



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.

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Meeting of Synod.

FIRST SEDERUNT.

THE Annual Meeting of the Synod of the Free Presbyterian Church of Scotland was held in the Church at Inverness on Tuesday the 16th day of May, 1916. The retiring Moderator, Rev. Donald Macfarlane, Dingwall, conducted public worship at 6.30 p.m., and preached from 2 Peter i. 19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." After public worship was ended at 8 p.m., the Moderator constituted the Synod with prayer.

The roll was called, and there were present: From the Northern Presbytery—Rev. D. Macfarlane, Dingwall (retiring Moderator); J. R. Mackay, Inverness; D. Beaton, Wick; and D. A. Macfarlane, Lairg, etc., ministers; with Messrs. Angus Stewart, Inverness, and Alex. Gray, Lairg, elders. From the Southern Presbytery—Revs. Neil Cameron, St. Jude's, Glasgow; Alexander Mackay, Oban; and J. S. Sinclair, John Knox's, Glasgow (Clerk), ministers. From the Western Presbytery—Revs. Neil Macintyre, Stornoway; A. Sutherland, Ullapool; D. Graham, Shieldaig; and D. Mackenzie, Gairloch, ministers; with Mr. Finlay Macdonald, Shieldaig, elder. The Clerk intimated apologies for absence from the Revs. Alex. Macrae, Portree; Norman Matheson, Halkirk (in London); and D. N. Macleod, Harris. Mr. James Campbell was appointed officer of Court, and agreed to perform its duties.

The Minutes of last Synod Meeting were read throughout, consisting of three sederunts, and the Minutes of the last two sederunts (previously not submitted) were approved of. Rev. J. R. Mackay, who moved the approval of the Minutes, made sympathetic allusion to the lamented removal by death, since last meeting, of three office-bearers connected with the Synod: Messrs.

Angus Clunas, General Treasurer, Inverness; John Macdonald, Stornoway; and John Auld, Glasgow. Rev. A. Sutherland rose and stated that the misunderstanding (mentioned in the Minutes) with reference to the supply of Gairloch in the Rev. D. Mackenzie's absence in Australia, had been most amicably settled.

At this stage the Moderator intimated that his term of office had expired. He thanked the Synod for their kind indulgence to him during his term, and said that it now lay with the Court to appoint his successor. Rev. D. Beaton moved, and Rev. A. Sutherland seconded, that the Rev. Alexander Mackay, Oban (the only minister present who had not hitherto occupied the Chair), be appointed Moderator for the ensuing year. The motion was unanimously agreed to. Mr. Mackay thanked the Synod for the honour which they had conferred upon him, and expressed his earnest desire that the Lord would grant him wisdom and grace for the discharge of his important duties. The retiring Moderator, in welcoming him to the Chair, remarked that the moderatorship had recently gone—according to the old Free Church practice—from one Presbytery to another in direct succession, the preceding Moderator (Mr. Sutherland) having been from the Western Presbytery, himself (Mr. Macfarlane) from the Northern, and the new Moderator from the Southern Presbytery.

Rev. J. R. Mackay moved that the Rev. D. Macfarlane be asked to publish his sermon, which, Mr. Mackay said, he could without flattery call a noble discourse, in the pages of the Magazine. The motion was seconded by the Rev. Neil Cameron, and cordially agreed to. Mr. Macfarlane said that the sermon had not been written, and that he was not now feeling able to do much with the pen, but he would do his best to comply with the wishes of the Court.

Rev. D. Beaton moved that the members of Synod meet (God willing) in the church next morning at ten o'clock as a Committee on Bills and Overtures. The motion was seconded by the Rev. A. Sutherland, and agreed to. On the motion of the Rev. J. R. Mackay it was agreed that the usual Loyal Address to the King be drawn up by a Committee consisting of the Clerk and Messrs. A. Gray and F. Macdonald, elders. It was also agreed that the following examiners of Presbytery Records be appointed:—the members of the Northern Presbytery to examine the Records of the Southern; the members of the Southern Presbytery, the Records of the Western; and the members of the Western Presbytery, the Records of the Northern.

It was moved by the Rev. J. R. Mackay, and seconded by the Rev. D. Graham, that the Synod meet (p.v.) next day at twelve noon. The motion was agreed to. The Moderator (Rev. A. Mackay) made intimation accordingly. The sederunt was closed with singing the last three verses of the seventy-second Psalm and prayer.

SECOND SEDERUNT.

The Synod resumed its sitting on Wednesday the 17th day of May, 1916, at twelve noon. The meeting was opened with devotional exercises, conducted by the Moderator, Rev. Alex. Mackay, Oban.

The roll was called, and there were present: From the Northern Presbytery—Revs. J. R. Mackay, Inverness; D. Beaton, Wick; and D. A. Macfarlane, Lairg, etc., ministers; with Mr. A. Gray, Lairg, elder. From the Southern Presbytery—Revs. A. Mackay (Moderator) and J. S. Sinclair (Clerk), ministers. From the Western Presbytery—Revs. N. Macintyre, D. Graham, and D. Mackenzie, ministers; with Mr. F. Macdonald, elder. The Clerk intimated receipt of an apology for absence from Rev. Murdo Morrison, Lochinver.

The Minutes of the First Sederunt were read and approved of. The Court gave instructions that the tribute drawn up to the late Rev. John Robertson, Greenock, by a Synod Committee appointed at last meeting, be engrossed in the Records.

(1) The Clerk read the report of the Committee on Bills and Overtures as to the order of business for this sederunt, which was adopted. The order was as follows:—(1) Report of Committee on Bills and Overtures; (2) Reports of Examiners of Presbytery Records; (3) Report of Committee on Loyal Address to the King; (4) Appointment of Church Committees; (5) Report of Theological Committee; (6) Canadian Mission Report; (7) The Death of the Rev. W. Scott, and Vacancy at Chesley, Ontario; (8) Letter from Rev. D. N. Macleod *re* Western Presbytery; (9) Northern Presbytery and Rev. D. Macfarlane's Retirement.

(2) REPORTS OF EXAMINERS OF PRESBYTERY RECORDS.

Rev. J. R. Mackay, as representing examiners of Southern Presbytery Records, reported that the Clerk of the Southern Presbytery had not yet inserted all the Minutes, owing to the pressure of other business, and that the Records would have to be examined at a future occasion. Rev. D. Beaton reported as to examination of the Records of the Western Presbytery, and stated that they were very well kept. Rev. D. A. Macfarlane concurred. Rev. Neil Macintyre gave the report as to the Records of the Northern Presbytery. He said that these Records were well kept, but he pointed out that there was found in them the Minute of a meeting, held on 29th November, at which only two members were present, three being the usual number necessary for a quorum. The business transacted was the examination of students and the appointment of a Fast Day. Revs. J. R. Mackay and D. Beaton made explanatory statements, and a resolution was agreed upon, with the entire concurrence of these brethren, to the effect that the Synod, while recognising that two might be a valid quorum of a Church Court in certain

extraordinary circumstances, do not consider the present case as one of such a kind, and so regard the Minute as invalid, while they are willing to endorse as satisfactory the examination of students, conducted by the two members of Presbytery. Rev. D. Beaton and Rev. N. Macintyre, as Clerks of the Northern and Western Presbyteries respectively, explained the circumstances under which these Courts became on one occasion defunct, and the steps taken, according to Church procedure, to revive them. The Synod accepted the explanations as adequate, recognising the difficulties under which especially the widely-scattered Western Presbytery laboured in the matter of securing a full quorum at every meeting.

(3) REPORT OF COMMITTEE ON LOYAL ADDRESS TO THE KING.

The Clerk read a draft of a Loyal Address, drawn up in the following terms:—

"A Loyal Address from the Synod of the Free Presbyterian Church of Scotland.

"To His Most Excellent Majesty, GEORGE V., King of Great Britain and Ireland, Defender of the Faith, etc.

"May it please your Majesty,—We, the Synod of the Free Presbyterian Church of Scotland, desire to renew our sincere expressions of loyalty to your Majesty's person and throne, and to assure your Majesty that it is our earnest prayer that your Majesty's reign may, by the divine favour, prove itself to be a long and truly prosperous one.

"We desire to express our deepest sympathy with your Majesty on account of the intense anxiety which your Majesty is bound to feel in connection with the terrible War in which this country is at present righteously engaged; and our supplication at 'the throne of grace' is that God would give wisdom and guidance to your Majesty and to your Majesty's counsellors to adopt such measures as may result, with the divine help, in bringing the War to a successful termination for our beloved country and her allies.

"We earnestly trust that the God and Father of our Lord Jesus Christ may guide your Majesty, by His Spirit and Word, to do what is best, in these perplexing times, for the glory of His name and for the advancement of His kingdom in our own and other nations. We pray that your Majesty and Queen Mary may reign, in the fear of God, over a united, spiritually-revived, and truly prosperous people for many years to come.

"In name of the Synod of the Free Presbyterian Church of Scotland.

(Signed) ALEXANDER MACKAY, *Moderator.*

(") JAMES S. SINCLAIR, *Clerk.*"

The form of address was adopted.

(4) APPOINTMENT OF CHURCH COMMITTEES.

Rev. D. A. Macfarlane, Lairg, moved the appointment of the following Committees:—

(1) *Theological Committee*.—Revs. D. Macfarlane, J. R. Mackay, A. Sutherland, and Mr. A. Gray, elder; with Mr. Macfarlane as Convener.

(2) *Finance Committee*.—Revs. J. R. Mackay, N. Cameron, A. Macrae, E. Macqueen, and Mr. A. Stewart, elder; with Mr. Mackay as Convener.

(3) *Canadian Mission Committee*.—Revs. D. Beaton, N. Macintyre, J. S. Sinclair, and Mr. D. Macleod (Glasgow), elder; with Mr. Beaton as Convener.

(4) *Foreign Mission Committee*.—Revs. N. Cameron, J. R. Mackay, E. Macqueen, D. Beaton, and Mr. B. Dawson, elder; with Mr. Cameron, Convener.

(5) *Church Magazine Committee*.—Revs. J. S. Sinclair, N. Cameron, D. Beaton, and Mr. M. Campbell (Oban), elder; with Mr. Sinclair as Convener.

(6) *Religion and Morals Committee*.—Revs. D. Macfarlane, N. Macintyre, E. Macqueen, and Mr. F. Macdonald, elder; with Mr. Macfarlane as Convener.

Mr. A. Gray, elder, seconded the motion, which was agreed to.

(5) THEOLOGICAL COMMITTEE'S REPORT.

Rev. J. R. Mackay, M.A., Inverness, as Theological Tutor last session, delivered his report, which was as follows:—

Theological Report.

"Our divinity classes commenced on Tuesday, 30th November last, and closed on Friday, 27th April of this year. The session thus covered the usual period of five months. I had for students Mr. Wm. Matheson, a member of the Free Presbyterian Church of Scotland in Canada, studying in this country, Mr. James MacLeod, and Mr. Roderick MacInnes. Mr. Angus Mackinnon, one of our lay missionaries, was also in attendance. The subjects taught were Apologetics, Systematic Theology, and Hebrew. We met regularly only on four days—Tuesdays, Wednesdays, Thursdays, and Fridays—of each week. The hours were from 10-40 to 12 in the forenoon and from 1 to 2 in the afternoon. Seven written examinations were held in the course of the session—four in Hebrew and three in Apologetics and Systematic Theology—and these written examinations took place always on a Monday. We thus tried to put the time available to the best use possible in our circumstances.

"We commenced, as I have said, at 10-40 in the morning. Every day a portion of the Greek New Testament was read among us for devotional purposes. After that, the forenoon hour was devoted to Apologetics or to Systematic Theology. In this course, at the outset, I was at some pains to give our students a

clear if only a bird's eye view of the Theological Course as a completed curriculum—this subject-matter of Theological Encyclopædia, as it is called, being now-a-days one that is generally thought more worthy of careful attention than was the case even so comparatively recently as when I was myself a student of divinity. Thereafter, in a course of about fifty lectures, we were for most part during the session occupied with Apologetics. This subject is treated under the sub-divisions, (1) Philosophical, and (2) Historical Apologetics. Philosophical Apologetics, on its constructive side, corresponds with what is commonly called Natural Theology, and Historical Apologetics with the evidences of Christianity. But under both divisions our work has to be largely refutative, inasmuch as, on account of their antagonism to our system, we have to settle accounts with such representatives of unbelief, in one form or another, as Hume, Kant, and Darwin; Spencer, Comte, Hæckel, Spinoza, and William James; Gibbon, Paulus, Strauss, Renan, Keim, and Schmiedel; Robertson Smith and Marcus Dods. These discussions necessarily occupy a long time, but I think the discipline is thoroughly good for us all, and I should like in this connection to put on record, as the result of a not quite painless experience, that the more thoroughly I have investigated those leading anti-theistic or anti-Christian or anti-biblical schemes, the more thoroughly I feel convinced of their utter futility and worthlessness.

"I was able to do less under Systematic Theology—at least in the way of lectures—during this last session than I was wont to overtake in the first year's work with former sets of students, the reason for that being both that more time was given in this course to Theological Encyclopædia than in former years, and that various aspects of unbelief were more thoroughly investigated than in previous courses. Still, something was done for Systematic Theology also. The subject-matter of Inspiration may more properly be regarded as the first chapter in Systematic Theology than as the last chapter in Apologetics, and Inspiration was, towards the end of the session, taken up and, so far as our course admits of it, disposed of; so that, if the Lord spares us, it will be open to us when we meet again to take up at once the great subject of Theology in the strict sense. Over and above the time devoted to Inspiration, one-fourth of our whole time—so far as it concerns the forenoon hour—was occupied with a matter that also belongs to Systematics and not to Apologetics. What I mean is that every Friday, from eleven to twelve noon, we were occupied with Turretine's *De Satisfactione*, and by this means our students had their minds occupied all the time with a theme which must be regarded as the very heart of the Gospel. Our method was to translate each day, as the subject came up, three or more of the theses with which each discussion opens, and for the rest I gave a digest of so much of the argument as it was impossible within the hour to get over after the method of a full and direct translation

Our students were thus made acquainted with at least the thread of Turretine's thought in the treatise, *De Satisfactione*, from beginning to end, and had an excellent opportunity of learning the defects at once of the Socinian and Papal doctrines of the Atonement, together with admirable refutations of the arguments by means of which these schemes respectively are, to this day, being propped up. Turretine's *De Satisfactione* is, in my humble opinion, in its own department, a fundamental treatise, and so also are, in their own way, Paley's *Natural Theology* and Butler's *Analogy*, treatises which in this as in former sessions, supplemented, as collateral reading, our work in Apologetics.

"I pass on to review briefly our work in Hebrew, which, as already said, occupied us during the afternoon hour. Davidson's *Hebrew Grammar* was gone thoroughly into, and all the exercises done by our students. Although we commenced reading Genesis in Hebrew somewhat earlier than was my wont with former students, yet it was not much of Genesis in Hebrew that we were able to get over when our session closed. I was glad, however, that even in this first year we were able to study with some thoroughness that portion of the divine oracles that deals with the Creation, with the Temptation and Fall of man, and with the first promise of a Deliverer. I am satisfied that few things have proved so detrimental to theological studies in recent years as the theory and conception that in the opening chapters of Genesis we have only myth, or at the least allegory. The only hope of a theology helpful to the Church of God is in regarding those opening chapters as history—profound, mysterious, no doubt, but true history. This was how our Lord and His apostles regarded them; and in their footsteps we, at a long interval, sought to tread.

"All the students showed the greatest diligence in the whole course of the session, and I had personally to thank them for the readiness with which they always, on being asked, undertook to help me in my pastoral work. It is my intention, if the Lord will, to resume work as a Theological Tutor on Tuesday the 27th of November. It means, of course, a long interval, but not necessarily an idle time. Of course our students, if military demands prove not too exacting, will be meantime occupied with preaching at one station or another. But over and above this unavoidable labour, I have prescribed for summer work: (1) Hebrew, (a) the whole of Genesis for translation and parsing, (b) the whole of Dr. Davidson's *Hebrew Grammar*; (2) Systematic Theology—Dr. Charles Hodge's *Systematic Theology*, so far as his work bears on the means of grace and on Eschatology. Written examinations will be held to test the work done in these respective fields at the commencement of Session 1916-17."

Rev. D. Beaton moved that the Synod receive the report, and tender their sincere thanks to Mr. Mackay for his valuable services as Theological Tutor. Mr. Beaton said he listened with great

interest and pleasure to the account of the work done during the past session. Rev. D. Mackenzie seconded the motion, which was cordially agreed to.

Rev. J. R. Mackay thanked the Synod for their kind appreciation of his work. He made reference to the annual allowance of £5 for books that were necessary in connection with theological work, and said that he was venturing to ask the Synod for an additional allowance on this occasion with a view to purchase a new work of considerable importance that had been issued by conservative scholars, entitled the *International Bible Encyclopædia*. It was published in America and cost £6, but it was a very valuable and satisfactory work that would form a decided acquisition to their Church Library. These books which they got from year to year were all really necessary for the work of Theological teaching, though they might not agree with all that every one of them contained. The books helped to keep them acquainted with the various movements that were going on in the Theological world.

Rev. D. Beaton moved, and Mr. F. Macdonald seconded, that the Synod give the grant requested by Mr. Mackay. The motion was agreed to.

(6) CANADIAN MISSION REPORT.

Rev. Neil Macintyre, as Convener of the Canadian Mission Committee, read a report which was forwarded by the Rev. D. M. Macdonald, deputy last year to Canada, and is published elsewhere in this Magazine. Thereafter Mr. Macintyre proceeded to state that the Committee had decided to send the Rev. D. Beaton as deputy to Canada for the present summer. Mr. Beaton had been a deputy before, but it was considered advisable, owing to difficulties that might emerge, to send one of the former deputies who knew the country and the people rather than a man who had not hitherto been there. Mr. Macintyre then gave a favourable report which he had received from Mr. Malcolm Gillies, student, Winnipeg, as to the position of the congregation in that important city. Mr. Macintyre also brought before the Synod the case of our people in Detroit, U.S.A., who had offered to pay the expenses of a minister who would go to supply them for a period of six months. As the Committee had meantime failed to secure such supply they had recommended their friends in Detroit to keep in hand the money they had gathered for said purpose rather than send it to the General Treasurer in Scotland.

Rev. J. R. Mackay submitted the following motion: "The Synod adopt the Canadian Mission Report and thank the Committee, especially the Convener for the same. The Synod further ask the Convener to convey both to the Rev. D. M. Macdonald and to Mr. M. Gillies the Synod's thanks for and appreciation of their arduous labours in Canada as well as their interesting reports now submitted to the Synod. The Synod homologate the Committee's resolution to send the Rev. D.

Beaton as the Church's representative to Canada for this year, and to ask Mr. Gillies to carry on the work in Winnipeg for the coming winter, while in the matter of the advice sought by Detroit as to the disposal of that special money collected there, the Synod agree with the advice that Mr. Mackenzie, the Treasurer in Detroit, should keep the money in hand in view of any necessary outlay in connection with future supply."

Rev. D. Graham seconded the motion, which was cordially agreed to.

(7) THE DEATH OF THE REV. W. SCOTT, AND THE
VACANCY AT CHESLEY, ONTARIO.

The Clerk referred in sympathetic terms to the death of the Rev. Walter Scott, minister at Chesley, Ontario, which took place on the 18th January, 1916, and presented a petition that had been forwarded by the congregation, asking supply as speedily as possible.

Rev. J. R. Mackay moved that the Rev. D. Beaton and the Clerk be appointed as a Committee to draw up a tribute to the memory of Mr. Scott which should be inserted in the Synod Records. The motion was seconded by Mr. F. Macdonald, and unanimously agreed to. The Court took next into consideration the question of supply, and agreed to the following decision: "The Synod, while deeply sympathising with the great loss sustained by the Chesley Congregation in the death of their pastor, express regret that they cannot send present regular supply, but authorise the Rev. D. Beaton to do what he can for them in this respect while in Canada and to send a report as soon as possible as to the circumstances and requirements of the congregation, which report would receive early and sympathetic consideration."

(8) LETTER FROM REV. D. N. MACLEOD *re* WESTERN
PRESBYTERY.

The substance of this letter had reference to technical circumstances in connection with the Presbytery's having become defunct in February and with its subsequent revival. Rev. Neil Macintyre made a statement on the subject. The Synod agreed to a motion suited to meet the case.

The Court decided that the Committee on Bills and Overtures should meet at 4.30 p.m. The Synod adjourned to meet again (God willing) at 6 p.m. The meeting was closed with praise in the one hundred and sixth Psalm, fourth and fifth verses, and prayer.

THIRD SEDERUNT.

The Synod of the Free Presbyterian Church of Scotland resumed its sitting at 6 p.m., according to terms of adjournment. The sederunt was opened with devotional exercises conducted by the Moderator, the Rev. Alexander Mackay.

The roll was called, and there were present: From the Northern Presbytery—Revs. D. Macfarlane, J. R. Mackay, D. Beaton, and D. A. Macfarlane (Lairg); with Mr. A. Stewart, elder. From the Southern Presbytery—Revs. A. Mackay (moderator), and J. S. Sinclair (clerk), ministers. From the Western Presbytery—Revs. N. Macintyre, D. Graham, and D. Mackenzie, ministers; with Mr. F. Macdonald, elder. The Minutes of the previous sederunt were held over till next meeting of Synod.

The Clerk read a further Report of Committee on Bills and Overtures as to the order of business for this sederunt, which was adopted.

(9) THE NORTHERN PRESBYTERY, AND THE REV. D. MACFARLANE'S RESIGNATION WITHDRAWN.

In regard to Mr. Macfarlane's resignation, Mr. Beaton, as Clerk of the Northern Presbytery, informed the Synod that at a meeting of this Presbytery held in May of last year, the Presbytery decided to refer Mr. Macfarlane's resignation to the Synod, and the Synod recommended the Presbytery to accept the resignation. The Rev. John R. Mackay was accordingly appointed to declare the charge vacant, and to act as interim moderator when the resignation took effect in August. Prior to this, however, Mr. Macfarlane, to the great gratification of the Presbytery, and he might truthfully say, of the Church at large, withdrew his resignation. This relieved Mr. Mackay of his duty of declaring the charge vacant, and Mr. Macfarlane continued as minister of the congregation.

Rev. D. Graham moved that the Synod express their thankfulness at Mr. Macfarlane's withdrawal of his resignation, and their approval of the steps taken by the Northern Presbytery. Rev. N. Macintyre seconded the motion, which was unanimously agreed to.

(10) FINANCE COMMITTEE'S REPORT.

Mr. Alex. MacGillivray, Treasurer *pro tem.*, submitted his Financial Statement for the year ending 31st March, 1916, and read an abstract of the same in the hearing of the Synod.

Rev. J. R. Mackay thereafter moved that the Synod adopt this Financial Statement, an abstract of which had been now read; order the statement to be published as usual in the Magazine; own the kind providence of God who both enables and moves our people to contribute liberally towards the Church's several funds; thank the interim Treasurer for his valuable services; put on record their sense of indebtedness to Messrs. Finlay MacIver and Charles MacLean for their services in auditing the Church's Financial Accounts for so many years; recommend anew to the people's liberality the interests of the Sustentation Fund, and of all the other schemes of the Church; and, finally, direct the Finance Committee to make a careful inquiry into the salaries appointed for our Missionaries and Catechists, with a view to adjust any disproportion that may possibly exist.

In submitting this motion, Mr. Mackay said that the first thing of all that would be brought home to one considering the Church's Financial Accounts was a sense of the great breach that had been made upon us since the Synod last met in the removal by death of their valued Treasurer, Mr. Angus Clunas. As he had repeatedly put it, he always looked upon Mr. Clunas as a distinct and valuable gift from God to the Church, and were it not that he was convinced that the Synod would like, in the form of a special tribute, to put on record an expression of their sense of the value of Mr. Clunas's services, he would have found some place in his motion for a befitting reference to this loss. Mr. Clunas died on the 6th of December last, and in the circumstances the Finance Committee had to look for an interim Treasurer who, until the Synod met, should look after the Church's Accounts. They approached Mr. Alex. MacGillivray, Woodbine Cottage, Glenurquhart Road, Inverness, a man of high character and a generous friend of the Free Presbyterian Church, who also had leisure to attend to this work. At their urgent request, Mr. MacGillivray undertook this duty.

The best creaturely gifts are but fleeting, and whilst we mourn for them, we should not forget that the gift of gifts, Jesus Christ, ever liveth; His Father ever liveth; His Spirit ever liveth; and we have again to acknowledge His kind providence towards us in a financial respect. With possibly one exception, our balance at the end of the year was better than it had been a year ago. True it is that, so far as the Sustentation Fund is concerned, the congregational contributions fell somewhat below the previous year. One good reason for that may have been the extent to which our people's resources were drawn upon to meet the needs of the Mission to Forces Fund. He made allusion, however, to this circumstance, not because he grudged any help that was given to the Forces Fund, but because it seemed to him an adequate account of the fall in congregational contributions. But it was better for us to look to Providence than even to our faithful congregations, and Providence had so ordered it that if our congregational contributions were slightly smaller this year than the previous year, legacies, or what were virtually legacies, were considerably better, with the result that the balance to the credit of the Sustentation Fund was some £100 better than it had been at 31st March, 1915. He should like to make mention in this connection of the kind way in which their late elder at Inverness, Mr. Alexander MacLean, had towards the close of his days made £100 good for the Sustentation Fund. There was also a smaller legacy from a Mr. Angus MacNaughton who lived at Lochailort, near Fort-William.

His motion made mention of what the Church owed to Mr. Finlay MacIver and Mr. Charles MacLean for gratuitously auditing the Church's Financial Accounts practically from the commencement of our distinct history. He had reason to think

that those kind friends wished now to be relieved of the work, and although it would be a pleasure to the Synod if they still continued to render this service, still he did not think they should be unduly urged, but rather heartily thanked for their valuable services—services which the Church ought all the more to appreciate as having been long rendered by men who had businesses of their own, and who were kept close at their own business.

The motion recommends anew to our people's liberality the interests of the Sustentation Fund and other funds of the Church. One hears it said pretty frequently that the cost of living has increased enormously, and doubtless that is a fact that must come home to ministers and missionaries. At the same time we have to bear in mind that the cost of living has risen for our people too, and although, doubtless in the case of many, money came to them more freely than almost ever before, he doubted if this were generally true of the people who supported our funds. Still, it would be well that an effort should be made that in these distressing times the salaries of ministers and others should not suffer diminution.

This motion, as originally drawn up, did not carry the instruction to the Finance Committee with which it now closes. But, as in the discussions in Committee there seemed to be a general desire that the salaries of missionaries and catechists should be reviewed afresh, he had made this addendum to the motion.

Rev. D. Macfarlane seconded the motion, and in the course of a few remarks made mention of the Church's indebtedness to the collectors of the Sustentation and other Funds, who performed a very useful part of the Church's work.

Appointment of Treasurer and Auditors.

Rev. J. R. Mackay moved that Mr. Alexander MacGillivray be appointed General Treasurer of the Free Presbyterian Church of Scotland, at the salary paid the late Treasurer. He had already expressed his opinion of Mr. MacGillivray's character, and would now add that he thought that, in view of the efficient manner in which Mr. MacGillivray had performed his duties as *interim* Treasurer, the Synod would act wisely in making this appointment. He had to add that, according to the request of the Synod in Committee, he had already approached Mr. MacGillivray to ascertain whether, in the case of his being offered this office, he would accept, and his answer was in the affirmative.

Rev. D. Macfarlane seconded this motion, and it became the unanimous finding of the Synod.

Rev. J. R. Mackay moved that Mr. James Campbell, Ardross Place, Inverness, and Mr. John Fraser, Ceylon Cottage, Inverness, be asked to kindly undertake to audit the Church's Accounts. This was seconded by Rev. D. Mackenzie, and agreed to.

Mr. Campbell, who was present, kindly gave his consent. Mr. Mackay expressed his confidence that Mr. Fraser also would not fail them.

(11) APPOINTMENT OF CHURCH COLLECTIONS.

The Clerk moved that the Church Collections be appointed as follows:—Collection for the College Fund in *August*—notice to be sent by the Convener of the Theological Committee; (2) Home Mission Fund (Missionaries and Catechists), first collection in *October*, by book from house to house—notice to be sent by Convener of the Finance Committee; (3) Organisation Fund (General Expenses), collection in *December*—notice to be sent by Synod Clerk; (4) Church Building Fund in *January*, 1917—notice to be sent by Synod Clerk; (5) Foreign Mission Fund, collection in *February*, 1917—notice to be sent by the Convener of the Foreign Mission Committee; (6) Home Mission Fund, second collection in *April*, 1917, at church door—notice to be sent by Convener of Finance Committee; (7) Aged and Infirm Ministers' and Ministers' Widows and Orphans' Fund, collection in *June*, 1917—notice to be sent by the Rev. D. Macfarlane, Dingwall. The motion was seconded by Mr. F. Macdonald, and agreed to.

(12) FOREIGN MISSION REPORT.

Rev. J. R. Mackay said that the Rev. Neil Cameron, who was unavoidably absent on account of duties elsewhere, had asked him to read to the Synod both the Rev. J. B. Radasi's communication which was intended for the Synod, and also what Mr. Cameron himself intended, if he had been present, to say in this connection.

Mr. Radasi's communication is to the following effect:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 29th March, 1916.

MY DEAR MR. CAMERON,—I have received both your letters, also the postal orders for £1 and 5s.—the £1 sent by a lady, and the 5s. by a gentleman—to assist me in the upkeep of the boys who are staying in the Mission. You will kindly thank them for me. The Treasurer also sent me the bank draft for £30, to aid the boy and girl to proceed to Lovedale. I am sorry to say that Harriett Mzamo has not been able to go through ill-health. She has not recovered yet from her illness. She sometimes feels a little better and gets up, and then her trouble returns and she is laid up again. Her parents took her to two different doctors—first to Dr. Clark, Bulawayo, who gave her some medicine; and, when her trouble returned, they took her to Dr. Vine, who also gave her medicine. But her trouble is not cured yet. It is not fever that she has; her trouble is in her stomach. It begins with a pain in the stomach, and something seems to go up and choke her, and then she faints and falls down, and is unable to speak until that thing goes down again, and then she has pains all over her body which make her feel very weak and helpless for several days. The doctors do not tell us what is the cause of her trouble. She was teaching at our Induba School last

year, but was often laid up. This trouble of hers comes and goes. But it is wasting her away, and she is getting very, very thin.

Our people are always asking when we will have the complete Book of Psalms in Kafir metre. They were very pleased to get the first twenty-four psalms in a complete book by itself in Kafir metre. It is to be hoped that the work will be continued, and not laid aside. I have not heard for a long time what progress they are making in Lovedale about the printing of the Psalms. Perhaps Mr. Mackay has heard.

Our preaching places are at Ingwenya, Bembesi, Koco, Florida Mine, Sibindwana's Kraal (Gravesend Farm or Induba, native name), and at Selukwe, in the farm where Chief Garner Sojini is staying. In all these outside places we have built square huts to hold services in, with the exception of Selukwe, where we hold services in one of Chief Garner Sojini's huts, as the owner of the farm does not wish a church built on his farm. Occasional visits are also given at Manxeleni Kraal and Libeni during week days. We have built no huts for churches at Manxeleni Kraal or Libeni, as these kraals are close to places where we have built churches—as, for instance, the people at Manxeleni are near Ngwenya, and come to Ngwenya on the Sabbath day; and the people at Libeni are near Induba, and go to Induba on the Sabbath day. Services are being held every Sabbath in all these out-stations, where we have built churches, by our men, and I also go out occasionally and preach to these out-stations.

The places that have day schools are Ingwenya, Induba, and at Sibindwana's Kraal. I may mention that Ingwenya is the native name of the place I am living in. It is a part of Bembesi, Upper Bembesi. Ingwenya means a crocodile, and the Ingwenya river used to have crocodiles in the olden time. That is why this part of Bembesi is called Ingwenya by the natives.

The practice of giving Bibles to those who have learned to read is still being continued, and I think that it is a very good practice. It is good that they should be acquainted with the Word of God. I take the Bible lessons myself every day in the day school—to those that can read; and to the rest of the school that cannot read I give a Bible lesson, and all seem to be anxious to learn how to read, so that they might receive the gift of a Bible.

I may mention the case of Mrs. Ntuli's boy, aged 14 years, who died recently. He was very fond of his Bible, reading it every day; and, when he was ill and laid up, he put it under his pillow, and would open it and read it every now and then. When he could no longer read himself, he used to ask his mother to read him several chapters every day. The day that he died, his mother was about to give him his medicine, as usual. He said: "Mother, do not trouble yourself by giving me any more medicine, and also take this plaster off that you have put on me. The whole world can not help me with all their medicines. Leave these medicines

alone, mother." He then took out his Bible from his pillow, and opened the tenth chapter of Job, and asked his mother to read it to him. After his mother had read the tenth chapter of Job, he called for the Bible again, and opened the fourteenth chapter of the Gospel of St. John, and asked his mother to read that for him. He then said: "Jesus Christ is near me, mother! I am not afraid to die, for I am trusting in Christ alone for salvation. I am sure that when I cross the river of death He will go with me. I am not at all afraid to die, mother!" He then called his father, David Ntuli, and spoke very seriously to him. What he said to him I was not told, only that David Ntuli wept while he was being warned. The little boy's name was Joseph Matiwane Ntuli.

A Matabele old man was saying he did not know what was the matter with his daughter. "My daughter seems to be out of her mind since she attended church services. She looks very miserable and unhappy, and is always crying. You would see her before we eat asking us to stop, and then she would put her hand in front of her face, and speak to somebody we do not see, and after that she would say: 'You can eat now.' Every time, before we would take our meals, she would do that. And then, again, every night, before we go to bed, she would gather us, and ask us to kneel down and close our eyes, and then she would be speaking, and speaking to a person we do not see, and things we do not understand. Early in the morning she would wake us all up, and ask us to kneel down, and then she would be speaking, and speaking with tears in her eyes, to someone which we do not see. We cannot understand her now. Before she attended church she used to be such a bright and happy girl, and now she continually complains of a bad heart that troubles her every day, and she says she wants Mlimo (God) to take her bad heart away and to give her a good heart, and I do not understand what she means by that, as my daughter is a very good girl, and has never given me any trouble at all." The old man could not understand that it was the Spirit of God at work, convincing her of her sin and misery.

I was glad to hear that you have not forgotten us in your prayers, and that the Lord's people are also remembering us in their prayers. May the Lord hasten the time when Ethiopia will stretch out her hands to God.

I do not know whether I mentioned in my report last year that one of the late King Lobengula's wives was converted last year. She lives at Induba, and Harriett Mzamo stays with her when teaching at Induba. She seems to be a very nice, pious woman.
—Yours sincerely,

J. B. RADASI.

What Mr. Cameron intended to say in this connection he distributed under several heads and reads, as follows:—

(1) It might be desirable to give some account of the amount of money spent by us as a Synod for Bibles to the Matabele. Shortly after Mr. Radasi opened a school in Bembesi, he desired

that Kafir Bibles should be forwarded to him so as to enable him to give a Bible to each one of his scholars when they might be able to read them. The first order was given to a bookseller in Inverness who was able to provide Bibles at what Mr. Mackay and myself considered a reasonable price. But we found that £3 worth of Bibles cost, from Inverness to Bembesi, £2 15s. in freight. The first time that I went up to London in connection with the starting of our Mission, I called at the offices of the British and Foreign Bible Society and saw one of the managers of that institution to whom I explained that we were quite willing to pay the ordinary price for the Bibles if they could give us the books from their depôt in Johannesburg, explaining to him at the same time that that would save us a considerable amount of money, as we found out that sending Bibles from Scotland by ship or rail cost nearly as much as the purchase money of the book. He told me to write a statement of what I actually desired the Society to do—forward the same to him and that he would submit that statement to the Directors. Immediately after I came home I wrote a statement giving all the information I considered necessary to be placed before the Directors of the Society. About a fortnight after this statement was sent I had a reply that the Directors considered favourably our statement as a Church, and that they had placed the Free Presbyterian Church on the same standing as the Foreign Mission of other Churches in South Africa. I then sent an order for £6 worth of Kafir Bibles to be sent from their depôt in Johannesburg to Bembesi Siding. I may explain to the Synod that from the British and Foreign Bible Society £27 worth of Bibles has been sent; £25 of these were for Kafir Bibles and £2 for English Bibles. That, along with the first order, shows that about £32 10s. worth of Bibles have been sent by our Church to the Matabele from the beginning. I may explain that when I gave the second order to the Society they resolved that a further reduction should be made for our Church and that the Bibles should be given at the lowest possible rate, and also, that they should be transferred from Johannesburg to Bembesi Siding at the expense of the Society.

I would like to point out the great indebtedness of our Church to the Society for the very magnanimous manner in which they have dealt with the Free Presbyterian Church as regards the sending of Bibles to the Matabele.

(2) In the second place I wish to point out, as appears from the Report, sent to the Synod by Mr. Radasi, that there are seven places in which public worship is held every Sabbath-day and two places in which occasional services are being held on week-days. This shows that our Mission there has spread its wings so far as that there are nine places in which it is found necessary to keep services. I would desire, in the name of the Synod, to tender our sincere thanks to Mr. Radasi's elders for the most valuable assistance they render to Mr. Radasi in the work of the Mission.

(3) There are three schools in connection with our Mission—one in Ingwenya, another in Induba, and a third in Sibindwana's Kraal.

It appeared in the Report of the last Synod that £25 had been received by our Treasurer to send the boy, Kiwa Mhlahlo, to Lovedale. At the beginning of February of this year I sent word to Mr. Mackay to the effect that the time to send money to Mr. Radasi, so that this boy should proceed to Lovedale, had come, also stating that the girl, Harriett Mzamo, should be provided for so that she, too, might go to Lovedale. I suggested that in order to enable the two of them to prosecute their studies at that Institution, £30 would have to be sent. I stated to Mr. Mackay if he agreed with this arrangement to instruct the Treasurer to forward the £30. This was done. We find now that the boy went to Lovedale last February, but that the girl, owing to sickness, has been unable to go there. I leave it with the Synod to come to a decision as to how Mr. Radasi should deal with the money he has in hand as regards the boy for next year.

From the fact that so many Bibles have been distributed for the last fourteen years a considerable number of the Matabele must have been taught to read the Bible, which is the chief aim of Mr. Radasi in teaching them. We consider it also dutiful to take notice of the fact that the sons of several of the chiefs in Rhodesia and also in Mashonaland have more or less spent some time in these schools. This we consider a promising feature of the effect of Mr. Radasi's labours on the future of both Rhodesia and Mashonaland.

(4) We consider that this Report would come very far short should we omit to take notice of the most striking cases of real conversion which have appeared in Mr. Radasi's letters in the past. There are two very striking cases in the Report which Mr. Radasi has forwarded to this meeting of Synod. We have no doubt that it has been Mr. Radasi's real aim, from the very commencement of his work there, to set God's Word before these poor heathen, in order that they might be saved thereby; and it should be a cause of great thankfulness to us as a Church, and also to all who desire the salvation of their fellow-sinners, to hear that the Spirit of the Lord has done such blessed work in our Mission in Matabeleland. To the Lord alone we would ascribe all the praise for this good work. I desire to notice here a subject that has been before the Synod repeatedly already, namely, how we should wish that the Lord would raise up a young man in the Church at home who would go to Africa to carry on the work of the Mission there along with our worthy friend and brother, Mr. J. B. Radasi. It would also be very desirable that all the praying people in our Church should remember at a Throne of Grace the necessity of this being done, for we are asked to pray the Lord of the harvest to send forth labourers to His own harvest. We have full confidence that if this were done, the

Lord would provide one moved by the Spirit to proceed to South Africa.

(5) I desire to notice here that our late worthy elder at Inverness, Mr. Alexander MacLean, left £30 to this Mission, and that he had followed the work carried on in this Mission all along with the keenest interest and, we fully believe, with his prayers.

(6) I cannot pass over the fact, also, that the late Mr. George Urquhart, Langwell House, Dingwall, left £500 to our Foreign Mission. This shows the interest that he must have felt in the souls of the poor heathen and his appreciation of the work carried on by the Free Presbyterian Church in South Africa.

In conclusion, it will be noticed from Mr. Radasi's Report how much the poor Matabele value the first instalment of the Psalms of David in Kafir Metre. The Report will also show how anxious they are to have the whole book of Psalms in Metre, and, in this anxiety, the Church at home fully sympathises with them. As this part of the work of the Mission has been all along in the hands of Mr. Mackay, I leave with him to add to this Report any facts that he may have as regards the prospects of the accomplishment of this most desirable work.

Rev. J. R. Mackay moved that the Synod adopt the Report on Foreign Missions, thank the Committee and especially the Convener for the same; authorise Rev. J. B. Radasi, subject to the Convener's guidance, to make use of money, now in his possession, on behalf of Harriett Mzamo, on behalf of Kiwa Mhalalo; and, finally, to suggest to Rev. J. B. Radasi that, in view of the high prices which are likely to rule as long as the present war lasts, the building of corrugated-iron places of worship should in the meantime be postponed.

Mr. Mackay, in submitting this motion, referred with pleasure to what had been said in the Convener's Report concerning the extent to which this Church had been able to give the people of South Africa the Word of God in their native tongue. He had recently read a well-informed writer say that the Scriptures were now found in something approaching five hundred languages. It was not much we had been able to contribute to this distribution, but it was something to be thankful for to have done even a little, for we might well believe that no translation of the Scriptures was made without that translation proving an instrument through which Christ saw of the travail of His soul.

The Report also emphasised the desirableness of one from among ourselves devoting himself to mission work in Africa. There were, he for his part thought, three things which the Church should contemplate in connection with the successful carrying on of this Mission. To begin with, that when more peaceful conditions prevailed in the world, that one of our ministers should be sent to visit the African Stations. In the second place, that Mr. Radasi should be asked to consider carefully if among the natives there should appear anyone whom he reckoned as sincerely pious, and

as fully in sympathy with himself ecclesiastically, such a native might be taught at home very much as Mr. Radasi himself had been. Finally, as the Convener had so well and sympathetically said, there should be a desire and aim to send out one of our own members so as to be the means of extending the Mission beyond what under present conditions was possible. Of course, all this would mean expenses and labour. But were not these the conditions since the world began to be evangelised?

He was sorry he was not able to add anything in respect of the Kafir Psalms to what had appeared in Principal Henderson's letter to the Rev. Jas. S. Sinclair, published some time since in the Magazine. He did not doubt that the assurances therein given would be made good.

As to the part of the motion which bore upon Kiwa's expenses, and to the replacing of native huts by corrugated-iron buildings, he thought that in the circumstances the procedure recommended would readily commend itself to the Synod. Rev. D. Macfarlane seconded the motion, which was agreed to.

(13) OFFICIAL CHAPLAINCY IN FRANCE.

The Clerk reported that, according to the instructions of the last Synod meeting, he had communicated last summer with the War Office to see if a Free Presbyterian deputy would be permitted to visit hospitals in France. In the reply which he received, the War Office informed him that they only recognised official chaplains and could do nothing in the matter. They suggested that, among other institutions, the Red Cross Society, if asked, might find it possible to give the desired permission. The Clerk communicated with the Glasgow Branch, but they replied that arrangements as to religious supply were entirely outwith the scope of their special work. He then brought the matter before their own Committee on Mission to the Forces, and it was agreed to apply for an official chaplaincy from the War Office, should a minister be found willing to undertake the duties. The Rev. Ewen Macqueen, Kames, was first asked, and he replied that he was willing to undertake the chaplaincy if it should be secured. As various questions of age and health might arise, it was considered advisable to obtain the consent of some other ministers in case of any necessity, and three others who were approached on the subject declared their willingness to undertake the work. After a good deal of correspondence with the War Office, and with Lord Balfour of Burleigh, the chairman of the Scottish Chaplaincy Committee (who showed himself very courteous and obliging in the business), an official chaplaincy was granted, and the Rev. Ewen Macqueen was accepted by the War Office. As was already known by the Court, Mr Macqueen went to France at the end of November last year, and was for some months engaged at a Casualty Clearing Station. Since then he was transferred to a regiment, the 4th Cameron Highlanders, with which he

was presently connected as a Gaelic and English-speaking chaplain. The Clerk admitted that there was a slight irregularity in connection with the steps taken to secure an official chaplaincy, as no such commission was originally given by the Synod, and the Presbyteries should have been probably approached for their consent before any steps were taken. It was felt, however, that the case demanded urgency and no loss of time, while it was believed that the Presbyteries would approve of what was done, and so the matter was pushed forward without going through the regular process. He left it to the Court to say what they thought of this part of the procedure in the case.

The Rev. D. Mackenzie moved, and Mr. F. Macdonald seconded, that, in view of all the circumstances, the Synod expresses their satisfaction with the steps taken and the result accomplished in the securing of an official chaplaincy in France in connection with the Church. The motion was unanimously agreed to.

Rev. J. R. Mackay moved that the Synod send their warmest greetings and best wishes to the Rev. E. Macqueen and to all their Free Presbyterian men who are engaged in defence of the country, especially those at "the front," assuring them that they are being constantly remembered at "the throne of grace," and that their movements are being followed with the deepest interest by friends at home.

The motion was unanimously and cordially agreed to.

(14) MISSION TO FORCES IN ENGLAND.

Rev. J. R. Mackay made a brief statement as to the Mission to Forces in England, which has been proceeding since shortly after the War began. It was stated that recently an appeal was sent by certain men, in connection with Highland regiments at Ripon, for a Gaelic and English-speaking chaplain from our Church, and that the Committee had sent the Rev. A. Sutherland, Ullapool, for a period of two months to minister to them. Mr. Sutherland had handed in a report of his work which would prove interesting. It was also reported that steps were being taken to secure an official chaplaincy in this connection, and that there was a likelihood of success.

It was agreed to express pleasure with the work done by the Mission to Forces Committee, and to order Mr. Sutherland's report to be published in the Magazine.

(15) RESOLUTION *re* ROMAN CATHOLIC RELIGIOUS ORDERS RELIEF BILL.

It was agreed that a Committee, consisting of the Revs. J. R. Mackay, J. S. Sinclair, and D. Mackenzie, should be appointed to draw up a resolution strongly protesting against the Religious Orders (Jesuit, etc.) Relief Bill, and the said resolution should be sent to the Prime Minister and others in authority.

(16) NATIONAL WEEK-DAY OF HUMILIATION AND PRAYER.

The Clerk read a letter which he had received from the Rev. G. W. Taylor, South Leith, with respect to the movement in the Churches for the appointment by the State of a National Day of Humiliation and Prayer—a day other than the Sabbath.

The Clerk moved that the Synod petition the Government for the appointment of such a National Day of Humiliation and Prayer.

The motion was seconded by the Rev. D. A. Macfarlane, and unanimously agreed to. The Clerk was instructed to inform the Rev. G. W. Taylor of the step that had been taken.

(17) CHURCH MAGAZINE REPORT.

The Editor and Treasurer (Rev. J. S. Sinclair) presented the following report:—"Our report for the past year ending April, 1916 (the twentieth of the Magazine's existence), is again a favourable one. There is a gradual increase in the ordinary circulation of the Magazine to subscribers, while there has been a large increase in the circulation under the scheme of Free Distribution to Soldiers and Sailors. The issue for most of the year was 3500 per month, while for February, March and April we issued 4000 copies. Of this latter number upwards of 1250 were sent to the brave defenders of our country on land and sea. 'The Newspapers for the Fleet' Office sends one copy to each of the smaller ships in the Navy, and two to a number of the larger ships. A parcel was also sent regularly to the interned prisoners at Groningen in Holland, while Mr. R. E. Brider, 6 Stirling Road, Bath Road, Bristol, who carries on a 'Gospel Book Mission to Army and Navy,' has been pleased to receive a parcel of 100 monthly. Another parcel has gone to the 'Mine Sweepers,' care of Messrs. G. Trollope & Sons, West Halkin Street, London, S.W.

"In response to an appeal made in the Magazine for October, 1915, there was a great increase in donations to the Fund for Free Distribution to Soldiers and Sailors, so that the total amount received (including a balance from previous year) was £97 11s. 2d. The Treasurer reckons that the expenditure from this Fund at the end of April amounts to £58 9s. 4d., leaving a balance of £39 1s. 10d. The Treasurer also received £6 12s. 6d. for general free distribution purposes, and a small amount as general donations. For the donations to these schemes the best thanks are tendered.

"In the month of March our printers informed us that there would soon be a considerable rise in the price of paper, owing to a general shortage arising from the War, so that we decided that the Magazine, to be retained at its present size, would require to be raised in price. It was agreed, therefore, that the price, in future, would be 2½d. per copy—beginning with the month of May, 1916, and continuing until a change of circumstances will

(D.V.) take place. This increase, if fully realised, just covers the extra cost and no more. It is desirable that any who are behind with their payments, for past or future, should send same without delay, so that the funds may be adequately maintained. The cost of free distribution copies is, of course, proportionally increased.

"It is our most sincere desire that the Lord may abundantly bless the pages of the Magazine to the awakening of the spiritually unconcerned, and to the edification and comfort of God's children."

Rev. D. Mackenzie moved that the Synod express their satisfaction with the report, and thank the Editor and Treasurer for his services. The motion was seconded by Mr. A. Stewart, and agreed to.

(18) REMITS FROM PRESBYTERIES.

Rev. Neil Macintyre presented a remit from the Western Presbytery with regard to the appointment of Mr. John Macleod as missionary at Finsbay, Harris. The Court, after considering all the circumstances of the case, returned the matter to the Western Presbytery for further consideration and settlement. Mr. Macintyre also brought before the Synod the question of the salary of Mr. D. Maclean, missionary, Applecross, and it was agreed that he should receive payment at the rate of £32 per annum, beginning with the past half-year. Mr. Macintyre further presented a remit in regard to the appointment of Mr. Alexander Macaskill as a temporary missionary in North Uist. The Synod approved of the appointment, and agreed that he should be paid for the time at the rate of £20 per annum.

(19) COMPETENT BUSINESS.

Rev. D. Mackenzie moved, that in future, the Reports of all the Standing Committees and Remits from the Presbyteries, to be brought before the Synod, be in the hands of the Clerk of Synod not later than the beginning of April in each year, and that an epitome of the same be published in the May Magazine. The motion was seconded by the Rev. D. Beaton and agreed to.

The Clerk read a letter he had received from the Rev. M. Morrison, Lochinver, informing the Synod that Mr. Murdoch Macleod, missionary, Stoer, had resigned his work as missionary owing to failing health, and asking the Synod to appoint a missionary in Mr. Macleod's place. The Synod decided to refer the case to the favourable consideration of the Western Presbytery.

Rev. Neil Macintyre brought before the Court the case of the Mission at Achmore near Stornoway. He made mention of the great losses sustained by the Stornoway congregation in the removal by death of Messrs. John Macdonald and D. Maciver, and of the recent loss to the Church by the same cause of Mr. Allan Macdonald, Leurbost, all of whom were very helpful in

carrying on mission work. He went on to say that the Stornoway office-bearers were still willing to attend to the Mission at Achmore, but felt it was necessary that the present grant of £5 per annum for expenses would be somewhat increased. The Synod agreed to make the grant £10 per annum. It was also decided to increase the allowance of Mr. D. Murray, missionary, Tolsta, from £5 to £8, beginning with the last half-year.

NOTE.—Mr. MacGillivray, Treasurer, drew attention to two matters of some importance, first, that the comparative smallness of sums arising out of Bank Interest was due to the fact that at the time of his becoming *interim* Treasurer, interest had already been added to capital; and, secondly, that the large balance to the credit of the Organisation Fund was largely owing to contributions by our friends in Canada.

Southern Presbytery and Memorial Minutes

THE LATE REV. W. SCOTT, CHESLEY, ONTARIO, AND THE LATE
MR. JOHN AULD, ELDER, GLASGOW.

THE following Memorial Minutes were adopted at a meeting of the Southern Presbytery, held on 24th April:—

The late Rev. W. Scott.—"The Presbytery desires to record its deep sense of the loss sustained by the Church in the death of the Rev. Walter Scott, Chesley, Ontario, Canada, who was inducted by this Presbytery to the Chesley Congregation on 11th October, 1912. The Court esteemed Mr. Scott as a brother in Christ, a faithful witness for the truth, and an able preacher of the Gospel, and it expresses its most sincere sympathy with the Chesley Congregation in the removal of so devoted a pastor at a time when his services were so much needed. The Presbytery seeks to bow to the will of Him who sitteth upon the throne in connection with this trying dispensation, and prays that the Lord of the harvest may, in the riches of His grace, send forth labourers into His harvest, earnestly hoping that He may soon provide a pastor for the Chesley Congregation who will feed the people with knowledge and understanding. The Presbytery, in conclusion, expresses its deepest sympathy with Mr. Scott's widow in the great bereavement she has sustained, and with the other relatives in their loss, and instructs the Clerk to forward a copy of this Minute to the Chesley Congregation and Mrs. Scott."

The late Mr. John Auld, Elder.—"The Presbytery records its deep regret at the death of Mr. John Auld, elder, John Knox's Congregation, a member of this Court, who passed away after a comparatively short illness on the 9th March. The Presbytery entertained a very high esteem of Mr. Auld's personal piety and usefulness, and deplores the breach made by his removal. The Presbytery desires to tender its deepest sympathy to his widow and family in the great bereavement they have sustained, and instructs the Clerk to forward a copy of this Minute to Mrs. Auld."

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

FOR THE YEAR FROM 31st MARCH, 1915, TO 31st MARCH, 1916.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission.	Jewish and Foreign Missions.	Aged and Infirm Ministers' and Widows' Fund.	College Fund.	Organization Fund.	Building Fund.	TOTAL.
<i>Northern Presbytery—</i>									
1. Daviot	D. Bannerman, probat.	£ s. d. 23 9 6	£ s. d. 1 11 0	£ s. d. 1 0 0	£ s. d. 1 0 0	£ s. d. 1 17 3	£ s. d. 1 9 10	£ s. d. 1 6 4	£ s. d. 26 0 6
2. Dingwall	D. Macfarlane, minister	59 5 3	7 12 2	..	..	..	..	..	72 10 10
3. Dornoch	D.A. MacFarlane, M.A., Min.	43 5 6	5 12 0	1 10 0	2 10 0	2 16 6	2 0 0	..	57 14 0
4. Lairg	Do. do.	62 1 3	6 13 9	..	1 14 6	1 10 0	3 13 3	..	75 12 9
5. Creich	Do. do.	21 10 0	1 0 0	..	0 13 9	1 1 0	0 17 6	..	25 2 3
6. Rogart	Do. do.	22 10 0	3 0 6	..	0 16 6	1 13 0	1 2 0	..	29 2 0
7. Duthil	D. Fraser, elder	11 1 0	..	..	..	..	..	0 10 0	11 11 0
8. Kingussie	Do.	12 10 0	1 0 0	0 10 0	0 10 0	1 0 0	..	..	15 10 0
9. Newtonmore	Do.	4 10 0	..	..	..	..	..	..	4 10 0
10. Farr	H. Munro, missionary	7 12 6	1 5 0	..	0 9 0	0 13 0	0 9 0	..	10 8 6
11. Fearn	J. Mackay, missionary ..	8 10 0	2 0 0	0 10 0	0 10 0	0 10 0	0 7 0	..	12 7 0
12. Golspie .. .. .	.. .. .	..	..	..	..	..	..	..	..
13. Halkirk	N. Matheson, minister ..	58 14 6	4 1 0	..	1 0 0	1 7 3	1 7 6	..	66 10 3
14. Helmsdale	Do.	25 0 0	..	1 0 9	..	..	..	..	26 0 9
15. Inverness	J. R. Mackay, M.A., min.	140 4 0	20 2 2	6 10 0	3 9 0	7 4 7	5 10 0	4 0 0	186 19 9
16. Kilmorack	D. Bannerman, probat.	25 11 0	2 16 1	..	1 8 4	1 3 4	0 16 6	..	31 15 3
17. Moy	J. Cameron, missionary	28 11 6	4 15 9	2 5 9	2 10 6	1 16 9	1 8 0	..	41 8 3
18. Stratherrick	M. Macewan, missionary	16 1 0	4 1 0	1 5 0	1 9 6	2 0 0	1 1 0	..	25 17 6
19. Strathly	M. Mackay, missionary	21 17 6	6 9 3	..	1 1 0	1 12 0	1 5 0	..	32 4 9
20. Tain	Students	28 7 0	3 10 0	..	1 0 0	2 0 0	3 0 0	..	37 17 0
21. Thurso	J. Mackay, missionary	6 0 0	..	..	..	..	..	..	6 0 0
22. Wick	D. Beaton, minister ..	101 0 0	2 5 0	..	2 0 0	2 11 0	..	..	107 16 0
		727 11 6	77 14 8	14 11 6	22 2 1	30 15 8	24 6 7	5 16 4	902 18 4
<i>Southern Presbytery—</i>									
23. Clydebank	Elders, etc. .. ..	..	0 14 0	..	..	1 0 0	0 13 0	..	2 7 0
24. Dumbarton	Students .. ..	..	2 0 0	..	..	1 0 0	1 0 0	..	4 0 0
25. Edinburgh	Missionary and Students	..	..	..	..	..	..	..	..
26. Glasgow { St. Jude's Church	N. Cameron, minister	337 11 9	34 4 9	25 19 8	8 0 0	9 2 0	10 0 0	..	424 18 2
27. { John Knox's Church	J. S. Sinclair, minister	71 3 6	7 0 0	3 18 6	2 10 0	5 10 0	2 5 0	..	92 7 0
28. Greenock	Missionary and Students	..	3 10 0	..	..	1 15 0	1 5 0	..	6 10 0
29. Kames	E. Macqueen, minister	140 0 0	5 0 0	..	..	5 5 0	4 0 0	..	154 5 0
30. Lochgilphead	Missionary and Students	..	2 12 0	1 0 0	..	1 5 0	0 14 0	..	5 11 0
31. Oban	A. Mackay, minister ..	84 4 0	6 10 0	4 8 0	2 0 0	2 0 0	1 5 0	..	100 7 0
32. Tarbert, Loch Fyne .. ..	.. .. .	..	0 10 10½	0 5 0	..	0 7 1	..	..	1 2 11½
		632 19 3	62 1 7½	35 11 2	12 10 0	27 4 1	21 2 0	..	791 8 1½
<i>Western Presbytery—</i>									
33. Applecross	W. M'Beath, missionary	46 0 0	3 18 0	..	..	2 8 3	1 16 6	..	54 2 9
34. Lochinver	M. Morrison, minister ..	45 6 0	7 10 6	2 11 10	2 12 0	1 15 10	2 8 7	1 4 0	63 6 9
35. Stoer	Do. .. ..	..	..	..	..	..	..	..	..
36. Aultbea	M. Macleod, missionary	51 3 6	3 17 6	1 9 10	0 15 2	1 7 8	1 11 11	..	60 5 7
	A. Mackinnon, missionary	34 9 0	3 11 0	..	1 12 0	1 16 0	1 5 0	..	42 13 0

37. Bracadale		J. A. McAskil, missionary	5 16 0	3 8 6			0 12 6		9 17 0
38. Struan		D. Mackenzie, elder	7 12 7	1 17 4			0 15 7		10 5 6
39. Breasclete		J. Mackay, missionary	10 0 0	0 12 0	0 11 0	0 14 0			11 17 0
40. Broadford		J. Macfarlane, missionary	18 16 9	1 8 0	1 0 0		0 10 0	0 18 6	22 13 3
41. Elgool		Do.	11 5 0						11 5 0
42. Luib		Do.	1 13 0	10 17 6			0 14 6		13 5 6
43. Glendale		Elders	40 9 0	6 6 9		1 1 0	1 5 0		49 1 9
44. Vatten		Do.	19 8 6	3 3 0	0 13 0	0 12 0	1 0 0		24 16 6
45. Waternish		Do.	16 18 0	2 18 7	1 0 0	0 16 0	0 17 11	0 10 6	23 1 0
46. Flashadder		F. Morrison, missionary	25 12 9	1 17 3		0 13 0	0 19 4	0 16 8	29 19 0
47. Gairloch		D. Mackenzie, minister	127 8 0	24 18 1		4 10 10	5 9 3	3 18 9	166 4 11
		J. Macdonald, missionary							
48. Harris, N., Tarbert		D. N. Macleod, minister	74 14 9	10 15 2	0 15 6	1 12 9	1 10 0	0 13 0	90 1 2
		Do. do.							
49.	Finsbay	Do. do.	40 1 0	3 16 10		0 19 0	0 15 5	0 15 6	46 7 9
		Do. do.							
50. Harris, S.	Strond	A. Ross, W.C., missionary	18 10 0	1 2 0	0 9 5	0 8 3	0 10 0	0 5 3	21 4 11
		D. N. Macleod, minister							
51.	Northton	A. Ross, W.C., missionary	16 11 0	0 10 0			0 10 0		17 11 0
52. Kilmuir		A. Mackay, missionary	33 10 6	5 10 0		0 12 0	0 16 6	0 10 0	40 19 0
53. Kinlochbervie		H. Munro, missionary	10 15 6	3 10 3		0 14 9	0 17 4	0 17 1	16 14 11
54. Scourie		Do.	10 4 6	3 2 9	0 13 2½	0 13 4½	0 13 4	0 17 6	16 4 8
55. Kyle of Lochalsh		D. Mackenzie, missionary	20 0 0	3 12 0		1 9 9	1 11 0	1 2 0	27 14 9
56. Plockton		Do.	12 19 6	2 4 0		1 1 0	0 16 6	0 15 6	17 16 6
57. Lochbroom		A. Sutherland, minister	141 0 0	5 0 0	5 0 0	1 0 0	3 2 6	2 0 0	159 2 6
58. Shieldaig		D. Graham, minister	43 9 6	8 15 0		2 5 0	2 0 0	2 1 10	58 11 4
59. Lochcarron		Do.	47 7 0	8 11 6		2 4 6	2 13 0	1 0 0	61 16 0
60. Kishorn		Do.	21 5 7	3 0 1			0 18 0	0 13 1	26 1 9
61. Ness, Lewis		M. Macleod, missionary	26 14 6	3 19 0		1 4 2	1 15 2	1 2 8	34 15 0
62. Portree		A. Macrae, minister	140 12 3	4 0 0	3 0 0	1 0 0	3 0 0	2 0 0	153 12 3
63. Raasay		A. Macleannan, missionary	44 6 0	15 5 0		0 17 8	2 1 2	1 6 0	63 15 10
64. Stornoway		A. Tallach, missionary							
65. Achmore		N. McIntyre, minister	103 8 6	7 10 6	5 0 0	1 10 6	2 0 0	2 10 6	122 0 0
66. Lurebost		Do.	7 18 6						7 18 6
67. Tolsta, N.		Do.	8 0 0						8 0 0
68. Paible, N. Uist		D. Mackay, missionary	32 0 0	3 9 6		1 4 0	2 5 0	1 6 6	40 5 0
69. Sollas, do.		D. Ross, missionary	25 18 9	4 1 7	2 5 0		1 0 3		33 5 7
			8 4 6	1 2 0	0 10 1½	0 5 0	0 10 10	0 5 0	10 17 5½
			1349 9 5	175 1 2	24 18 11	32 7 8½	48 17 10	33 10 10	3 4 0
									1667 9 10½
Northern Presbytery			727 11 6	77 14 8	14 11 6	22 2 1	30 15 8	24 6 7	5 16 4
Southern			632 19 3	62 1 7½	35 11 2	12 10 0	27 4 1	21 2 0	791 8 1½
Western			1349 9 5	175 1 2	24 18 11	32 7 8½	48 17 10	33 10 10	3 4 0
London Congregation			12 10 0		1 0 0				
									1667 9 10½
									13 10 0
Congregational Contributions			2722 10 2	314 17 5½	76 1 7	66 19 9½	106 17 7	78 19 5	9 0 4
Donations			98 5 10	16 5 0	103 13 0		0 10 0	21 10 8	0 6 6
Legacies			130 0 0		30 0 0				
Interest			3 19 6		4 3 1	3 16 11			0 6 1
Repaid from Mission to Forces								5 9 2	
									5 9 2
			2954 15 6	331 2 5½	213 17 8	70 16 8½	107 7 7	105 19 3	9 12 11
Balances from last year's Account			1440 17 8		812 3 10	440 0 4½	37 6 4	89 14 10	38 18 0½
			4395 13 2	331 2 5½	1026 1 6	510 17 1	144 13 11	795 14 1	48 10 11½
									6652 13 2

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

FOR THE YEAR ENDING 31st MARCH, 1916.

SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1915, - £1440 17 8		PAYMENTS—	
RECEIPTS—		1. To Ministers at Whitsunday, - £1120 0 0	
1. Congregational Contributions, - £2722 10 2		„ Martinmas, - - 1165 0 0	£2285 0 0
2. Donations, - - - - - 98 5 10		2. To Missionaries at Whitsunday, - £234 8 4	
3. Home Mission Collections, - - 331 2 5½		„ Lammas, - - 212 18 0	
4. Legacies, - - - - - 130 0 0		„ Martinmas, - 236 1 6	
5. Interest, - - - - - 3 19 6		„ Candlemas, - 207 14 0	
	3286 17 11½		891 1 10
		3. Postage, Printing, Stationery, etc., - - -	5 0 0
			£3181 1 10
		Balance at 31st March, 1916, - - -	1545 15 9½
	<u>£4726 15 7½</u>		<u>£4726 15 7½</u>

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HOME MISSION FUND.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
1. Congregational Collections, £314 17 5½		1. Paid to behoof of Sustentation Fund, £331 2 5½	
2. Donations, 16 5 0			
	£331 2 5½		
	<u>£331 2 5½</u>		<u>£331 2 5½</u>

JEWISH AND FOREIGN MISSIONS FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1915,	- £812 3 10	PAYMENTS—	
RECEIPTS—		1. Rev. J. B. Radasi, - - -	£110 0 0
1. Congregational Collections, - -	£76 1 7	2. For Junior Pupils in Lovedale, -	41 0 0
2. Donations, - - - - -	103 13 0	3. For Mission House Rent and	
3. Legacy, - - - - -	30 0 0	Postal Orders, - - - - -	5 5 0
4. Interest, - - - - -	4 3 1	4. Books, - - - - -	0 4 6
	213 17 8	5. Commission on Bank Drafts, -	0 15 3
		6. Postage, Stationery, &c., - -	0 3 3
			£157 8 0
		Balance at 31st March, 1916, - - -	868 13 6
	<u>£1026 1 6</u>		<u>£1026 1 6</u>

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AGED AND INFIRM MINISTERS' AND WIDOWS' AND ORPHANS' FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1915, -	£440 0 4½	PAYMENTS—	
RECEIPTS—		1. Stationery, Postage, etc., - - - - -	£0 10 9
1. Congregational Contributions, - -	£66 19 9½	Balance at 31st March, 1916, - - - - -	510 6 4
2. Donations, - - - - -	0 0 0		
3. Interest, - - - - -	3 16 11		
	70 16 8½		
	<u>£510 17 1</u>		<u>£510 17 1</u>

COLLEGE FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1915, -	£37 6 4	PAYMENTS—	
RECEIPTS—		1. To Theological Tutors, - - -	£20 0 0
1. Congregational Contributions, - £106 7 7		2. „ Students, - - -	88 0 0
2. Donations, - - - - - 1 0 0		3. Postage, Printing, Stationery, &c., -	0 14 0
	107 7 7		£108 14 0
		Balance at 31st March, 1916, - - -	35 19 11
	<u>£144 13 11</u>		<u>£144 13 11</u>

ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1915, -	£89 14 10	PAYMENTS—	
RECEIPTS—		1. To Theological Tutors for Books, -	£10 0 0
1. Congregational Contributions, - £85 18 7		2. Synod's Grant to Clerk and Editor	
2. Donations, - - - - - 20 10 8		of Magazine, - - - - -	10 0 0
	106 9 3	3. Treasurer's Salary and Synod	
		Expenses, - - - - -	33 18 4
		4. National Insurance of Missionaries,	16 14 0
		5. Expenses of Deputy to East Coast	
		Fishing, - - - - -	2 0 0
		6. Printing Address to King and	
		Financial Statement in Magazine,	4 3 10
		7. Replenishing Stationery, - - -	2 10 6
		8. Postage, Printing, Stationery, etc., -	0 8 3
			£79 14 11
		Balance at 31st March, 1916, - - -	116 9 2
	<u>£196 4 1</u>		<u>£196 4 1</u>

GENERAL BUILDING FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1915,	£38 18 0½	PAYMENTS—	
RECEIPTS—		1. Stationery, etc.,	£0 2 6
1. Congregational Contributions,	£9 0 4	Balance at 31st March, 1916,	48 8 5½
2. Donations,	0 6 6		
3. Interest,	0 6 1		
	<u>9 12 11</u>		
	<u>£48 10 11½</u>		<u>£48 10 11½</u>

MISSION TO FORCES FUND.

CHARGE.		DISCHARGE.	
Balance from last Account ending 31st March, 1915,	£34 8 8½	PAYMENTS—	
RECEIPTS—		1. To Deputies ministering to Forces	
Donations,	355 19 9	in England,	£262 13 5½
		2. Postage,	0 5 0
	<u>£390 8 5½</u>	Balance at 31st March, 1915,	£262 18 5½
			127 10 0
			<u>£390 8 5½</u>

13th May, 1916.—We have examined Vouchers of the foregoing Accounts for year ending 31st March and found all correct.

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

Report of Mission to the Forces at Ripon.

BY THE REV. ANDREW SUTHERLAND, ULLAPOOL.

AS one of our ministers was appointed a Chaplain to the Forces in France, and another acts as an officiating Clergyman to the Naval Reservists in Portsmouth and Chatham, it would seem that any further demand would incapacitate, to a certain extent, the Church in carrying on her regular work. Nevertheless, when call came from Ripon to come and help, it did not fall on deaf ears. The Committee of the Mission to the Forces unanimously agreed that a deputy should be sent there. When the Convener of the Committee, the Rev. Neil Cameron, was assisting me at the Ullapool Communion at the beginning of March he set the matter, with its attendant circumstances, so convincingly before me that I was constrained to go. The congregation showed their sympathy with the spiritual needs of the young men that they permitted me to go and labour for a time among them.

I then approached Lieut. Murdo Mackenzie, of Ullapool, who was at home on leave, to make the necessary preparatory arrangements before I went. He readily consented to act as harbinger, so that I had not to face various uncertainties on my arrival. After being notified that arrangements were made, I left for Ripon. When I arrived there on the 24th of March, Lieut. Mackenzie met and conducted me to the farm-house of Chapel Garths, where I was to stay during my sojourn. The place is situated about two miles from Ripon and had an ecclesiastical connection in the past, although now there is not one stone left upon another of the chapel which once stood among the holly and hawthorn trees on the hillock opposite the farm-house. It was from that chapel the farm derived its name—*Chapel Garths*. On Saturday, the 25th March, I went to see the Officer Commanding the 1/4th Reserve Battalion Seaforth Highlanders, to obtain assistance in arranging for the service to be held on the Sabbath. He received me kindly and showed an interest in my mission. He then gave me a letter of introduction to the Brigadier of the Highland Brigade and also explained my request. The Brigadier, after reading the letter, was urgently called away and gave instructions to the Brigade Major to attend to the business. The Gaelic Service was put on the Brigade Orders, and each of the Officers Commanding the Highland Battalions copied it from the Brigade Orders, so that thus it passed through those units. Such an arrangement greatly facilitated my work, and I felt greatly indebted to those in authority for their consideration. Weekly the notice for Divine Service passed through the same routine, so that all who wished to avail themselves of the opportunity of hearing the Word preached could do so.

It was compulsory that Presbyterians should go on Church

Parade to the Presbyterian Service on Sabbath morning. As I was not officially recognised as a Chaplain, it was not permissible for me to hold a service simultaneously. I, therefore, had to hold the service in the evening, when no restrictions were placed upon officers or men in attending. The most convenient hour was 6 p.m.

On two successive Sabbaths I preached in Gaelic. As, however, there were many from the Northern Highlands who did not understand Gaelic, it was suggested that Gaelic and English should be held alternately. This suggestion was acted upon. On Sabbath, 16th April, there was no service. An Order came from Headquarters through the various channels to the Officers Commanding the 1/4th and 1/5th Reserve Battalions Seaforth Highlanders to shift to another part of the camp. On being informed of this, I inquired and found that it would not be suitable to meet in the Recreation Room of the 1/4th Reserve Battalion Seaforth Highlanders, kindly granted by Colonel MacFarlane. I then proceeded to arrange for another place. Colonel Johnstone willingly gave permission to use the Recreation Room of the 1/6th Reserve Battalion Seaforth Highlanders. The Sabbath, being the day appointed for units mentioned to flit, I feared that not many, if any, of those who used to attend could be present. I, however, hoped that as the 1/4th Reserve Battalion Cameron Highlanders had not the "Flitting Order" communicated to them on Saturday, that the Officers of that Battalion who attended so regularly previously would be there. When I arrived at the appointed hour I found the attendance *nil*. I waited for a short time, but only an Officer came. I was informed that the Cameron Highlanders had got notice later to shift, and had to do so on the Lord's Day. I was much cast down to find that the Sabbath was so dishonoured and disregarded, notwithstanding the elasticity some would give to "works of necessity." On the Tuesday following there was an "Isolation Order" issued. As my work of visiting was thereby impeded, I was able more conveniently to fulfil my promise to assist at the London Communion. When I returned the following week, I was pleased to know that the restrictions imposed were removed. It evidenced that the infection had abated. The two Sabbaths following my return from London, I preached in the Recreation Room of the 1/5th Reserve Battalion Seaforth Highlanders, which was kindly granted by Colonel Maclean.

The attendance at the services was gradually becoming more encouraging. It was praiseworthy to see officers and men attending the service voluntarily, for what is done voluntarily is more commendable than what is compulsory.

It was interesting to work in that place. An opportunity was given of conversing with men of the all-important matter—eternal salvation. In hospital the soldier under the rod of affliction is more subdued and willing to listen to what is said. My experience

was that it is advisable to know the soldier, by enquiring about his health, home, etc., before one begins to speak of religion. This was also the suggestion of a young Christian in the hospital. He said, "Don't speak of religion to the soldier before you know him."

As the National Bible Society of Scotland sent Testaments for distribution among the sick, I gave the same to those who required them. Some received them gratefully; others were indifferent.

One young soldier on being asked if he would accept a Testament replied, "I will be delighted, for we need Jesus in this terrible war." Then we enquired if he had such a delight for the Bible, how did he do without one? He answered, "I get Bosworth's (a fellow-soldier), and we both read it." The Roman Catholics, to whom I offered a Testament, refused it. On one of them being asked if he would receive a Testament, the reply was, "I am an R.C." It is lamentable that the Church of Rome forbids the laity to have or read the Word of God.

In my hospital work, I found the knowledge of Gaelic a *sine qua non* on two occasions. There were two Highlanders from the Outer Hebrides who could not understand English. One of them was about twenty years of age. English was quite unintelligible to him. On being asked how he did when orders were given in English, he replied, "Bha mi deanamh a ni a chunnaic mi cach a deanamh" (I did as I saw others do). As his friends were illiterate, no communication could be sent of his condition—which fortunately was not serious. It is a reflection upon the School Board of that part that such a case should exist when such facilities are granted to give an elementary education to children in remote districts.

I was deeply convinced of the need of professing Christians walking consistently, by a conversation I had with an infidel. In course of conversation he said, "I tell you frankly I do not believe in religion." On being asked to state *frankly* if he arrived at that conclusion because he saw the lives of some professors of religion diametrically opposed to their profession, he replied, "That is so, sir." This ought to give one to consider one's ways lest they should be unbecoming the Gospel, and prove the cradle of atheism for the careless.

Interesting though the work was in many respects one could not but feel discouraged to see so much that indicated that we have not yet, after all the calamities that have come upon us, returned to the Lord. Sabbath was, generally, the day on which football matches were held. We were grieved to learn that some young men from the North departed so far from Sabbath observance that they did not hesitate to countenance those matches. We, however, are pleased to say that there are many of the soldiers—officers and men—who are truly distressed for the Sabbath desecration which they witness. May the Blessed One save them from becoming accustomed to what incurs the righteous

displeasure of God that they should ever regard it in any other light than sinful!

From what I saw and heard I was convinced of the need that a Chaplain to the Forces has of daily seeking at the Throne of Grace that he may be kept from a compromising or temporizing policy in his environment.

I had to leave Ripon sooner than I anticipated through another "Isolation Order" being issued. Although I intimated that a service would be held on the 14th instant, I was officially informed that the order was more stringent than the former in order to stamp out effectually any infection that might exist. I saw it was therefore needless for me to stay longer as the soldiers were not allowed to assemble in any public place, and so left for Scotland on the 9th instant.—Yours, etc. A. SUTHERLAND.

Canadian Mission Report.

BY THE REV. D. M. MACDONALD, SYNOD DEPUTY, 1915.

THE following Report was read at the Synod, in Mr. Macdonald's absence, by Rev. Neil Macintyre, Convener of Canadian Mission Committee:—

MODERATOR AND BRETHREN,—Having agreed at the request of the Canadian Mission Committee to continue my labours in Canada during the summer season of 1915, I begin this report by resuming my account of the work in Winnipeg. As previously stated, the property of the congregation was altered into a mission hall, and in it the Communion services were held on the last Sabbath of April. Friends came in from outlying districts, and the weather was fairly good. I had the assistance of Mr. Malcolm Gillies during part of the solemnity. The services, on the whole, were well attended, and I trust were edifying to the Lord's people present. One new member was added to the Communion roll—Mr. Allan Murray, a native of Ness, Lewis. Messrs. Lachlan Ross and Donald M'Leod, elders, were a support to me during the Communion season.

Before I left Winnipeg I baptized the following children, ranging in age from two years to one week old:—John Murdo Macleod, Alisdair Sinclair, Christina Mackinnon, Roderick Mackinnon, Iona Stedman, Christina Matheson, and Alexander Ross Fraser. I can have no better wish for them than that they should become witnesses for the Lord Jesus Christ and be useful in His vineyard in their day and generation.

Detroit.—As I intended to begin my work in the States and Ontario by commencing with Detroit, I left Winnipeg and my kind friends there on the 25th of May, travelling by Duluth and Chicago to Detroit where I arrived on Thursday evening the 27th of May. Messrs. R. S. M'Kenzie and Murdo Matheson met

me on arrival, and during my stay I was most kindly entertained by Mr. and Mrs. M'Kenzie. I conducted services here during two Sabbaths. The attendances, owing to illness and absence in the country of some who used to come to the services, were not so good as on the previous occasion. I visited some of our people and conducted a week-night service in the house of Mr. M'Nally, whose aged and infirm parents are unable to attend the public means of grace and who is himself a firm upholder of the Church. Having been requested to baptize Marion Norman, the child of Mr. and Mrs. Norman M'Kay, who are natives of Stornoway, I did so in their own home in the presence of several of our people.

It was interesting to hear of the efforts put forth in this large city for the conversion of Roman Catholics by an American gentleman who has set himself apart to this work with apparent success. Such efforts are very much needed in the States especially, because the Church of Rome is doing its utmost to win America for the Pope.

Wardsville.—Taking leave of Mr. and Mrs. M'Kenzie, to whom I am much indebted for their kindness, I proceeded to Wardsville on or about the 11th of June, and preached here for one Sabbath. The attendances were excellent, the school in which the services were held being full. The people showed commendable readiness to hear the Word, and I trust this will continue to be characteristic of them in future. During my short stay here I was the guest of my kind friends, Mr. and Mrs. R. M'Lennan, who made me feel quite at home.

East Williams.—From Wardsville I went to East Williams, and while there lodged with Mr. and Mrs. A. D. M'Millan. I remained in this district four Sabbaths and spent part of the time visiting the people. The attendances at the various services were fairly good. Since my previous visit two persons belonging to this congregation were removed by death—Messrs. Roderick Macdonald and William Ross. To their relatives we extend our deepest sympathy.

The Communion services commenced on the 24th of June and continued to the 28th. On Sabbath morning there was a large congregation, many strangers being present. They were orderly and very attentive throughout. I spoke with considerable freedom and felt the power of the Word in my own soul. I would fain hope that this Communion season was a time of quickening and of comfort to the Lord's people who were present.

Our elders here, Messrs. M'Leish and Scott, are still keeping on the services of the sanctuary despite difficulties. Mr. M'Leish, however, owing to his great age and infirmities, can now only appear in public rarely. As on the former occasion when here, I enjoyed the hospitality of both our worthy elders. To Messrs. Leslie and Ross I have to express my best thanks for driving me in their conveyances on my visiting rounds.

Egmondville.—My next station was Egmondville where our

elder, Mr. Daniel Clark, resides. I was glad to find both himself and Mrs. Clark in fairly good health. Egmondville, for the present, may be regarded as having taken the place of Brucefield, which has now dropped out of the list of our Canadian mission stations owing to the removal of Mr. Forrest and Mrs. Mustard to Chesley. Mr. Clark asked Rev. Mr. Argo, the local Presbyterian minister, if he would allow me to preach in his church in the morning of the Sabbath I gave to Egmondville, and this, after consulting his session, he kindly agreed to do. I had thus the opportunity of addressing his own congregation as well as the handful of our own people present. Needless to say the service was conducted without the use of hymns or organ—a somewhat unusual occurrence, I fancy, in the experience of the majority of the worshippers. In the evening I conducted a brief service in Mr. Clark's own house.

Newton.—The next stage of my itinerancy was Newton, and to it I gave two Sabbaths. Week-night services were conducted in the house of Mr. Phineas Macdonald, whose guest I was. Mr. Macdonald is himself the main support of our cause here, and in the midst of difficulties and discouragement he is loyally upholding the principles of the Church. To himself and his family of son and daughters I would like to express my gratitude for their generous hospitality while with them.

Chesley.—From Newton I went to Chesley, and officiated during one Lord's day. This was in the beginning of August. I returned to Chesley in September and assisted the late Rev. Walter Scott at his Communion. I am glad to say that he himself was able to preach the action sermon, which was impressive and edifying. I visited most of the congregation and was kindly received by them. In this connection I have to record with much gratitude my indebtedness to Mrs. Wallace, one of the ladies of the congregation with whom I stayed during part of my sojourn in Chesley, and also to Mrs. Scott and her sister and sister-in-law.

Through the lamented death of Mr. Scott, whose departure is not only a loss to Chesley but also to the Church at large, the congregation is now without a pastor, and it would be most desirable in the interests of the cause that a minister should be settled there as soon as possible. Mention has already been made of the death of two members of the congregation, so I need not refer to them individually here.

Lochalsh.—In the interval between my first visit to Chesley and my last I conducted services in Lochalsh and Kincardine. While in the former place I made my headquarters in the hospitable home of Mrs. Matheson, who, I am pleased to say, was in a fair measure of health after suffering severely throughout the winter. Altogether I gave four Sabbaths to Lochalsh. The services were well attended, especially at night. On the 12th of September the Sacrament of the Lord's Supper was dispensed in the congregation. Several friends were present from the other stations. Mr. Clark

felt sufficiently strong to come from Egmondville, and both he and Mr. Scott, Denfield, officiated in their capacity as elders. Unfortunately the weather became very stormy, rain, thunder and lightning being prevalent throughout the whole day. Thunder storms cannot be said to be of frequent occurrence here, but in Canada they occur often and sometimes are very severe, doing considerable damage. One unaccustomed to them could not help being profoundly impressed with the terrific roar of the elements and blinding flashes of lightning. The stormy weather on the Communion Sabbath prevented many from being present who would have been if weather conditions had permitted. To those who were at the services I trust they proved helpful.

As before, Mr. Murdo Matheson kindly drove me on my visiting rounds, and I received a kind welcome from all upon whom I called. I regret to state that four of those connected with this congregation have been removed from time to eternity during the course of the year, viz., Messrs. John Macdonald, Roderick Cameron, Miss Ann Macdonald, and Mrs. Duncan Finlayson.

Mr. D. Macdonald, who conducted services here for a time, is now pursuing his studies in Chesley. Since he left I hope some effort has been made to keep the church open on the Lord's day.

Kincardine.—From Lochalsh I went to Kincardine and preached there for two Sabbaths. A hall in the town was engaged for the services, and the congregations at the various diets of worship were composed in good part of our people from Lochalsh and some from Kincardine and the surrounding district. While here Mr. and Mrs. Hugh M'Kenzie and family provided for my comfort in their customary kindly manner, and I shall always retain pleasant recollections of their kindness. Pastoral visitation occupied part of my time, and when my work was accomplished I returned to Lochalsh. Although it was suggested to me by our Canadian people that I should continue my labours among them, I had by this time resolved to cross the Atlantic for home. I accordingly took farewell of my kind friends in Lochalsh, and after officiating in Chesley and Newton, proceeded from the latter place to Toronto, where I arrived on the 1st of October.

Toronto.—During my brief stay in this beautiful city I had again the pleasure of being the guest of Mr. and Mrs. Roderick Campbell. To them and to Mr. and Mrs. John M'Leod I have to tender hearty thanks for their hospitality. Arrangements were made for me to preach in the Reformed Presbyterian Church, whose pastor, Rev. Mr. Dempster, practically insisted on my taking the evening as well as the morning service. Having a severe cold which caused loss of voice, I did not feel inclined to preach in the evening, but rather than disappoint some friends who had come to the service I made the attempt and spoke with some freedom. There was a larger congregation at night and among them were several from my own native place.

Mr. Dempster is perhaps the only minister in Toronto who makes use of the same simple and Scriptural form of worship as

we ourselves, and he deserves every encouragement in his stand for soundness in faith and practice. Both he and his congregation are to be congratulated on the excellent church they possess.

I booked a passage here from New York to Liverpool through the Cunard Line on the T.S.S. "Cameronia." My intention at first was to sail on an American line boat for greater security, but at the last moment I changed my mind and resolved to take a British ship. My mind was directed to the Apostle Paul's account of his shipwreck on the island of Malta, especially to the portion encouraging those on board to believe that there should be no loss of life among them. Whether or not this would turn out to be true of all on board the "Cameronia" remained to be seen. I am now glad to record to the praise and glory of God that all on board arrived safely at Liverpool.

I left Toronto for New York on the 6th of October and visited the stupendous Niagara Falls during a break in my journey. These magnificent falls are an ocular demonstration of the inspired Psalmist's statement, "The works of the Lord are great, sought out of all them that have pleasure therein." In Niagara city I spent a night with friends, and on the following day took the Grand Central train, *via* Buffalo, Rochester and Albany, for the great American seaport from which I intended to sail for Liverpool. Our train skirted the large Hudson River for many miles, and one could not help admiring the beautiful scenery on its banks. The landscape was not unlike our own finest Scotch scenery. I arrived in New York on the 7th of October, and while in the city was the guest of Mr. and Mrs. D. M'Kenzie, both of whom are known to some of our former deputies, and to whom I am much obliged for their kindness.

In regard to buildings, New York is the wonder city of the world. The name "sky-scraper" is an apt description of the tall buildings in the heart of the city, some of which are over fifty stories high and are able to accommodate the population of a fair-sized town.

As I had some time to spare on Saturday before embarking, I went to Princetown to pay my respects to that eminent theologian, Dr. Warfield, and had the pleasure of a short interview with him.

Owing to some delay, the "Cameronia" did not sail till about 9.30 in the morning of October the 10th. Every precaution was taken to safeguard the liner, all baggage being examined before being transferred to her, so that no explosives might be smuggled on board secretly. The day of our departure was fine and clear. In a short time we were far out in the bay, and by the evening we were on the broad bosom of the heaving Atlantic. After being a few days at sea the passengers were all assembled together and had their life-belts fitted on. They were then shown to their respective boats, and the men told, in case of the vessel being sunk, to get the women and children into the boats first and afterwards to try and save themselves. It would have been a difficult task to transfer up to five hundred passengers to the small boats even in fairly calm weather, but fortunately the necessity did not

arise. This ordeal was useful and necessary, but might have aroused not a few misgivings in the minds of nervous passengers. The weather was beautiful throughout the voyage, the monotony of which was relieved now and then by the sight of other vessels, some outward and some homeward bound. We entered the war zone on Sabbath evening the 17th of October. The nervous tension now became marked. That night many of the passengers did not go to their berths at all, but remained till the following morning in the music and smoking rooms. For my own part I went to bed as usual. In the early morning we got into the Irish Channel, and about 10 a.m. a submarine was sighted astern of us by the look-out on the main mast. Speed was put on and we escaped. While in the war zone one had the feeling that at any moment the ship might be blown up and both passengers and crew launched into eternity. It was with a feeling of relief and joy that about 9 p.m. on the 18th of October I stepped ashore at Liverpool and found myself once more on the soil of the old country after an absence of about eighteen months. I would here desire to express my profound gratitude to the Lord for his care and protection of me in all my travels. I arrived home on October the 21st.

In concluding my report I would like to thank again our Canadian people for the many kindnesses shown me while among them. I pray that the Lord may be with them to bless them and that our efforts as a Church on their behalf may bring forth much fruit to His praise. It would be highly desirable to have at least two ministers settled in Canada as soon as possible. If this were done, they would be able to take the oversight of the whole Canadian field and consolidate the different stations in a satisfactory manner.

The Magazine.

Notice to Subscribers.—Price of Magazine Increased to 2½d. per Copy.—We respectfully remind subscribers that April was the last month of the Magazine year, and that payments due for past and future will now much oblige. We have also to inform them that, owing to the present shortage of paper and rise in its price, we are under the necessity of adding one halfpenny (½d.) to the price of each copy of the Magazine, beginning with the present (May) number. This, of course, will only be continued as long as the circumstances arising out of the War will demand it. Subscribers will therefore understand that each copy is now 2½d. (postage, ½d. extra), and that the Magazine for the year will cost 3/ (including postage) instead of 2/6, as hitherto. All who order directly from the Editor and Treasurer are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow.

The Editor regrets that owing to circumstances, various articles and the usual list of Magazine subscriptions are held over till (D.V.) the July issue.

Notes from Old Divines.

INSUFFICIENCY OF WORLDLY SCIENCE.—“It is insufficient to render men either holy or happy. For when the worldly wise have dived into the bottom of nature’s sea, they are able to bring up from thence, instead of these pearls of price, nothing but hands full of shells and gravel. Knowledge, indeed, and good parts managed by grace, are, like the rod in Moses’ hand, wonder workers, but turn to serpents when they are cast upon the ground and employed in promoting earthly designs. Learning in religious hearts—like that gold in the Israelites’ earrings—is a most precious ornament; but if men pervert it to base, wicked ends, or begin to make an idol of it, as they did a golden calf of their earrings, it then becomes an abomination. . . . Wherefore bethink thyself at length, O deluded world, and write over all thy school doors, ‘Let not the wise man glory in his wisdom’; over all thy court gates, ‘Let not the mighty man glory in his might’; over all thy exchanges and banks, ‘Let not the rich man glory in his riches.’ Write upon thy looking-glass, that of Bathsheba, ‘Favour is deceitful and beauty is vain’; upon thy mews and artillery-yards, that of the Psalmist, ‘God delighteth not in the strength of an horse; he taketh not pleasure in the legs of a man’; upon thy taverns, inns, and alehouses, that of Solomon, ‘Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise’; upon thy magazines and wardrobes, that of our Saviour, ‘Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal.’ Write upon thy counting-houses, that of Habakkuk, ‘Wo to him that increaseth that which is not his, how long? and to him that ladeth himself with thick clay’; thy play-houses, that of Paul, ‘Lovers of pleasure more than lovers of God’; thy banqueting-houses, that of the same holy apostle, ‘Meats for the belly and the belly for meats, but God shall destroy both them and it’; yea, upon all thine accommodations, that of the Preacher, ‘All is vanity and vexation of spirit.’”—*Dr. John Arrowsmith.*

“KEEP thy peace with God, and when thou awakest in the morning give Him the first thoughts of thy heart, and thou shalt no sooner bow thy knees to God but the Lord shall meet thee with a blessing, and when thou hast bowed thy knees to God thyself alone then go to thy private worship in the family, and when thou hast done this then go to thy calling and be faithful and diligent in the same . . . Ere thou go to thy bed, sit down and count every mercy that thou hast received all the day long, either in the private or public worship of God, in company or alone, and in making up thy accounts take up thy wants; so that was thy heart hardened, that thou could get no feeling of wants, if thou want the presence of God in thy calling then confess this before God, and desire mercy and pardon of all thy sins, either in neglect or in contempt of thy private or public duty, or thy forgetfulness of God’s mercies and blessings, or in hardening thy heart through

security, and this shall confirm thy peace when thou liest down, and the same peace shall stir thee up at midnight and it shall bid thee rise to serve God, for thou wilt think it over-long to lie still till the morning. But ye will think it hard to practice these things every day, yet take the yoke of Jesus Christ upon you and ye shall think it sweet; yea, thou shalt find it to be the sweetest burden that ever thou barest; and see that ye be not as that evil and slothful servant which got but one talent, and because he thought it too little, therefore he would not use it but went and hid it in the earth; so there are many that think these means impossible: no, no, try them, I pray thee, one day, and from one day to another, and from two days to a whole week, and then ye shall find the easiest and sweetest thing in the world is the yoke of Christ our Lord; but if ye will not try it (well) I can say no more, but 'he that is filthy let him be filthy still,' for I assure you the Lord is 'coming with a reward in his hand, and will reward every man according to his works,' and thou that findest mercy shall wonder that ever the Lord should have looked on such a vile wretch as thou art; yet this is the unspeakable riches of His mercy, that 'whom he hath called, them also he hath justified'; but here is all the mystery of it, that 'whom he has justified he has also glorified.'"—*John Welch.*

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, begs to acknowledge, with grateful thanks, the following donations:—

SUSTENTATION FUND.

Mr. K. MacLean, Otangiwai, New Zealand, £4, per Mr. F. Macdonald, Shildaig; "Anon" (Edinburgh postmark), 2/.

Church Notes.

Communion.—Coigach (Ross), first Sabbath of June; Shildaig (Ross), second; Dornoch (Sutherland) and Lochcarron (Ross), third; Gairloch (Ross) and Inverness, fourth. Beaul, Lairg, and Raasay, first Sabbath of July; Staffin (Skye), Tain (Ross), and Tomatin (Moy, Inverness-shire), second; Daviot (Inverness), Halkirk (Caithness), and Rogart (Sutherland), third.

Letter from Principal Henderson, Lovedale, re Kafir Psalms.—Since the Synod met, a letter has reached us from Principal Henderson on said subject. He states that "the work of preparation of next section of the Psalms is going on, but the pace is slow owing to the difficulty of the work," and other causes. He further informs us that "it will probably be near the end of the year before another section goes to the press."

Notice to Western Presbytery Treasurers.—The Clerk of the Western Presbytery (Rev. Neil Macintyre, Stornoway) desires the treasurers of congregations within its bounds to send their annual financial statements as soon as possible.