumail o dhol ni 's fhaid air seacharan, agus gu ar toirt ionnsaidh na staid shona sin gu nach d'thoir eolas aimsireil sinn a chaoidh.

Literary Notice.

An Exposition of the Seven Seals and the Seven Vials in the Book of Revelation. By the Rev. D. Macfarlane, Dingwall. Printed at the *John O'Groat Journal* Office, Wick. Price 4d., post free; 3s. 6d. per dozen, post free.

In this booklet of fifty-three pages Mr. Macfarlane has given a series of lectures on the above subject delivered to his congregation at Dingwall during last winter. He says that the Book of Revelation is of special interest because some of its predictions are being fulfilled in our own day. It was this that led him to study the subject, and he states that, notwithstanding the low state of religion in this age, he is more hopeful, through the study of this portion of God's Word, of the success and final victory of Christ's cause.

The method adopted in dealing with the chapters discussed is expository, and most of our readers are aware of Mr. Macfarlane's characteristic thoroughness in expounding the Scriptures. That characteristic is clearly evidenced in these lectures, and the author appeals to the history of the Church in confirmation of the statements he makes. The subject is treated in an interesting and attractive manner, and our readers will act wisely in possessing themselves of copies of the booklet, which may be had from the author, Free Presbyterian Manse, Dingwall. D. B.

Notes and Comments.

The Peruvian Atrocities.—For some unaccountable reason it would appear that the great rubber plantations alike in Africa and South America have been the scene of savage barbarities. Sir Rodger Casement, in his report recently issued, tells an almost incredible story. The report fills many harrowing pages. All of it is sad reading; some of it would be almost too atrocious for belief if the evidence on which it is given were not irresistibly strong. Flogging, murder, starvation, the grossest forms of immorality—these are the commonplaces of the brutal story, and it shames us to know that what has been brought to light “was being done,” as Sir Rodger Casement says, “under British auspices—that is to say, through an enterprise with headquarters in London, and employing both British capital and British labour.” A terrible commentary on the methods of exploitation employed—not, we are glad to say, by men of British name and blood, but by Peruvian or half-caste natives acting for employers who must have been ignorant of the atrocities perpetrated—is that whereas the Putumayo district contained in 1906 a population of 50,000 natives, in 1911 the number had been reduced to not more than 8,000.

The Foreign Secretary, Sir Edward Grey, acted with commendable promptness in bringing the matter before the attention of the Peruvian Government. The action of that Government is not all that could be desired, but it is to be hoped that no rest will be given until the existence of such a cruel state of things be rendered impossible.

Pilgrimage to Lourdes from Glasgow.—During last month a great number of Roman Catholic pilgrims left Glasgow for Lourdes. We take the following paragraph from a Glasgow paper:—“It is about half a century since Lourdes became a Mecca. Annual pilgrimages are made in France, but those are regarded as not without political significance. The present trip has of course no political colour. It is chiefly devotional in its purpose, and during the visit the party will share in the ceremonials of the Church. Only incidentally is it a pilgrimage of healing. It includes about one hundred invalids, who will test the efficacy of the “cure.” While the element of faith enters largely into the “cure,” medical science is not excluded from the operations. It is claimed that cures at least bordering on the miraculous have been made at Lourdes, and the afflicted who have accompanied former Scottish pilgrimages have, it is said, found relief from minor complaints.”

The Church of Rome makes a point of encouraging such delusions, and it is not to the credit of our boasted civilisation in Scotland that there should be so many men and women ready to journey such distances for cures that at best are imaginary.

A Correction.—In July Magazine, page 109, line 24, the name “Kiltarlity” should have read “Urray.”

Church Notes.

Communion.—Dingwall, first Sabbath of August; Portree, second; Bonar (Creich), third; Stornoway, fourth. Vatten (Skye), and Ullapool, first Sabbath of September; Strathly (Sutherland), second; Stoeir, third.

Call to Kames.—At a meeting of the Northern Presbytery, held at the Inverness Church on Tuesday, 16th July, the Rev. Ewen Macqueen, Dornoch, accepted a Call to the congregation at Kames, Kyles of Bute. The induction is expected to take place (D.V.) on Thursday, 22nd August.

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The Magazine.

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