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Meeting of Synod: Full Report.

THE Annual Meeting of the Synod of the Free Presbyterian Church of Scotland was opened in the Hall of St. Jude's Church, Glasgow, on Tuesday evening, the 22nd day of May, 1917. The retiring Moderator, Rev. Alexander Mackay, Oban, conducted public worship at 6.30 p.m., and preached from Hebrews x. 23: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

After public worship was ended about 8 p.m., the Moderator constituted the Synod with prayer. The roll was then called, and there were present: From the Western Presbytery—Revs. Neil Macintyre, Stornoway; Donald Graham, Shieldaig; and Andrew Sutherland, C.F., Ullapool, ministers; with Messrs. John Macdonald, Gairloch; Finlay Macdonald, Shieldaig; and Alex. Mackenzie, Stornoway, elders. From the Northern Presbytery—Rev. D. Macfarlane, Dingwall, minister; with Messrs. Charles Maclean, Inverness, and Murdo Urquhart, Dingwall, elders. From the Southern Presbytery—Rev. Neil Cameron, St. Jude's; James S. Sinclair (Clerk), John Knox's; Ewen Macqueen, Kames; and Alex. Mackay (Moderator), ministers; with Messrs. Donald Fraser, St. Jude's, and Murdo Campbell, Oban, elders. The Clerk intimated apologies for absence from the Revs. M. Morrison, Lochinver; N. Matheson, Halkirk; D. M. Macdonald, North Uist (presently in London); D. Mackenzie, Gairloch; and D. N. Macleod, Harris. Mr. Neil Mackinnon, elder, Portree, also sent an apology. Mr. John MacIachlan, student, was appointed Officer of Court, and agreed to perform the duties.

The Minutes of the last two Sederunts of the previous Meeting of Synod were read and approved of. At this stage, the Moderator (Rev. A. Mackay) intimated that his term of office had expired. He thanked the Synod for their kindness to him during his term, and said that it now lay with them to appoint his successor. Rev. E. Macqueen moved, and the Rev. Neil Cameron seconded, that the Rev. D. Macfarlane, Dingwall, be appointed

Moderator for the ensuing year. Mr. Macfarlane rose and said that he did not feel very fit at his advanced time of life to undertake the duties, and would prefer that the Synod would wait until at the next Sederunt a younger minister would be forward, who had not yet occupied the Chair, and then they could proceed with the appointment. The Synod, while fully appreciating the nature of Mr. Macfarlane's suggestion, appeared to be of the mind that it was desirable to proceed with the appointment at the usual stage, and that they could not do better than appoint their esteemed father, Mr. Macfarlane, in the circumstances. Mr. Macfarlane then agreed to take the Chair, and feelingly thanked the Synod for the honour they had for the third time conferred upon him. Thereafter, he proposed that the Rev. Alexander Mackay be asked to publish his sermon, which he (Mr. Macfarlane) warmly commended, in the Magazine. This was seconded by the Rev. Neil Cameron, and agreed to. Rev. E. Macqueen moved that the Revs. Neil Cameron, J. S. Sinclair, and Mr. A. Mackenzie, elder, be appointed as a Committee to draw up a loyal Address to the King. Mr. F. Macdonald, elder, seconded the motion, with the suggestion that Mr. Macqueen be added to the Committee. The motion with the addition was agreed to. 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 to examine the Records of the Western; and the Members of the Western Presbytery, the Records of the Northern. It was further agreed, on the motion of the Clerk, that the Members of Synod (God willing) meet next morning in the Hall at half-past ten o'clock as a Committee on Bills and Overtures. It was also arranged that the Synod have two regular Sederunts next day, at 2 p.m. and 6.30 p.m., and intimation thereof was accordingly made. The Sederunt was closed with praise and prayer.

SECOND SEDERUNT.

The Synod resumed its sitting on Wednesday the 23rd May, 1917, at 2 p.m. The meeting was opened with devotional exercises, conducted by the Moderator, Rev. D. Macfarlane, Dingwall.

The Roll was called, and there were present: From the Western Presbytery—Revs. N. Macintyre, Stornoway; A. Macrae, Portree; D. Graham, Shieldaig; A. Sutherland, C.F., Ullapool, ministers; with Messrs. J. Macdonald, Gairloch; F. Macdonald, Shieldaig; and A. Mackenzie, Stornoway, elders. From the Northern Presbytery—Revs. J. R. Mackay, Inverness; D. Macfarlane, Dingwall (Moderator); D. Beaton, Wick; and D. A. Macfarlane, Lairg, ministers; with Messrs. C. Maclean, Inverness; and M. Urquhart, Dingwall, elders. From the Southern Presbytery—Revs. N. Cameron, J. S. Sinclair (Clerk), E. Macqueen, and A. Mackay, ministers; with Messrs. D. Fraser and M. Campbell, elders.

The Minutes of the First Sederunt were held over until a future meeting.

(1) REPORT OF COMMITTEE ON BILLS AND OVERTURES.

The Clerk read the report of the Committee on Bills and Overtures, as to the order of business, which was adopted.

(2) APPEAL AGAINST DECISION OF NORTHERN PRESBYTERY
RE NEW TIME REGULATION.

The Clerk intimated that there was an appeal by Mr. John Campbell, elder, and Mr. William M'Pherson, member, Bonar, against a decision of the Northern Presbytery relative to the new summer-time regulation appointed by the Government. He also reported that the appellants had sent word that they had found it impossible to come to the Synod to support their appeal. The Synod decided that, according to regular Church procedure, the appeal had fallen through owing to the failure of the appellants to appear. It was agreed, however, on the proposal of the members of the Northern Presbytery, that the Synod take steps to formulate a deliverance on the subject of the new summer-time regulation, before the close of the meeting of the Court.

(3) APPOINTMENT OF CHURCH COMMITTEES.

The Clerk moved the appointment of the following Committees:—

(1) *Theological Committee*.—Revs. D. Beaton, E. Macqueen, and N. Macintyre; with Mr. Beaton as Convener.

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

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

(4) *Foreign Mission Committee*.—Revs. N. Cameron, J. R. Mackay, and Mr. F. Macdonald, elder; with Mr. Cameron as Convener.

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

(6) *Religion and Morals Committee*.—Rev. A. Macrae, and Messrs. D. Fraser and C. Maclean, elders; with Mr. Macrae as Convener.

(7) *Mission to Forces Committee*.—Revs. N. Cameron, J. R. Mackay, and N. Macintyre; with Mr. Cameron as Convener.

The motion was seconded by Mr. D. Fraser, elder, and agreed to.

(5) REPORT OF THEOLOGICAL COMMITTEE.

The following Report on Theological Classes was given by Rev. John R. Mackay, M.A., Theological Tutor:—

Mr. Mackay said:—"Moderator and Brethren,—I beg to submit to you a brief report of work done in the Theological

Classes at Inverness during the last session. We met on the last Tuesday of November, 1916, and closed on the last Friday of April, 1917. Our Divinity Students were the same as last year, viz., Mr. William Matheson (Canadian) in his last year, and Mr. Roderick MacInnes and Mr. James MacLeod in their second year.

"As a rule we met only on four days of the week—its being, in fact, physically impossible for either teacher or taught, in view of Sabbath services, to do much more. Our hours were from 10.40 a.m. to 12 noon, and again from 1 p.m. to 2 p.m. in the afternoon. As in past sessions, our students read each morning for devotional ends a portion of the Greek New Testament. My experience has been that this exercise is fitted to give a more elevated aim to our day's work, some of which is necessarily almost exclusively intellectual in its processes. Our students, I am glad to report, are qualified to read the New Testament in the original with genuine admiration.

"As to what in the strict sense belongs to my sphere of tuition, it may be divided into three sections:—

"First, there is the subject of Homiletics and Pastoral Theology. To this very important subject more attention was devoted during the last session than was done for any previous class in training with me. That is to say, one hour of each week was up to near the end of the session devoted to this Theological Discipline. Our method was to make use of Shedd's Homiletics and Pastoral Theology, and the discussions gave ample opportunities of supplementing in any way in which one's own experience might have taught one a lesson. Shedd's volume on Homiletics and Pastoral Theology is justly regarded by competent judges as one of the best on its subject in the English language, and, indeed, there is no minister but might be the better of a careful perusal of Dr. Shedd's learned, able, and, above all, solemn discussions of the several topics that in this course come up for consideration. We had no written examination here, but, with the exception of one chapter which contemplates an order of worship somewhat diverse from that recognised among ourselves, the class was, by a system of oral examination, thoroughly indoctrinated in Shedd's valuable teaching on the subjects of sermon-making and general pastoral duties.

"The second subject was Old Testament Translation and Exegesis. I may remark that the whole of the Book of Genesis, in Hebrew, was prescribed to our students as vacation work last summer, and the results of the examination held after the session commenced showed that our students had set themselves to this task with commendable energy and intelligence. When, then, we took up Hebrew last December, in order to get into working order in the easiest possible way, we, to begin with, read a few chapters over again in Genesis, the chapters chosen being xii. to xv., a portion of the sacred oracles fraught with the most

important lessons for the life of faith to the end of time, and to these lessons it was my endeavour to draw the attention of our young men. This finished, we read for some days in Deuteronomy—reading throughout the first of the three main speeches of Moses which constitute the body of this fifth book of the law. From Moses we proceeded to Isaiah, and read in his prophecies from chapter xxxvi. to chapter xlv., getting in this way a taste of Isaiah's style both as a sacred historiographer and as a prophet in the stricter sense of the word. I gave a series of brief lectures in this connection to form what might pass as an Introduction to the Prophecies of Isaiah as a whole, and devoted a good deal of attention to a statement and criticism of the grounds upon which certain critics deny unity of authorship in respect of these prophecies. As touching that part of Isaiah which begins with chapter xl., and so far as the exigencies of time permitted us to read onward carefully, I commended that method of interpretation which views this part of the prophecy as directly Messianic, and treats the remarkable allusions to a restoration from the Babylonian captivity as merely illustrative of Jehovah's omniscience, omnipotence and grace, attributes which in their self-revelation come to their own only in the success of Messiah in establishing the Kingdom of God in the world. For the rest, the text was treated with the philological and grammatical care that an exegesis presupposes. It was my wish to interest the students in the Prophecies of Ezekiel, and although we had time only to read the Theophany with which the prophecy opens, and to give an outline of the prophecy as a whole, we were thankful to have been enabled to overtake even that much.

"One hour was thus each day devoted to these Old Testament studies, and from almost the beginning of the session down to the end of our fourth month that hour was, each Tuesday as it came round, devoted to the Book of Psalms. I gave a few lectures on the Psalter by way of introduction, and for the rest our time in this reference was given to as exact and careful a study of those leading Messianic Psalms—ii., xxii., xlv., and cx.—as we could command.

"As in past years, the best part of the month of April was devoted to Daniel, and that very specially for the reason that it is eminently desirable that our ministers should read Aramaic, and thus be able to read for themselves the whole of the divine oracles in the original languages. After one is somewhat at home in Hebrew, Aramaic is not really difficult, and it lends an interest to the study when one thinks that from the viewpoint of the Biblical literature, Daniel itself forms one of the battlefields of faith and unbelief; and that Aramaic was the mother tongue of our Lord and His Apostles; not to mention other avenues of useful information which an acquaintance with this dialect may open up. As in the case of Isaiah and the Psalms, I gave some tuition in the form of a special introduction to Daniel. Also, over and

above those special introductions, I gave a few lectures in general introduction to the Old Testament, discussing such matters as the text, the canon, the Higher Criticism, and the theology of the Old Testament.

"I may be briefer in my report relative to Systematic Theology—our third main subject—although it took up more time and labour than any other of our studies—at least so far as the tutor was concerned. I may say that as I had the feeling that it would be impossible for me in the course of sixty lectures, or thereabout, to take in the whole field of Systematic Theology with any degree of adequacy of treatment, I prescribed to our students in summer work that part of Charles Hodge's Systematic Theology which deals with the means of grace, and with Eschatology; and the examination, to which our students submitted on their return to work in Inverness last winter, showed that it was in no slipshod manner that our students took this part of their work in hand, but that, on the contrary, they did it as men sincerely desirous of doing what in them lay to make a befitting preparation for their work in the ministry. Considering, as I do, that the subject matter of Systematic Theology is God and His relation to all that is not God, I departed in my lectures from the more usual distribution of the matter which has been into Theology Proper, Anthropology, Soteriology, Eschatology, and distributed my matter thus: I. God as He is in Himself; II. God as Creator and Preserver; III. God as Lawgiver and Judge; IV. God as Saviour; V. God as all in all, and with this distribution, in a course of sixty lectures, dealt with the several topics that usually come up for discussion in Dogmatics. It was, of course, helpful that in the previous session we had devoted so much time to the central theme of the Atonement, and that, as I have already said, our students had during the summer made a careful study of Hodge on the means of grace and on Eschatology.

"Altogether I have to say of our students that they did the work not only with conscientiousness, but with enthusiasm. I desire, in conclusion, to say that the work was to me a labour of love, and that I had to admire the grace that not only in the matter of physical strength enabled me to go through with the work to the end, but gave me tokens that He was near to us in His Word and Spirit."

Rev. D. Beaton moved that the Synod adopt the Theological Report, and cordially thank the Rev. J. R. Mackay, as Tutor, for his valuable and efficient services. Mr. Beaton spoke at some length of the important work done. The motion was seconded by the Rev. Neil Cameron, who said that they had much reason to thank the Most High for their Theological Tutors, as sound instruction in theology was of the greatest importance to students for the ministry in these times of departure from the truth. The motion was cordially agreed to. Rev. J. R. Mackay thanked the Court for the kind way in which his report was received.

Mr. Mackay reported that, owing to circumstances arising out of the War, the "International Bible Encyclopædia," issued in America, for which the Synod voted a sum of money at its meeting last year, was not bought. He further reported that Mr. William Matheson, divinity student, had passed his Final Examinations in Theology, and had done excellent work, having gained nearly 100 per cent. in all his examinations. The Northern Presbytery had given trial discourses to Mr. Matheson with a view to license. Rev. A. Macrae moved the adoption of the report relative to Mr. W. Matheson. The motion was seconded by the Rev. N. Cameron, and agreed to.

(6) REPORT OF CANADIAN MISSION COMMITTEE.

Rev. D. Beaton, Convener, gave in the Report of this Committee, which principally dealt with the supply of Chesley and the various Stations connected with the Canadian Mission.

The following resolution on the Report was agreed to:—"The Synod recommend that Mr. William Matheson, divinity student, after license, be ordained as a missionary and sent to the Canadian Mission, with a view to the supply of Chesley and other places, provided he is willing to undertake the risk of crossing the Atlantic at the present critical time." The Synod further considered an application from Mr. D. Macdonald, Chesley, to be admitted as a student of the Church. Rev. N. Cameron moved that the case be remitted back to the Session in Canada for further enquiry. The motion was seconded by the Rev. A. Macrae, and agreed to.

Rev. D. Beaton submitted petitions with respect to supply from Winnipeg and Bayton in Manitoba, in view of the possibility of Mr. Malcolm Gillies, student, returning to Scotland to pursue his theological studies. Rev. N. Cameron moved that the Committee, provided Mr. Gillies decided to come to this country, look out for a lay missionary, possessing Gaelic and English, to take his place. Rev. E. Macqueen seconded the motion, which was agreed to.

(7) FINANCE COMMITTEE'S REPORT.

In the absence of Mr. Alex. MacGillivray, General Treasurer, Inverness, the Rev. J. R. Mackay, Convener of the Finance Committee, submitted the Annual Statement, in tabulated form, of the Church's Public Accounts and Collections. He concluded by proposing the adoption of the following resolution thereanent:—

"The Synod adopt the General Treasurer's Financial Statement for the year ending 31st March, 1917, and order the same to be published in an early number of the Magazine. They own and acknowledge the Lord's goodness in His providence, as revealed in their people's liberality towards His cause; and they tender thanks to Mr. James Campbell and Mr. John Fraser, for their

valuable gratuitous services as auditors, and to Mr. MacGillivray, General Treasurer, for his careful handling of the Church's finances, and for the character of the present report. They again recommend the Church's schemes to the practical sympathy of their people, and re-appoint the above-named auditors for the current year. Furthermore, in view of the high prices prevailing on account of the War, they instruct the General Treasurer to remit to ministers the sum of £10 each at Lammas of this year and a similar sum to each minister at the following Candlemas, and also to remit a sum which shall be in proportion to their salaries, to each of their missionaries or catechists and probationers, as the Finance Committee will exactly determine: all this to be by way of augmentation of the ordinary salaries of the above named."

Rev. E. Macqueen seconded the motion, which was adopted.

Rev. A. Sutherland called attention to the circumstance that the late Mr. Murdo Macleod, missionary, Stoer, received no payment of salary from the date on which he sent his resignation last year to the period of his death in January, 1917. Rev. J. R. Mackay pointed out that Mr. Macleod's resignation was not actually accepted by the Synod, but referred to the Western Presbytery, and that there was no intention whatever to stop Mr. Macleod's salary. The whole matter was an overlook. The Synod instructed the Clerk to communicate with the General Treasurer on the subject with a view to payment, and to send an expression of regret to Mrs. Macleod at the unintentional omission.

(8) APPOINTMENT OF CHURCH COLLECTIONS.

The Clerk moved that the Church Collections be appointed as follows, same as previous year:—(1) Collection for College Fund in August, 1917—notice to be sent by the Convener of the Theological Committee; (2) Home Mission Fund (Missionaries and Catechists), first Collection in October, 1917, by book from house to house—notice to be sent by the Convener of the Finance Committee; (3) Organisation Fund (General Expenses), collection in December, 1917—notice to be sent by the Synod Clerk; (4) Church Building Fund in January, 1918—notice to be sent by Synod Clerk; (5) Foreign Mission Fund, collection in February, 1918—notice to be sent by Convener of Foreign Mission Committee; (6) Home Mission Collection (Missionaries and Catechists), second collection in April, 1918, 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, 1918—notice to be sent by the Rev. D. Macfarlane, Dingwall. The motion was seconded by the Rev. E. Macqueen, and agreed to.

The Synod adjourned at about 5.45 p.m., to meet again (D.V.) at 6.30 p.m. The meeting was closed with praise and prayer.

THIRD SEDERUNT.

The Synod resumed its sittings at 6.30 p.m., according to terms of adjournment. The Sederunt was opened with devotional exercises, conducted by the Moderator, the Rev. D. Macfarlane.

The roll was called, and there were present: From the Western Presbytery—Revs. Alex. Macrae, N. Macintyre, D. Graham, A. Sutherland, C.F.; with Messrs. John Macdonald, F. Macdonald, and A. Mackenzie, elders. From the Northern Presbytery—Revs. J. R. Mackay, D. Macfarlane, D. Beaton, D. A. Macfarlane, ministers; with Messrs. C. Maclean and M. Urquhart, elders. From the Southern Presbytery—Revs. N. Cameron, J. S. Sinclair, E. Macqueen, and A. Mackay; with Messrs. D. Fraser and M. Campbell, elders. The Minutes of previous sederunts were held over till next Meeting of Synod.

(9) FOREIGN MISSION REPORT.

Rev. Neil Cameron, as Convener of the Foreign Mission Committee, read an interesting letter from the Rev. John B. Radasi, Free Presbyterian Missionary, Matabeleland, giving a report of his work during the past year. Mr. Radasi's letter was published in last number of Magazine.

Mr. Cameron, after reading Rev. Mr. Radasi's report, made the following remarks:—"We desire, in the *first* place, to draw the attention of the Synod to the continued proof the report contains of the presence and work of the Holy Spirit among our people in Matabeleland. This is a real cause of thankfulness to the Lord. To think that the Lord has used our weak Church as an instrument to carry the Gospel to our poor, black brothers and sisters in Africa, and that He, of His infinite mercy, has made its message effectual in the bringing so many of them already from darkness to light and from the kingdom of Satan to Himself, should fill our hearts with joy. It should also arouse all our praying people to wrestle with the Lord that He would make that vast wilderness a garden of Eden.

"We have confidence in Mr. Radasi as a man who has been taught of the Lord and is faithful to the F.P. Church. He is also a man possessed of prudence, patience, and courage. These qualifications are of great value in a missionary to the heathen. To our own knowledge they have been put to the test since he went there, with the result that he has overcome many difficulties. The longer we know him the more we are convinced that he is both a man and a Christian.

"In the *second* place, you will have noticed the difficulties with which he and his office-bearers and people have had to contend. They have had a famine in that part of Africa, and consequently the elders, and many of the able-bodied men had to go to the War. They had to do this to support themselves and their families. This has caused that Mr. Radasi has to go as often as he can to preach on week days to the stations, where the elders used

to hold services on Sabbath and week days. The amount of labour this involves is great ; for he has to teach in the school at Selukwe, to preach there on the Sabbath, and to superintend other three schools. I know that I am expressing the mind of the Synod when I convey to Mr. Radasi and his elders, and all our people there, the deepest sympathy of the Church at home with them in their trials, and that we will not forget them in our prayers to the God of providence and of grace.

"In the *third* place, the report mentions the case of a young lad that Mr. Radasi wishes to be sent to Lovedale to school. It seems the health of the boy who was sent there during two sessions has become so impaired that it has been decided that he should not proceed further with his education. He is now teaching in one of the side schools. I am of the opinion that the Synod should grant Mr. Radasi's request, to send this other boy to Lovedale, and that we should urge him to send a young godly man home to be educated for the work of the ministry there, provided that he has got one that he can with confidence send. I would also appeal to our praying people at home, that they would ask the Lord to raise up a young man in our Church who would be moved by the Holy Ghost to go to South Africa. If the Church could send one there from Scotland, it would in the providence of God both enlarge and strengthen the Mission.

"It is also an encouragement that very considerable numbers of children and young men have been taught to read the Bible in Kafir. We have derived this information from the large number of Bibles sent. It seems that these poor Matabele covet earnestly to be put in possession of the Bible, and to be able to read it. The most of them leave school when they pass as being able to read God's Word. This is their M.A. degree. The Book, which is so despised by the learned, wise, and mighty men of Great Britain, has become a treasure to the poor Africans. This bespeaks assuredly that the Lord intends to bless them by the knowledge of salvation ; for He says :—'It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Consequently, we may expect a rich harvest to follow.

"In the *fourth* place, we would point out to the Synod that in Africa as well as at home the price to be paid for the necessaries of life has gone up enormously. On this account I would lay before the Synod Mr. Radasi's need of having his salary increased. I would suggest that during the present strain £20 should be added to his present salary, and that £10 of that advance should be continued after food, etc., will return to their normal prices. We submit this proposal to your serious consideration.

"In the last place, the Report urges the Synod to have the Kafir Psalms printed. But, as this business has been all along left between Rev. J. R. Mackay and Principal Henderson, of Lovedale, we will leave it to Mr. Mackay to report how that matter

has been dealt with. We will be much obliged to Mr. Mackay by augmenting this report on that part of the business."

Rev. D. Beaton said that he had much pleasure in submitting the following motion in adoption of the report:—"The Synod accepts the report on the Foreign Mission, now presented to the Synod by Rev. N. Cameron, and expresses its gratitude to God for the measure of success He has vouchsafed to this Mission. The Synod decides that the young lad referred to in the report be sent to Lovedale, and holds itself responsible for his support while at school there. The Synod expresses its sympathy with our Mission people in the trying circumstances with which they, with others in these days of tribulation, find themselves confronted. The Synod further agrees that Mr. Radasi's salary be increased to the extent of £20 during the famine."

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

Rev. J. R. Mackay gave a brief statement *re* the Psalms in Kafir, and explained that, as far as information was to hand, Lovedale had not yet issued any more Psalms in Kafir metre beyond the twenty which were already in book form. The revision of the translation by the Rev. J. K. Bokwe had not been completed; and besides, owing to the War, paper was scarce and dear. Circumstances such as these were militating against progress in completing and issuing the whole book. It would no doubt, however, be a matter of great satisfaction and thankfulness when the complete Book of Psalms, in satisfactory Kafir metre, would be issued from the press and sent to Matabeleland.

Rev. E. Macqueen moved that the Synod recommend their people in Matabeleland to be as contented as possible with the booklet of twenty Psalms in metre, until circumstances will allow the whole book to be completed and circulated—a result which the Synod earnestly hope will be realised at not too distant a date. Mr. D. Fraser, elder, seconded the motion, which was agreed to.

The Clerk called the attention of the Court to the fact that nothing had been given out of the "Jewish and Foreign Mission Fund" to Jewish purposes for several years, and that on the last occasion something had been given, it was in the form of a donation to the Trinitarian Bible Society for the circulation of the Scriptures among the Jews. He moved that the Synod send a donation of £20 to the Trinitarian Bible Society for the same object. The motion was seconded by the Rev. E. Macqueen, and agreed to.

(10) CANADIAN MISSION DEPUTY'S REPORT.

Rev. D. Beaton, as Deputy to Canada for last year, delivered his report. Rev. J. R. Mackay moved that the Synod tender its best thanks to Mr. Beaton for his excellent report, which he was sure all had listened to with great interest, and order the report

to be published. Rev. Neil Cameron seconded the motion with a few commendatory remarks. The motion was agreed to.

(II) REPORTS BY OFFICIAL CHAPLAINS.

Rev. E. Macqueen, Kames, who acted as an Official Chaplain to the Forces for a year, concluding with the end of November, 1916, gave a brief account of his work, principally in France, with its duties and difficulties. He made allusion to the difficulties he had in connection with the mode of worship. The great majority of those he came in contact with, were accustomed to uninspired hymns. At first, he had nothing but the Psalms in worship, but owing to the circumstances, latterly there was a hymn or two used, chosen by the Commanding Officer. The Chaplain who firmly adhered to "the old paths," had many difficulties to meet. At the same time he felt the deepest interest in the spiritual welfare of the brave soldiers, and expressed the fervent hope that the Lord would bless His Word to the salvation of their souls.

Rev. Andrew Sutherland, C.F., who has been engaged as a Chaplain to the Argyll and Sutherland Highlanders at Ripon in England, gave some account of his work in preaching and visiting. He also made reference to the difficulties he had to face as to the mode of worship, where the vast proportion of the soldiers had been accustomed to the hymns. For several weeks he had chosen Psalms only out of the book of praise in use, but owing to diminishing congregations, complaints that had come from the men, and the urgent arguments of the Senior Chaplain, who pointed out that he would greatly lessen his usefulness by not using some of the hymns, he felt it his duty in the extraordinary circumstances in which he was placed to comply—taking care at the same time to select a few of the most Scriptural hymns. Such a step he would never have dreamt of taking, or in any way have felt justified in taking, if the circumstances had not been altogether out of the ordinary. He felt deeply attached to the soldiers, to hundreds of whom from Sabbath to Sabbath he had endeavoured to preach the whole counsel of God. If the Synod considered it right to disapprove of his mode of conducting things, he would resign and give up the work. At the same time, he would feel it a sore wrench to part with the boys among whom he had laboured, and whose spiritual and eternal interests he had sought.

Rev. D. Beaton rose and submitted the following motion. His remarks indicated that it was in no unsympathetic spirit with the difficulties of the Chaplains, or the needs of the soldiers, that he made the motion:—

"This Synod wishes it to be clearly understood that it objects to any of its ministers acting as chaplains, unless they are permitted to conduct the worship according to the public testimony of this Church."

The motion was seconded by the Rev. Alexander Macrae, and agreed to.

(12) COMMUNICATION FROM THE COMMISSION OF GENERAL ASSEMBLY OF THE FREE CHURCH *RE* THE REMOVAL OF OBSTACLES, AND UNION.

In last month's brief report, there was an account of this communication, and of two motions on the subject that were submitted to the Synod. We do not think it necessary to repeat in this place what was then reported, especially as elsewhere in the present number, the speeches of the movers and seconders (with the motions) are given in considerable detail. The results are also briefly stated. Should it be considered necessary, a brief outline of some of the other speeches made by members on the occasion may be given (D.V.) in the next number. Meantime, we have no notes to work upon.

The Synod adjourned about 12 midnight to meet again (D.V.) next morning at 10.30. The sederunt was closed with praise in the concluding verses of the 122nd Psalm, and prayer.

FOURTH SEDERUNT.

The Synod resumed its sitting on Thursday the 24th May, 1917, at 10.30 a.m., according to terms of adjournment. The sederunt was opened with devotional exercises conducted by the Moderator, the Rev. D. Macfarlane. The roll was called, and there were present: From the Western Presbytery—Revs. D. Graham and A. Sutherland, C.F. ministers; with Messrs. J. Macdonald, F. Macdonald, and A. Mackenzie, elders. From the Northern Presbytery—Revs. J. R. Mackay, D. Macfarlane (Moderator), D. Beaton, and D. A. Macfarlane, ministers; with Mr. C. Maclean, elder. From the Southern Presbytery—Revs. N. Cameron, J. S. Sinclair (Clerk), and A. Mackay, ministers; with Mr. M. Campbell, elder. The Minutes of previous Sederunts were held over till next Meeting of Synod.

(13) REPORTS OF EXAMINERS OF PRESBYTERY RECORDS.

The examiners of the several Presbytery Records tendered their reports, which were entirely favourable as to the manner in which the Records of the three Presbyteries were kept.

(14) COMMITTEE ON LOYAL ADDRESS TO THE KING.

The Clerk reported that this Committee, owing to the constant pressure of the other business of the Synod, and the limited time at their disposal, had not been able to have the Loyal Address ready. The Synod remitted the business again, with full powers, to draw up and forward the Address as soon as possible.

(15) CHURCH MAGAZINE REPORT: MAY, 1916, TO APRIL, 1917.

Rev. J. S. Sinclair, as Editor and Treasurer, presented the following report:—"We are glad to say that we have again a favourable report to give for the year ending April, 1917, which was the twenty-first of the Magazine's existence. The Magazine

has at last reached its majority. The circulation during the past year has been slightly increased. We closed the previous year with a monthly issue of 4000: for most part of last year the issue has been fifty more. Of this number, we have been sending on an average, as before, 1250 copies to our brave soldiers and sailors. The larger proportion (800) goes to His Majesty's fleet, while an additional parcel of 80 is sent to the mine sweepers, through Messrs. G. Trollope & Sons, West Halkin Street, London, S.W. We still continue to send 70 copies monthly to the interned prisoners at Gröningen, in Holland, and 100 to Mr. R. E. Brider, 6 Stirling Road, Bath Road, Bristol, who carries on a 'Gospel Book Mission' to Army and Navy. Mr. Brider has a special delight in circulating sound Gospel literature, and he is in communication with a number of colporteurs and others who work among soldiers and sailors on active service and in hospitals. Friends who have the ability would do well to send him an occasional donation, however small. Perhaps we should remind our readers that we have a General Free Distribution Fund, as well as that to soldiers and sailors. We send a few copies here and there to public libraries and institutions, and also to private individuals, for personal use and outside distribution—about 60 in all per month.

"As to the Fund for Free Distribution to Soldiers and Sailors, we closed the previous year with a balance to credit of £41—but owing to the increase in the price of the Magazine, the balance was exhausted at the end of six months, along with other contributions during that time. The appeal, however, that was made in the November issue, was responded to so well that the emergency was adequately met, and we have been able to finish the year with a balance to credit of £15. We received £1 9s. 6d. during the year for the General Free Distribution Fund. Our sincere thanks are tendered to friends for these donations.

"It is also our duty to thank all our literary contributors who help to make the Magazine a useful periodical, including those who may send sermons by past preachers, or other valuable extracts from books. Sometimes we delay publication of such, as we are anxious to have as much from current pens as possible, but we none the less appreciate the interest of such contributors.

"It gives us great pleasure to know that the Magazine is much appreciated in many quarters. The following extract from a letter by a Highland naval man on the sea may be of interest:—

"I don't know rightly what to say as to my thankfulness to you for the great kindness you are doing in sending me your Magazine monthly, for we always enjoy the reading of it. When I read it myself, I am handing it to one of my mates, so that we may all have a reading of it. I trust that the Lord will reward you for your labour, and the great interest you are taking in distributing your Magazine among soldiers and sailors, and trust that the reading of them will be a comfort to many a soul in these dark

and hard days that have come upon as a nation. But it's for our own iniquities and for our backsliding away from the commandments of God that all this rebuking has come upon us, but if we would come to a state as to humble ourselves in the presence of the Lord, in due time He will exalt us. This is not a time to sleep. It's time for every soul to be seeking the Lord for Himself, as long as we are in the room of mercy.'

"We conclude by expressing our sincere desire and prayer that the Lord may bless abundantly the pages of the Magazine to the comfort of His own children, and to the awakening of those who are spiritually unconcerned. May the word of truth have free course and be glorified!"

It was agreed to adopt the report, and to tender the best thanks of the Synod to the Editor and Treasurer for his report and labours.

(16) REMITS FROM PRESBYTERIES.

Western Presbytery.—(1) This Presbytery desired approval of the appointment of Mr. Duncan Mackinnon as missionary for the whole parish of Bracadale, Skye, at the same salary as his predecessor. The Synod approved. (2) The Presbytery also desired the approval of the appointment of Mr. Kenneth Macdonald, Strathcanaird, as missionary for Coigach, Ross, at same salary as his predecessor. After ministers representing the Presbytery and Ullapool were heard, the Synod approved appointment, but remitted salary question to the Finance Committee to arrange. (3) The Presbytery transmitted an application from Mr. Finlay Morrison, missionary, Flashadder, Skye, respectfully asking that his salary should be increased to £40. The Synod took into sympathetic consideration Mr. Morrison's circumstances, and gave instructions that £6 should be presently forwarded him, leaving it with the Finance Committee to decide as to the exact amount of future increase.

Southern Presbytery.—The Clerk intimated a remit from this Presbytery, humbly requesting the Synod to take into consideration the necessity of formulating a deliverance against the use of unfermented wine and the individual cup in connection with the Lord's Supper. The Synod decided to appoint a Committee, consisting of the Revs. J. R. Mackay, Neil Cameron, J. S. Sinclair, and D. Beaton, with full powers to draw up a deliverance, in the name of the Synod, against these innovations, and to have it published in the Church's Magazine.

(17) COMPETENT BUSINESS.

(1) *Canada, and Liquor Traffic, etc., in British Camps.*—The Clerk read the following cablegram which he had received on the 14th May from the Clerk of the Presbyterian Synod of Hamilton and London, Ontario, at St. Catherine's in the same province:—"The Synod of Hamilton and London, Canada, brings to the

attention of your Assembly the great injury done our soldiers in British camps through the liquor traffic and kindred evils. Parents are deeply grieved. We beg you to protest in the strongest possible manner, and unite with all other forces to overthrow this great evil.—Ratcliffe, Clerk."

The Synod agreed to appoint a Committee, consisting of the Revs. J. R. Mackay, Neil Cameron, J. S. Sinclair, and D. Beaton, to draw up a protest against the evils referred to, and forward same to the Government authorities.

(2) *Anti-Opium Protest*.—The Clerk read a letter he had received from the Anti-Opium Society in Edinburgh, urging that the Synod should protest against the continued importation of opium from this country to China. The Synod decided to refer the business to the Committee on Religion and Morals to draw up a suitable resolution on the subject.

(3) *The Law as to Irregular Marriages*.—It was reported that the Committee, appointed to deal with this subject at the Synod Meeting last year, had not as yet done anything in the matter. The Synod remitted the business to them again (Revs. N. Cameron, A. Mackay, and D. A. Macfarlane), to draw up and publish a statement relative thereto.

(4) *New Time Regulation*.—At the request of members of the Southern Presbytery, the Synod appointed a Committee to formulate a deliverance on this subject, referred to at a previous stage of the Synod's business—the members of Committee to be the Revs. Neil Cameron, J. S. Sinclair, and Alex. Mackay.

(5) *The Church's Widows' Fund*.—It was agreed on the motion of the Rev. D. Macfarlane (who left the chair for the purpose, the chair being taken by the Rev. A. Mackay, ex-Moderator), seconded by the Rev. J. R. Mackay, that the Synod grant a permanent allowance of £20 per annum to Mrs. Scott, widow of the late Rev. Walter Scott, Chesley, Ontario, from the Ministers' Widows' and Orphans' Fund.

Rev. J. R. Mackay moved that the Synod adjourn to meet again (God willing) in the Church at Inverness on Tuesday after the third Sabbath of May, 1918, at the hour of seven o'clock in the evening. The meeting was closed at 12.30 p.m., with praise in the last three verses of the 72nd Psalm and prayer.

WHEN I have sometimes felt my miserable carnality and earthly-mindedness, so that it has seemed impossible for me to be either going to or to be fit for heaven, I have, as it were, fallen back upon the dying thief. Where was his fitness, externally or internally? I have thus seen what grace can do by what grace has done, and I neither expect nor desire to be saved in any other way than the dying thief.—*J. C. Philpot.*

A MAN might as justly think to gain a race without legs, as press after true holiness without the power of the Redeemer.—*Serle.*

Speeches at the Free Presbyterian Synod Relative to Union Proposal from the Free Church Commission.

SPEECHES OF MOVERS AND SECONDEES OF MOTIONS.

IT may be sufficient to recall, by way of preface, that at the recent Synod Meeting the Clerk (Rev. J. S. Sinclair) read a communication which he had received last August from the Rev. Professor J. K. Cameron, M.A., as Clerk to the Free Church Commission, consisting of an Extract Minute, in which it was stated that the Commission had granted the petition of certain of its members to the effect that "the Commission initiate procedure with a view to negotiations being entered upon with the Free Presbyterian Church of Scotland in order to secure, if possible, co-operation or union between that Church and the Free Church." The Minute also recorded that one member (Mr. D. M. Smith, W.S.) dissented from this step for the reason "that it was not competent for the Commission to deal with the Petition in accordance with the terms of the Commission's appointment." The Minute further stated that the Commission agreed to "appoint a Committee to confer with any Committee which may be appointed by the Free Presbyterian Church on all matters that may at present be regarded as obstacles to co-operation or union between these Churches, and to report from time to time to the General Assembly or its Commission." The conclusion of the Minute contained a list of the names of ministers and elders appointed to form the Committee (see June *Free Presbyterian Magazine*, page 43).

In view of the above, two motions were submitted to the Synod, the first by the Rev. Neil Cameron, Glasgow, and the second by the Rev. J. R. Mackay, M.A., Inverness. Rev. D. Macfarlane, Dingwall, seconded Mr. Cameron's motion, and Rev. A. Macrae, Portree, Mr. Mackay's. The speeches, as supplied in writing by the speakers, are given in the following pages:—

Rev. Neil Cameron, St. Jude's, Glasgow, submitted the following motion:—

"The Synod of the Free Presbyterian Church of Scotland respectfully acknowledges receipt of a communication from the Free Church Commission of August, 1916, intimating that a Committee had been appointed to confer with representatives of the Free Presbyterian Church as to the removal of obstacles which may stand in the way of union between the two Churches.

"The Synod, while not definitely committing itself to the opinion that the Free Church Commission acted wholly within its powers in originating this movement, desires to draw the attention of all concerned to the following statement of the Synod's position and of some of the outstanding differences between the two bodies.

"The Synod, while recognising the obligation that lies on Christian denominations to seek union in the truth, considers that meanwhile it would be futile to appoint a Committee to meet with the Free Church Committee, and is of opinion that the interests of the case are best served by a statement of differences as follows :—

"(1) The Free Church has never explicitly condemned the views advocated by Dr. W. M. Alexander, one of her professors, in a book named 'Demonic Possession,' views destructive of the inspiration and inerrancy of the holy Scriptures, nor has she called upon Dr. Alexander to state publicly in distinct and unequivocal terms that he repudiates the book and sincerely regrets the anti-scriptural opinions expressed therein, and by her unfaithfulness in this respect, has called in question her own loyalty to the doctrine of the Scriptures as the infallible Word of God. (2) The Free Church, in an Act of 1905, rescinding the Declaratory Act of 1892, inserted a clause in the preamble of the said rescinding Act, namely, 'as she has always adhered,' which bears the construction that the Free Church in her corporate capacity had always adhered to the Confession of Faith and other subordinate standards as adopted by the Free Church in 1846, and which clause may be reasonably construed as a censure of the position of the Free Presbyterian Church relative to the Declaratory Act of 1892, the said Act having been the overt ground of its taking up a separate position in 1893. The representatives of the Free Presbyterian Church have always maintained that the adoption by the Free Church in 1892 of this Declaratory Act was a serious departure by said Church from the Confession of Faith and other subordinate standards. The present Free Church, by the clause referred to, has raised a standing barrier between her and the Free Presbyterian Church. (3) The Free Church, since 1900, has thrown open the door of admission to her ministry very indiscriminately to men out of a great variety of Churches, and this latitudinarianism has also raised a barrier between her and the Free Presbyterian Church. (4) The Free Church has been lax in her general discipline and practice, and differs from the Free Presbyterian Church in such matters as Church Bazaars and Sales of Work, Church Soirees and Social Meetings, Prayers at the Grave, and to mention a particular case of discipline the failure on the part of her Assembly to remove a Popish symbol from one of her Church buildings.

"The Synod, in adopting this statement, declares that it does so with a sincere desire for the glory of Christ the Head of the Church, the integrity of His Word both in profession and practice, a clear testimony for the truth as embodied in the Confession of Faith and other subordinate standards, and the general welfare of Christ's cause in Scotland and throughout the world.

"The Synod instructs its Clerk to forward a copy of this statement to the Clerk of the General Assembly of the Free Church."

In moving the adoption of his motion, Mr. Cameron spoke to the following effect:—"Had the Free Church removed the obstacles which she knows to have existed during so many years, as a matter of conscience and out of love to truth and principles, she would have exalted herself in the estimation of the people of Scotland and of the Free Presbyterian Church among the rest. But such has not been the case. On the contrary she has invited this Synod to appoint a Committee to assist her in the removal of these obstacles. The moving cause, it plainly appears, is not a disinterested desire for purity and truth, but a desire for union with this Church. Union in the truth, and in purity as regards doctrine and practice, is both desirable and obligatory, but union at the expense of these cannot be a blessing to individuals or Churches. To compromise truth and principles for the sake of union would be a calamity, not only to this Church, but to the cause of Christ in Scotland. Our motto has been and continues to be, 'No compromise, no surrender.'

"Some have misrepresented our Church as being against union in any shape. The resolution passed by this Synod in November, 1905, disproves fully that false charge. It was then declared that the meaning of that resolution was that should a Church appear in Scotland seeking union and 'holding the infallibility and inerrancy of the Scriptures of the Old and New Testaments, and the whole doctrine of the Confession of Faith both in her profession and practice, we would be quite willing to consider a motion for union with that Church.' What has the Free Church done since then to bring her practice into line with her profession? Her leaders make ample profession, but their practice is very much at fault. Why did they not remove the obstacles, which have been repeatedly pointed at as barriers, and which many in that Church deplore and desire to see removed, and then, when they had done this, take steps to confer with this Church anent union? If they desire union with us, that was the only reasonable course for them to follow in the face of our last finding on this matter.

"In this motion, which I desire to submit to the consideration of the Synod, the manner in which the Free Church dealt with Dr. W. M. Alexander's book, 'Demoniac Possession,' is taken notice of as a very serious obstacle. Dr. Alexander's book is to the core anti-scriptural. The Free Church knew that he had written this book before they appointed him to a Professor's chair in their College. When his book was constitutionally brought before their General Assembly by responsible Courts of their Church, instead of strongly condemning it as heretical, as they should have done, they practically praised both the book and its author. We do not charge these men with ignorance or with intellectual incompetence, but we do charge them with having brought themselves under suspicion as regards their fidelity towards the fundamental doctrine of the infallibility and inerrancy of the Bible. They have not to this day taken any steps to deal

satisfactorily with Dr. Alexander and his book. We remember well the anguish of spirit caused by Higher Criticism in the Free Church prior to 1893, and the great relief felt by the many godly men and women who followed us when we separated from that Rationalistic Church that year. We left that body, not because we were not Free Churchmen, but because we were, and were determined to uphold that Church in her original purity. Are we now to betray our trust by joining in fellowship with any Church which does not hold the infallibility of the Bible in her practice as well as in her creed? No, verily. We claim that we are the only true representatives of the Free Church in Scotland, and we invite all the true followers of that Church to join with us in our honest endeavour, by the grace of God, to uphold her Creed and Principles.

"The second part of my motion deals with a statement which the present Free Church inserted in the preamble of the Rescinding Act in 1905. The words are, 'As she has always adhered,' viz., to the Confession of Faith and other subordinate standards, as adopted by the Free Church in 1846. I submit that we did not separate from the Free Church until it became impossible for us to assert, maintain, and defend the whole doctrine of the Confession of Faith, as some of us had previously vowed to do. (I claim for those of us, who have become office-bearers in the F.P. Church since, the credit of holding faithfully the same opinion.) If we, after very seriously and prayerfully considering this matter, found that the only way to hold by the Confession of Faith was to separate from a Church which set her *imprimatur* on the Declaratory Act as her future creed, how can we grant that others adhered to the Confession of Faith while they remained under that heretical creed? By doing so, we would be admitting that we should have not separated at all. Is this possible for us? Certainly it is not; for we hold now, as we did in 1893, that it was the only course left open to us in an endeavour to adhere to the Confession. And, besides, the present Free Church remained four years under that false creed after she refused to enter into the union in 1900. Why did she not take steps immediately to have the Declaratory Act repealed? Was it not because she desired to make sure of money and property? We do not press this matter either from prejudice or pride, but because it stands as a barrier between the relative positions of the two Churches. From our position we can not, and desire not, to resile. So far as the Free Presbyterian Church is concerned, we hope she will steadfastly adhere to her position, and that she will not allow any man to change it. She has had many tokens of the Lord's approval of her action in 1893 and since, so we should be very careful that we will not sell our birthright.

"The third thing in my motion is the extraordinary latitudinarianism practised by the Free Church in throwing open the

door of admission into her ministry to ministers out of almost every professedly Protestant Church. I said to one of her ministers recently, when talking about these matters, that should this conglomerate body of men be gathered into a hall, and should the Revs. Drs. Begg and Kennedy and Mr. MacColl arise from the dead, and come into that hall and ask, 'Who are these ministers?' one would say, 'These are the ministers of the Free Church.' They would shake their heads and say, 'Whoever they are, they are not the Free Church which we loved and upheld in our day.' Seventeen of their ministers have gone away already to other Churches, and more seem to be following. I am strongly of the opinion that this sudden impulsive offer made to our Church is merely a matter of policy. Are we prepared to leave our own well-defined position and to go to form a combination of diametrically opposed elements? If we are, they express willingness to receive us; for they tell us that the door of the Free Church is open to us. While we are content where we are, we would respectfully refuse the invitation.

"The last matter taken up in my motion is the practice and discipline of that Church. It is described as lax in the motion, and I think their practice justifies the term used. If Bazaars, Sales of Work, Church Soirees, Social Meetings, and Prayers at the Grave practised in the Free Church of Scotland be not lax, terms have lost their meaning. Does any one believe that the Free Church of Scotland would have tolerated such practices at her beginning or for many years thereafter? We cannot believe it. What has the Church of Christ to do with vain songs and other carnal gatherings? Does not her duty lie in the opposite direction? Certainly it does. 'Preach the word; be instant in season, out of season,' is God's advice to His ministers to the end of the world. Let us abide by this advice, and let us have no fellowship with the unfruitful works of darkness. We would strongly advise the Free Church to do the same.

"We take notice of a case of great laxity as to the discipline of the Free Church—a Popish window in a church in the island of Arran. This window was set up there during the ministry of a man who joined the Church of Rome some years since. The matter of its inconsistency has been often before their Assembly, but it is still there, a reproach to the Church of the Reformation in Scotland and to the Free Church. I am surprised that the congregation does not make short work of it, seeing the fathers in the courts of that Church are too weak or timid to make the attempt. I sincerely hope that the Free Church will take immediate steps to have all these obstacles and barriers removed, as nothing could give us more joy than to see purity and peace reigning supremely within her borders."

Rev. D. Macfarlane, Dingwall (who left the chair, which was occupied *pro tem.* by the Rev. A. Mackay, Oban), seconded the motion. He spoke in substance as follows:—

"I second Mr. Cameron's motion. In doing so I shall, in the few remarks I intend to make, point out the following things:—(1) That the proposed removal of obstacles, standing in the way of union, suggested by the Free Church, is not a matter of principle, but of expediency. These obstacles are to be removed on condition that we unite with the Free Church, and not because they are errors which should have been removed many years ago. It reminds one of a woman who showed little or no disposition to make her house clean and tidy, except when she expected friends to visit her. (2) That it is likely that self-interest is at the bottom of the proposal for union. Many of her ministers have left the Free Church and joined the Established Church and other Churches, and we are now asked to unite with the Free Church in order that the vacancies may be filled up by our ministers. (3) That if we were to unite with the Free Church, I believe it would cause a split in our own Church. Although all the ministers would go over to that Church, the people would not. It would be a calamity to break up our Church now after standing firm and united for the last twenty-four years. (4) That the Lord owned and blessed our Church as an instrument in the conversion of sinners and edification of saints, since we took up a separate position in defence of His truth in 1893, so that, by changing from that position now, I am of opinion we would incur His displeasure, grieve His Spirit, and He would leave us to our own devices, and we would become withered branches in His vineyard. (5) That, although all the objectionable things mentioned in our Resolution were removed, I hold that we should not join the Free Church till we saw that she was, by the outpouring of the Spirit, brought to repentance."

Rev. John R. Mackay, Inverness, regretted that he could not adopt Mr. Cameron's motion as his own, and that because the motion did not seem to state conditions upon which we might confer with the Free Church, or if it was meant in that sense, what was said in it about the *personnel* of the Free Church ministry appeared as an impossible condition, and as something which he thought was now uncalled for. He therefore submitted the following motion:—

"The Synod acknowledge receipt of Resolution of the Free Church Commission of General Assembly, intimating the appointment of a Committee by said Commission to confer with any Committee which may be appointed by the Free Presbyterian Church on all matters that may at present be regarded as obstacles to co-operation or union between the two Churches.

"The Synod, while recognising the obligation that lies on Christian denominations, occupying the same field, and owning the same scriptural creed, to endeavour to walk in the utmost Christian amity, conclude, in no spirit of prejudice and in no opposition to the end desiderated in the said Resolution on a clearly defined

scriptural basis, that meanwhile it would be futile to appoint a Committee to meet, with the Free Church Committee, until :

“(1) The Free Church owns that Dr. Alexander's book, ‘Demonic Possession,’ is heretical, and calls upon Dr. Alexander to state in distinct and unequivocal terms that he both repudiates the book, and genuinely regrets the unscriptural sentiments expressed therein. (2) The Free Church acknowledges that the Declaratory Act of 1892 was *de facto* law in 1893, and deletes the words, ‘as she has always adhered,’ occurring in the preamble to the Act rescinding the Declaratory Act, for the reason that the said words are open to an indefinite interpretation, and they are capable of being construed as a censure of the position of this Church, relative to said Act; or otherwise take means to perfectly neutralise the effect of the said words by what may be accepted as the equivalent of their deletion, in so far as the words in question may constructively amount to a condemnation of the Free Presbyterian action in 1893. (3) The Free Church expresses her willingness to homologate Deliverances passed by this Synod on such matters as, The Bible and the Higher Criticism ; Creed Subscription ; Prayers at the Grave ; Church Bazaars ; and Church Soirees, copies of which are herewith supplied.

“The Synod, in agreeing to the terms of the foregoing Reply, supremely view the glory of the ever-living Head of the Church, the integrity of His Word, both in profession and practice, the necessity of maintaining a clear testimony for the truth as embodied in the Confession of Faith, and other subordinate standards, and the general welfare of Christ's cause at home and abroad ; and they forward it in the most respectful and courteous spirit.”

Continuing, Mr. Mackay said* : “ Moderator, if I could construe the cause of Christ in Scotland, or in the Highlands of Scotland, exclusively in terms of the Free Presbyterian Church of Scotland, I hope I should be among the first to give the cold shoulder to any overture such as the Free Church has sent us. But that I cannot, with a good conscience, do, forasmuch as in the case of the Free Church itself we have a religious body occupying the same districts with ourselves, acknowledging the same godly creed with ourselves, the same form of Church government and worship with ourselves, and among whom I feel bound, according to the judgment of charity, to reckon that the Lord has a goodly number of His blood-bought people.

“I am in entire sympathy with every brother among ourselves who would disdain to be a party to setting the Free Presbyterian Church on a basis that could fairly be construed as a condemnation of the position which we took up in 1893, although I am bound to add that, inasmuch as the Declaratory Act was tyrannical and revolutionary, this affirmation—‘the *de forma* and *de facto* law

* This is a summary of Mr. Mackay's speech, supplied by himself.—ED.

of the Declaratory Act (1892) was not *de jure* law'—does not seem to antagonise the Free Presbyterian position.

"I am at one with those who demand that the Free Presbyterian Church should not come into a closer relationship than at present exists with the Free Church, until Dr. Alexander, one of the Theological Professors of the Free Church, shall make it quite plain that he now regards his own book, 'Demonic Possession,' as heretical, and that he regrets his having written it.

"I would insist on our setting our face against prayers at the grave, having in this attitude the goodly fellowship of the men of the first and second Reformations with us; and I scarcely think Dr. John Kennedy of Dingwall spoke too strongly when he affirmed that, in his own time, Church soirees—with which one might couple Church bazaars—had become an unmitigated nuisance. The Free Presbyterian Church's attitude relative to these matters, and the conduct of the Free Church relative to the same matters, have constituted obstacles to greater friendliness between the two denominations; but I do think, when the Free Church seems to evince a desire to do justice to the facts in all those references, we ought to take up the matter sympathetically, and see to it that the blame for the scandalous divisions which are found in Presbyterian Scotland should not lie at our door. We should even plead with the Free Church to remove the obstacles to a closer co-operation which exist. I say so, because:

"(1) I am not aware of anything in our ordination vows that precludes our taking up the matter with this mind.

"(2) We are bound to witness for the unity of the Church. We are bound to witness for the whole mind of God, as revealed in His Word. We are bound to witness for mercy as well as for truth, for peace as well as for righteousness, for unity as well as for purity. Our Reformers, although rejecting with scorn that spurious unity according to which all, who do not acknowledge the bishop of Rome to be the head of the Church, are regarded as outside the covenanted mercies of God, yet laid great emphasis on the most precious doctrine of the Church's unity, and that not only in the sense in which all true believers are one, but also in the sense of the unity of the visible Church, and although some of them made discipline to be a mark of the true visible Church, yet they were all most careful that discipline should not be extreme, so that the external unity of those professing the true faith should not be unnecessarily prejudiced.

"And what is more: Christ prayed for more than an exclusively mystical and invisible union of His Church in the 17th chapter of John, for although that wonderful prayer of His appears, in the main, to be occupied with the mystical union, yet when He goes on to pray for those who should believe upon Him, through the word of the Apostles, and asks for them that such a unity should manifest itself as would impress the world, the whole conveys to one the impression that the unity sought for ought, for one thing,

to be external and visible. See, again, how Paul, in his Epistle to the Galatians, was pained, and found fault with Peter himself, for disturbing, by his conduct, the visible unity of Jews and Gentiles. In brief: the right view is that, as the Church of believers is manifestly, according to the Scriptures, one, the visible Church, which is bound to strive to have the characters of the Church of believers, ought to aim at visible unity. On any other supposition the argument of the Disruption Fathers for Christ's headship over the Church of Scotland falls to the ground.

"(3) The history of the early Church serves as a warning to all time against exercising too great a severity towards even such as one might think had not acted with the faithfulness with which they ought to have acted in the past. Every now and again in the third and fourth centuries the question as to what should be done towards those who proved too little faithful during the persecution divided men, even, in many cases, good men;—the one class of these, in the interests of faithfulness, urging that those who had failed should not again be recognised as members or office-bearers in the true Church; the other class, desiring to maintain unity, willing to recognise even those that failed, if they again professed the true faith. Now what one finds is, that the Reformers, looking back upon those trying times, spoke with extraordinary severity against those who would exercise the severer discipline, whilst they took to their heart those who, like Cyprian and Augustine, followed the milder way. Indeed, the Reformers thought it a horrible thing that one should speak disparagingly of any Church that owned the true creed; and, upon the whole, endeavoured to teach in accordance with that faith, even if, in administration, there might be some room for improvement. 'God,' said John Knox, 'is immutable, and doth no less abhor the sectaries of this age than he hath done those of the former times. If any think the Kirk after Christ's death is of greater puritic and perfection than was the Kirk under the law, for it is called the halie and undefiled spouse of Christ, without spot and blemish, and therefore, where vices do reign, and be openly known, that these cannot be the true Kirk, let the same consider that the Holy Apostle, yea, the Holy Ghost speaking in Him, did salute and acknowledge the congregations of Corinthus, Galatia, and Thessalonica, for the treu Kirks of Christ Jesus, in the which not the less were crimes most greivous—fornication, adulterie, incest, stryfe, debait, contentions and envy, yea some had declinit and were bewitched by false apostles, some denied the resurrection, some were idle bellies, and some affirmit circumcision after Christ a thing necessary to salvation. True it is that the Apostle reprehended as well the wicked life as the erroneous opinions, affirming that such persons without repentance could not enter into the Kingdom of God. But in the meantime he did reverence and acknowledge the same congregations to be the true Kirks of Christ Jesus. . . .

The substance of that doctrine and religion which is publicly preachit and universally receivit in any congregation, assembly, or company, doth witness and declare whether the Spirit of the Lord Jesus doth there rule the Kirk or not. Wheresoever God's Word hath supreme authority, where Christ Jesus is affirmit, preachit, and receavit to be the only Saviour of the world, where His sacraments are truly ministered, and, finally, where His Word ruleth and not the vain phantasy of man, there is the true Kirk of Christ Jesus. From the society and ordinances whereof ought no man to separate himself, notwithstanding that in the same the dornel and cokell appear to surmount the wheat and good seed.'

"That John Calvin held with John Knox in these matters, every one conversant with the First Chapter of the Fourth Book of his 'Institutes' knows.

"(4) Let me now refer to some objections which one hears urged against the view I advocate :—

"(a) It is said that there is an impassable barrier between us and the Free Church because the latter in their Preamble have used the phrase: 'As we have always adhered.' But, if we concede that no legislation could save the Declaratory Act from being 'burglar' law, as I think we ought to do, and if all they mean by the phrase objected to is that in the deepest sense the Declaratory Act, although law *de facto*, was not law *de jure*, I do not see that there is in the phrase any insurmountable obstacle to union.

"(b) It is objected that a plea of the kind here urged is apt to lessen men's love to the Free Presbyterian Church. Now, I reckon that one cannot love the Free Presbyterian Church too much, but at the same time one may love it too exclusively; for we are bound by God's Word to love the whole Church, whether that means the Church of the elect, or the Church of true believers, or the Visible Church, which, according to our own standards, means 'all those who profess the true faith, together with their children.'

"(c) It is asked, Why did we leave those now in the main constituting the Free Church in 1893, if we wish to become one Church with them after these years? The answer is, that the only reason we had for parting with those who held the same views as ourselves regarding the creed and worship of the Church in 1893, was that those persons then formed part of a body which had made the Declaratory Act part of its creed, but when those same persons now constitute a Society repudiating that Declaratory Act, it is a wrong thing not to consider sympathetically whether or not we could again meet on some ground common to us both.

"(d) It is objected that the Lord was with us in 1893. I have no doubt of that, but if there is a time to cast down and a time to build up again, He might also be with us if, following the rule of His Word urging us as far as possible to live peaceably with all men, urging us to maintain the unity of the Spirit in the bonds of peace, we tried to heal the breaches of the Visible Church in

Scotland ; yea, and if I did not in my conscience, and as a matter of experience, believe that He would be with us, I would not be so persistent in my arguments.

“(e) It is objected that our own flocks should not be driven recklessly backward and forward. I should be very sorry if our flocks had the feeling of being so treated, but I think that we who in Providence are called to give public expression to our conception of duty hereanent ought to set forth that conception plainly, and let the people decide what they shall do as they are accountable to God. For my part, after giving the question as much attention as I almost ever gave to a public question, I have concluded that we should try to make an honourable end of our quarrel with the Free Church.

“(f) But would not that, it may be said, be equivalent to acknowledging that we did wrong in separating from the then Free Church in 1893? Not at all. The Germans, contrary to international law, have set up German law in Belgium. Some Belgians are under that law. The King of the Belgians and his army are not under it, because they wouldn't be under it. But, when the Germans are expelled out of Belgium, the Belgians with the King and the Belgians remaining in Belgium will go together under Belgian rule again. Somewhat similarly, Dr. Rainy set up his law in the Free Church, thus separating ourselves and the now Free Church. When all the Rainy laws and rags have been thrown out of the Free Church, the Free Church and ourselves ought surely to find it possible to live honourably together as the Free Church was in pre-Rainy days.

“I frankly say, therefore, that I would like to see the obstacles to external unity removed. I believe it would be disconcerting to the Church of Rome to see the Calvinists of Scotland coming together again. Even patriotism, it seems to me, urges in that direction ; for there can be, no doubt, that our ecclesiastical divisions weaken us politically. Some may think that consideration not worth mentioning, but, in any case, the authors of the Solemn League and Covenant were not ashamed to lay it down as one reason why Scotland and England should constitute one Church that it would help the nation politically. I would like, besides, to have one fine example to point to as showing that, if the Presbyterian form of Government is powerful as an instrument to pull down when men depart from the truth, it is marvellously powerful as an instrument to bring people together again from one end of the land to the other when the truth is again acknowledged.

“Of course, there is a prejudice against union, because what, upon the whole, seemed the most faithful of our ministers stood out against union in 1863-73. But I would like to put the matter thus :—The two great objections that those anti-unionists urged were that the United Presbyterians did not hold with the Free Church, (1) on the doctrine of the substitutionary death of Christ for His Church, and (2) on national establishments. But

suppose the United Presbyterians, instead of seeking, as they did, to make these doctrines open questions, came to the Free Church and offered to give them every reasonable satisfaction that they held exactly with the Free Church on those matters, what do you think men like Drs. Begg and Kennedy would have done? I think it would be a slander on their memory to say that in that case they would have acted towards the United Presbyterians as they did in those years. Well, then, if it turns out at length that the only difference between the Free Church and ourselves is that they say it was in 1900 that fellowship with those who were responsible for the Declaratory Act should have been broken, and we say it was in 1893, will it not be a scandal if that difficulty concerning Church law cannot be adjusted?

"I have, Moderator, stated with fulness my views of the duties which those who confess the one creed, and live in the same districts, owe to one another. I conscientiously say that my views on Church unity are consistent with those of Cyprian and Augustine, of Calvin and Knox, of James Durham and Thomas Boston, and I believe those truly great men had in this matter the mind of Christ. It is one thing to denounce sin: that is a right and proper thing to do, whether it appear among ourselves or among others. It is another thing to go the length of breaking the unity, when the creed is sound and the discipline is not defiantly in opposition to that creed. And, looking at the obligation to unity in the light of the conditions under which the subject had to be discussed for centuries by the most eminent servants of God whom the sub-apostolic Church saw, it does not seem to make any difference, in principle, whether the question be about leaving a body to which one had for a time belonged, or about the coming together of two bodies which, in the course of providence, found themselves for the time externally separated."

Rev. Alexander Macrae, Portree, seconded the motion, and delivered the following speech, which he read:—Moderator, Fathers, and Brethren,—With your permission, I shall briefly express my sentiments on the matter now before the Synod—the Resolution from the Commission of the General Assembly of the Free Church anent existing obstacles to co-operation or union between the two Churches. I prefer to commit myself to the surer ground of giving expression to my sentiments by reading from my manuscript to running the risk of speaking hazily without its aid.

If I remember rightly, this is the third time an approach of this nature has been made to this Synod by the Free Church since 1900. As on the former occasions, it came without any previous knowledge of mine on this occasion also. I shall not, therefore, enter into the question of the origin of it, because I know nothing about it. In common with others, however, I took strong exception to words uttered on the floor of the Commission of

the Assembly of the Free Church when this Resolution was proposed and agreed to, because it is not the case that the Free Presbyterian Church changed her mind with respect to her position, nor I am aware that any member of this Synod did. Words were uttered that seemed to purport so much ; but they were afterwards modified, and the honour of every minister and office-bearer of our Church was satisfactorily vindicated. I shall not either enter into the question of the competency of the Commission of Assembly sending us this Resolution. I am willing to receive it at its face value, and to deal with it accordingly.

In every sphere of life we are having solemn warnings not to treat lightly anything that happens in the ruling of divine Providence. There is a design in everything that happens. As fallen and darkened human beings, it is both our duty and privilege to betake ourselves humbly to Him who is Light, and in whom is no darkness at all, that we may have from Him light upon, and an understanding of, what really is the meaning of such and such an event, an understanding of what is the lesson it is intended to impart to us, what is the divine will designed to be expressed by it, and how are we to act in relation to it. But with respect to this Resolution, it has come to us, unsolicited and unlooked for, in the ruling of divine Providence ; and you all will agree with me in saying that it calls for our careful and prayerful consideration. How are we to dispose of it? What is our duty with regard to it? What is the will of the Head of the Church concerning it? And how does He expect us to act? It has come at a time that may be considered inopportune. It has come at a time when the sword is unsheathed—when its ravages are appalling—when our country throughout its length and breadth is flooded with sorrow—when the waters of affliction are not abating, but rather prevailing and increasing greatly. My own family circle experienced the bitterness of the abounding devastations—young men, brave and gallant, full of promise for the future, and an honour to their country, cut down in the flush and vigour of their manhood, whose loss I shall regret as long as life lasts. Notwithstanding that the prevailing circumstances are so distressing beyond any precedent in the history of our beloved land, I do not know if the time is inopportune to consider such a matter as this Resolution presents. It was during the stormy days of the Civil War in England the Westminster Assembly of Divines met and entered upon their great work. This is a matter that, in its own measure, equally affects what the Church ever esteems the highest of all causes—the cause of Christ in the world.

When this Resolution appeared in the public press last August, the adoption of a course virtually implying its summary rejection, without impartial and prayerful consideration, did not, and does not, commend itself to my judgment. My mind has been, and is, that we should receive it courteously, and return a respectful and

carefully considered reply. My reason for that opinion arises from my ignorance of the motives that impelled the Free Church to adopt this course. Are their motives honest, or are they hypocritical? Can we credit them with genuine honesty, or are we prepared to accuse them of rank hypocrisy? At the present time, I do not credit them with the one, nor do I accuse them of the other; and I come to no conclusion with respect to either motive, until we shall have proved them as regards the one or the other by adopting the course of officially furnishing them with a statement of what we consider to be existing barriers on their side to co-operation and union. Their attitude towards a reply to them on these lines will determine for me what opinion I am entitled to hold regarding the character of this approach—whether there be an element of real honesty in it or not. Therefore, we can patiently wait to see what light Providence will throw upon the character of future developments; but, in present circumstances, I am not in favour of the appointment of a committee.

The two Churches are virtually occupying the same field, and no one will deny that, professedly, we now publicly own the same doctrinal standards, *i.e.*, the whole doctrine of the Westminster Confession of Faith without modification or qualification. The origin of our separate existence arose from the passing of the Declaratory Act into law in 1892. It was re-affirmed in 1893, and overtures demanding its repeal were summarily rejected. By its adoption, the then Free Church seriously modified the doctrines of the Westminster Confession, and invested a majority of her General Assembly with power to determine what was to enter into the substance of the Reformed faith. The then Free Church minority, who afterwards largely constituted the present Free Church, differed from us in the line of action that ought to be carried out with respect to the Declaratory Act. We took the view that, in order to maintain and to defend, as well as to assert the whole doctrine of the Confession, and to hold the distinctive position of the Free Church at the Disruption intact and entire, formal separation from the Church that adopted the Declaratory Act was necessary, and on that conviction we acted: whereas, the Free Church minority held that the proper course then was to remain still in formal connection with the Church under cover of a dissent, and on that conviction they acted. To remain under cover of a protest was not allowable. I do not care to be so uncharitable as to deny to them the credit of having acted in all conscientiousness in what appeared to them to be the path of duty at that time; but I, for one, am perfectly satisfied that we did then what the public maintenance and defence of truth demanded, and I have not yet resiled a hair's-breadth, either in my inward affections or in my outward actions, from the position taken up by this Church in 1893. At the same time, I do not think that the performance of a particular Act, or the adoption of a particular course, is equivalent to truth itself. Truth stands forth majestically above

all our acts and doings, and it alone ever claims the homage of our whole being. Particular actions date from the distant past, and may not be in keeping with the circumstances of future time ; but truth is in keeping with, and applicable to, all time—past, present, and future. Above all else, we are to grasp it amidst every variety of change, and never to release our hold of it, from a loving regard to the honour and glory of the name of its divine Author.

I shall now state what I consider to be some of the existing barriers, the removal of which constitutes, in my view, an indispensable condition to having further official relations with the Free Church.

The case of Dr. Alexander arose from his having been appointed in due course a Professor in the Divinity Hall of the Free Church to teach young men aspiring to her ministry, and, at the same time, the author of a book entitled, “*Demonic Possession*”—a book strongly tainted with rationalistic tendencies and in sharp opposition to the doctrinal standards professed by the Church herself. The Church in dealing with this case, in which the integrity of divine truth was profoundly involved, showed, in our view, lamentable disloyalty to the divine author of truth and much unfaithfulness to the author of the book. The book has been withdrawn from publication ; but this has been done, unfortunately, without a pronouncement, on the part of those who judicially dealt with it, that it was heretical, and without an expression of genuine repentance, on the part of its author, either for its publication or for its errors. The case presents an example of defective discipline ; and, until the Church acknowledges the book to be heretical and its author states in distinct and unequivocal terms that he both repudiates it and genuinely regrets the unscriptural sentiments expressed therein, a standing barrier to closer relations, for which we can have no manner of responsibility, is bound to exist.

I am one of those who are not satisfied with the terms of the preamble to the Act of the Free Church rescinding the Declaratory Act. I do not enter into the question when this Act ought to have been rescinded ; but when it was rescinded, it was accomplished in a manner that, in my view, has raised very grave difficulties. I do not concede to the faction led by the late Dr. Rainy the inherent legislative powers for which they unsuccessfully contended in the House of Lords ; but, in any case, the Declaratory Act was an Act regulating the procedure and administration of the Church in all its judicatories. It was operative in all her Courts, effectually binding the hands of the minority, who, I never believed, accepted it as an expression of their own personal beliefs. They were under no compulsion to do that. But I believe it was so operative in the administration of the Church that the dissentients could neither maintain nor defend, in their official or corporate capacity as members of the Courts of the Church, the

whole doctrine of the Confession. In fact, they were obliged to license and ordain men who held, taught, and preached the doctrines of the Declaratory Act. Even young probationers who professed opposition to the Act would not be allowed, at their ordination, to have anything placed on the records of Presbytery against it; otherwise, ordination would be denied to them. The Presbytery of Inverness, in the Dore's case, afforded a concrete example. There was a cognate case in the Presbytery of Dornoch. Other Presbyteries, and, if I rightly remember, some Synods, as inferior Courts, were obliged to delete their protests from their records. In view of these facts, I am forced to cling still to the view that, in their official capacity they were helpless; and, however much they might wish it to be otherwise, the facts showed that they could not, in that respect—I mean officially—adhere to the whole doctrine contained in her subordinate standards in terms of the Act, 1846. I may be mistaken, but to my mind it is very regrettable that, when ultimately, in providence, the Free Church had it in their power to rescind the Declaratory Act, they did not do it *simpliciter*, or used in the preamble to the Rescinding Act only the words, "This Church adheres." I do not say that in adopting the additional and unfortunate phrase, "as she has always adhered," the Church meant criticism of our position relative to the Declaratory Act. The Commission of her Assembly already made a pronouncement denying the fact; but a mere pronouncement of the nature made does not meet the situation. Objectionable words are adopted, charged with all the power that legislation under the Barrier Act can give. They belie the Church's previous record of helplessness under a *régimé*, likeable or unlikeable to her. But in view of the facts of past experience, to which we cannot possibly shut our eyes, no arrangement short of the formal deletion of the words in question, or, of what may be reckoned the equivalent of their deletion, can, in my view, give satisfaction. It is, even now, in the power of the Free Church to have this effected; and if this approach be of the character that I fondly hope it is, they will effect it. But until these words be effectively neutralised, they certainly constitute a barrier to closer relations.

I think I am as much opposed as any to practices that are not in keeping with the spirit of the Gospel. The Synod passed Deliverances on matters affecting discipline and purity in the general practice of the Church, and surely no one expects us to fall away from any of its findings. Whatever pertains to the sanctuary and to divine worship calls for due solemnity and for the avoidance of all levity. The tendency to assimilate popular fashions and customs amply justifies our adoption of Deliverances that are in conformity with our standards. The Scriptures draw a clear line of distinction between the Church of Christ and the world. We desire to imitate Christ in all our practice, the world in none of its unscriptural practices; and as another *sine qua non*

to closer relations with the Free Church, I would require their acceptance of Deliverances of this Synod bearing on the points that I have mentioned. Shall we not be bound to consider their declining to homologate these Deliverances as amounting to a resolve, on their part, to maintain a dividing wall between us? But, are we now warranted in coming to that conclusion regarding them? In any case, purity in doctrine and purity in practice must go together; otherwise, a deadly canker must be at work.

We all agree that the Free Church displayed for several years after 1900 culpable latitudinarianism in throwing open the door of admission to her ministry to men from other Churches far too indiscriminately, her ministry, in consequence, assuming a dangerously heterogeneous character. I believe the mistake has been, to some extent, at least, recognised, and the recognition of it probably led to the adoption of a more stringent test of the orthodoxy of candidates for admission to her ministry than previously existed. I find that in 1907 a Deliverance was passed by her General Assembly requiring of all candidates, in addition to unqualified subscription to the whole doctrine of the Confession of Faith, an expression of belief in the inerrancy of Holy Scripture; acceptance of the Calvinistic system of doctrine as against Arminianism and other false systems, and an avowal to teach the same; an expression of approval of the purity of worship at present authorised in the Church, whereby uninspired hymns and the use of instrumental music are disallowed; and an avowal to conform to, and maintain, said purity of worship. The withdrawal of so many from her Communion may possibly be largely due to this stringency. They should never have been admitted; their withdrawal has come none too soon; and, if there be still any of a similar character, the sooner they go the better for the Church herself. But, if it be possible to weed them well out, as tares from among wheat, it will be best accomplished by the application of such an instrument as this Synod's Deliverance on Creed Subscription provides, without the acceptance of which, among others, by the Free Church, I mean to persist in maintaining my present attitude of aloofness.

I, for one, would like to see the day when all the ministers and people of both Churches could see eye to eye on all matters affecting the glory and cause of Christ in our midst, and be of one mind and of one heart contending earnestly for the faith as well as for the practice of the Gospel. I dare not hope to see it without an outpouring of the Holy Spirit as the spirit of repentance, of faith, of power, of love, and of a sound mind. The exercise of personal repentance is needed constantly. But there can be no question about the abiding duty of maintaining unswervingly a testimony for the whole truth and against all corruptions; and yet, there never was, and never shall be in this world, a Church without corrupt members. The small company of the disciples were not all pure. The larger company

of the Apostolic Church, were largely contaminated by the presence of corrupt members; but the scriptural standard speaks for all time, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity." As long as the life and conduct of Christian professors are consistent with their profession and free from serious lapses, we are not so much concerned with our private opinion of particular individual members, or with the existence of what might bear the mark of local prejudice, as with the official position and public testimony of a Church for purity of doctrine and practice, adhesion to which the Church is expected to require of all within her jurisdiction, and to enforce, when needed, her power of exercising discipline. As far as I understand, that was the attitude assumed by the most enlightened of the Reformers, and of the noble band of witnesses for the truth that came after them, from John Calvin downwards—an attitude that guarded them against severe exclusiveness, on the one hand, and unwarrantable latitudinarianism on the other. As in the domain of sound evangelicalism, healthy ecclesiasticism avoids both these extremes. Its stream flows in a channel equidistant from them both, and I trust this Church may never deviate from that stream's course.

I entertain, I hope, no feelings of groundless prejudice against the Free Church. In common, I fancy, with you all, I seek union *only in the truth*. Who among us would not rejoice to see a consummation, such as that, on a clearly-defined scriptural basis, and amid signal tokens of the Divine favour? Our townships, hamlets, and villages are largely desolated by the fury of the sword; and if the divided Presbyterianism that the survivors represent, at least as far as the Free and Free Presbyterian Churches are concerned, terminated in an amalgamation of both *on the solid basis of eternal truth*, would there not be ground to rejoice? But I believe that the anchor of the Free Presbyterian Church in relation to the Free Church is safely cast by having it firmly fixed in the words of the Lord, "Let them return unto thee; but return not thou unto them;" in other words, the adjustment of the points at issue on the foundation of truth, I understand my ecclesiastical position to be that occupied by the Free Church at the Disruption of 1843 in doctrine, worship, discipline, and government, involving the rejection of all departures from her distinctive position since then—a position effectively safeguarded by our present position, my judgment may be at fault. I do not wish to pit it unnecessarily against that of any whose judgment is entitled to every mark of respect. But I fail to see how we can adopt a more honourable and straightforward course with respect to the resolution before us than to receive it with respect; assure the Free Church that we are neither prejudiced nor opposed to what rests on a clearly-defined scriptural basis; frankly, pointedly, and concisely tell them to the face, that is,

officially and authoritatively, what we all must regard as existing obstacles and barriers on their side to co-operation and union ; and throw the whole burden of responsibility for the consequences upon the Free Church herself. If they still retain these barriers, they will only come to be more prominently recognised ; and Free Church people as well as our own will be obliged to acknowledge all the more readily the existence of justifiable grounds for continued separation. Our position, in respect of our public testimony, both for purity of doctrine and for purity of practice, will, I expect, be all the more firmly rooted in their affections. I expect it will commend itself all the more heartily to the favourable recognition of the friends of truth everywhere, whose ranks, sad to relate, are being rapidly thinned ; and we shall, besides, effectively free ourselves from all reasonable charges of being schismatics or of acting schismatically. If what falls within the limits of reasonableness for safeguarding both the faith and practice of the Gospel does not appeal to them, they may go their way ; but we stand where we stand. If, however, they remove these barriers and take up a position in practice, as well as in profession, common to that held by our Church, we shall, in that case, have ground to think favourably of the honesty of the present approach ; and only then will the consideration of further duties and responsibilities arise. We are concerned with present duty. I have stated my view of it, honestly, candidly, and as clearly as I can. I devoutly wish the will of the Lord only to be done. We humbly leave the issues with Him, who can and will over-rule all things for His own glory, for the good of His cause, and for the furtherance of His Kingdom in the world. I, accordingly, second the motion for the adoption of the reply to the Resolution from the Commission of the General Assembly of the Free Church now proposed by Mr. Mackay, and I do this for the following reasons :—

(1) The reply presents an attitude of honest, honourable, and straightforward dealing on our part, with the Church from which the Resolution has come ;

(2) It presents in pointed and concise terms the outstanding barriers on the side of the Free Church herself to closer relations with her ;

(3) It effectively binds the Free Church with the *whole* responsibility for the consequences ; and

(4) It is in entire harmony with the position of this Church in its public testimony for purity of doctrine, worship, and practice, to which position I am unalterably bound.

The first motion, by the Rev. Neil Cameron, was carried by thirteen votes to four.

WE regret that, though we have added four pages to this number at some outlay, we have to hold over (D.V.) till next number upwards of sixteen pages of Synod matter—the Report of the Canadian Deputy, and the Tabular Statements of the Synod's Collections, etc.

Daibhidh Ros, Eildeir, Dornoch.

(Air a leantuinn o t. d. 70.)

OIR is cuimhne leinn am feasgair a chaochail Aonghas, Daibhidh, dall, gun leus fradharc.—An deigh dhuinn corp Aonghais a chuir air doigh, bha mise dol a chuir Daibhidh dhachaidh d'a thigh fein, agus 'nuair a shuidh sinn anns a charbaid cuideachd, thionndaidh Daibhidh agus thubhairt e “A well,” tha e nis air falbh, agus fear eile d'a bhreithneachadh cha'n aithne dhomhsa an diugh 'an Catimh. Tha tri fichead bliadhna a' dh'fhior eolas agams' air, oir is ann a thri fichead bliadhna an àmsa a phos brathair-mo-mhathair piuthar Aonghais. An oidhche sin cheangail mise agus Aonghas ri chèile; agus ged a bhiodh e air èigheachd, air a cnoc a b'airde an Catimh, a ni bu mhiosa a thainig eadar mise agus Aonghas, bho'n àm sin gus a so, cha leigeadh fear seach fear againn a leas a' cheann a chromadh le nàire air a' shon. Rinn an Cruithear dhomhsa gun d'thug e dhomh beagan tuilleadh foighdin na bha aig Aonghas, agus, uair 'sam bith a shaoilinn gu robh Aonghas a' dol tuilleadh is fada, cha bhiodh agam ach a radh, “Tha fios agad nach 'eil muinntir ach a feitheamh ri sgiopag ort.” Stadadh Aonghas air ball.

Cha teid an sealladh a chunnaic mi an la sin as mo chuimhne gu bràth. 'S ann air Diluain, coinneamh urnuigh mhìosail a bh'ann. Air la na Sabaid roimhe sin, an deigh na seirbhis a bhi seachad, thubhairt mise ri Daibhidh gu robh eagal orm, mar a d' reitheamaid a dh' amhairc Aonghais air an la maireach, nam bitheamaid beo, nach faiceamaid tuilleadh anns a' choluinn e. Thubhairt Daibhidh air ball gun robh e toileach sinn a dhol a dh'amhairc Aonghais an deigh na coinneamh air an la maireach. Dh' fhalbh an dithis againn ma chairteal bho dhà uair.

Cha bu luaithe a chaidh sinn a stigh do'n t-seomair 's an robh Aonghas na luidhe, na chite gu soilleir gu robh an anail gu falbh. Bha'n t-seann Chriosduidh na shinidh, a dha shuil dùinte, gun e 'toirt aire co rachad a mach no steach. Threòirich mise Daibhidh a steach do'n t-seomair. Chaidh bean Aonghais suas gu 'cheann, agus thubhairt i “'Bheil sibh a' cluinntinn”; do'n d'thug Aonghas am freagradh, 's e 'deanamh da leth air an fhacail aig giorrad na h-anail, “De sin.” Fhreagair a bhean, “So Daibhidh Ros air tighinn a choimhid oirbh.” Fhreagair Aonghas, “An gil' uasal, an d'thainig e,” agus thòisich Daibhidh ri sliobadh a chinn, ag radh, “A ghile bhochd, gun ullaicheadh an cruithear thu air son an turas a tha romhad.” Cha robh Aonghas comasach air dad tuilleadh a bhruidhinn a dheanamh, ach cha robh neach a chitheadh e a' gluasad a shlinneanan, nach fhaodadh a thoirt fainear gu robh anam sona a bhith faighinn a' bheannachaidh dheireannach air an talamh bho bhèul Dhaibhidh.

Cha robh mac Aonghais agus a mhathair a saòilsinn gu robh e idir cho dlùth air a chrich 's a bha sinne 'saòilsinn, agus, air do

ghreim bidhe a bhi deas ann an tigh a' mhic, a bha dlùth air laimh, thug iad air Daibhidh agus ormsa taobh na leapadh fhagail, gus an ùraicheamaid 'ur boghaigean leis a' bhiadh. Thug sinn air Daibhidh beannachd iarraidh air na tròcairean, agus, an deigh beannachd iarraidh air a' bhiadh, bhris e mach air an doigh so "An cuspair 'tha dlùth dhuinn, agus air an robh sinn fada eolach, gun ullaicheadh tu gu sgiopailt e agus gun togadh tu leat dhachaidh e." Cha robh am beannachd ach beag seachad, 'nuair a thainig glaodh ruinne 'o bhean Aonghais gu robh e gu bhi mach. Ruith mise sios, agus 'nuair a rainig mi, gun chrith gun ghluasad, bha Aonghas a' tilgeil na h-anail. Chuir e mach oiteag da uair de anal, is bha 'n t-anam air falbh. So mar a dhealaich Aonghas Moraidh agus Daibhidh Ros ri cheile air an talamh, agus nach fhaod sinn a radh, mar a thubhairt Daibhidh ma Ionatan "Chaidh do ghràdh dhomhsa thairis air gradh nam ban."

'S ann air ann t-slighe 'dol dachaidh am-feasgair sin a thainig Daibhidh thairis air breithneachadh Aonghais. "'Nuair a bha'n duine uasal sin againne na mhinistear Maighstir Seòras Kennedy, cha robh e fhein comasach air searmonachadh fad ùine mhòr, agus 's e luchd-coireachd a bhiodh againn, fear ùir a tighinn gach Sabaid mar bu tric. Bhiodh Aonghas a mach 'na aite gach uile Sabaid. Dh'èiseadh e gu ro-gheur ris a' cheud urnuigh, agus na faigheadh e ni sam bith anns an urnuigh a dheanadh aithnichte gu robh gràs aig an duine, dh'èisdeadh e gu math 's gu ro-mhath ris an t-searmon a thigeadh as a deigh; ach mur a fhaigheadh e dad anns an urnuigh, phaisgeadh e 'bhreàcan ma 'cheann 's cha leigeadh e air gu de bha'n duine 'g radh, agus is ainmig a fhuair mise iomrall e riamh na bhreithneachadh."

Ach gu 'bhi tilleadh a nis a dh'ionnsuidh Dhaibhidh fhein, dh'ainmich sinn gun robh e comhla ri brathair-a-mhathair ann an athchosnaich. Bha aig an àm chèudna ann a' sgìre Rògart teachdair urramach do'm ainm Alasdair Macleoid, a bha greis dhe bheatha, agus a bha air a chleachdadh gu saoibhir leis an Tighearn gu bhi tionndadh pheacaich bho sheachrain an cridhe gu eolas na firinn, an an Uig, Leodhas. Bha ceangal mòr aig Daibhidh ris mar aon do'n d'thug an Tighearn an àithne "Beathaich mo chaoraich"; agus mar bu tric, air maduinn na Sabaid, dh'fhagadh Daibhidh Athchosnaich air son Baile-Phùir, gus a faigheadh e lòn da anam bho bheul Mhaighstir Alasdair. Mar a theireadh e fhein "Cha b' ann a' deanamh tàire air ministear na sgrì againn fhein a bha mi, ach cha b'urrainn mi ga leasachadh. Cha do dh'fhairich mi riamh sgìos, ged a bha astar math agam ri choisachadh."

Cha robh Daibhidh na dhuine a bheireadh inntinn do na h-uile neach, agus bha cuid, gu h-àraidh ann a' laithean òige, a chuireadh air gu robh a gruamach. Cha b' ann gruamach a bha e, ach, comhla ri gràs Dhe, bhuilicheadh air leis moran do ghliocas nadurra, agus, gun a bhi toirt masladh do mhuinntir

eile, tha sinne a smuaineachadh gun d'fhainig e cho teann, no na bu teinne, na neach a chunnaic sinne n' ur la, air àithne an t-Slanuighear d'a dheiscioblubh "Bithibh seolta mar na nath-raichean is neo-chronail mar na colmain." Ged nach còir a bhi 'toirt breith a reir coslais, tha sinne a' sacilsinn nach robh neach a chitheadh aodainn flathail nach fhaodadh aithneachadh gur e bh'an a so seanair a dh'fhaodadh seasamh fa chomhair rìghrean; agus cha bhiodh neach leth-uair 'na chomuinn 'nuair a thuigeadh e gur e bh' ann neach a bheireadh a mach as a' stòras nithean nuagh agus sean.

Bha e min-eolach air daoine agus mnathan urramach, a bha lionmhor anns an duthaich ann a' laithean òige, agus ghleidh e mòran dhe'n comhradh, agus dhe'n cantanais dhiomhair, a dh' innseadh e fhein gu doigheil agus gu b-òrdail gach uair a bhiodh feumail. Cha robh ni a dh' eiridh suas nach robh ni aig Daibhidh bho na h-aithrichean diadhaidh gu solus a chur air a chùis. Bha duine àraidh air an d'thug sinn iomradh, ann a bhi 'g innseadh mu dheidhinn Aonghais Mhoraidh, b'e sin Seumas Macmhathoin, a bha ann an Clais-nan-cnàmh. Bha mor-cheangal aig Daibhidh ris, agus is iomadh ni luachmhor a dh'innis e dhuinne mu dheidhinn, ach dheanadh e'n cunntas a tharruing a mach tuilleadh is fada iomradh a thosrt air na h-uile ni.

Aig àm nan òrduighean anns na sgìreachdan timchioll, bhiodh Seumas agus Daibhidh air an cuir gu tric do'n aon sheomair. Cha 'n fhanadh Seumas fad' ann an leabaidh, oir bu ghnàth leis a' chuid bu mho de 'n oidhche a chaitheamh an dara cuid na shineadh no air a ghlùinibh air beulthaobh an Tighearn. Bha iad aon uair 's an aon sheomair ann am baile Dhoisbidh, agus mar a theireadh Daibhidh, "Bha boghaig fhallain agamsa, agus choidlinn gu suaimhneach." Cha b' ann mar sin a dh'eirich do Sheumas. 'S gann a dhùnadh e a shùilean 'nuair a bhiodh e air a chasan. Bha 'n teaghlach anns an robh iad gu math air an doigh anns an t-saoghail, agus bha gu leòir do phlangaidean bàna air an cur air an uachdair anns an leabaidh. 'Nuair a dhùisg Daibhidh ro shoilleireachadh an là, cha robh cnàmh do Sheumas aige. Sheall e timchioll an t-seomair, agus 's ann a chunnaic se e air a' bheul-fodha air a bhrat aig beulthaobh an aite-theine. Dh'eirich e agus Sgaoil e dà phlanaid air corp lomnochd Sheumais, agus mar a theireadh e fhein, "Cha robh neach anns a choinneamh-urnuigh mhaidne cho beo agus cho blàth ri Seumas."

Bha iad oidhch' eile cuideachd aig an ordugh shamhraidh ann an tigh Aonghais Ghrè, a bh' ann a' Sgìre-Luirg. Mar a b'abhaist, chuireadh Aonghas agus Daibhidh cuideachd do'n aon leabaidh. "Choidil mi fhein mar a b'abhaist," arsa Daibhidh, "ach, aig glasadh an là shamhraidh, dhuisg mi, agus cha robh sgeul air Seumas. Thug mi suil timchioll an t-seomair, ach cha robh e 'n sin. Dh'eirich mi agus thug mi suil aig ceann

an tìghe, agus 's ann a chunnaic mi Seumas 'na ghurraban anns na bruachan a bha 'o 's cionn an tìghe. Phill mi stigh agus thug mi leam ultach de na brait, a bh' aig na cairdean a thainig a dh' ionnsuidh an òrdugh, agus sgaoil mi air a choluinn chaomh iad, air eagal gum biodh e fuar, 's nuair a chaidh sinn do 'n choinneamh-urnuigh, bha Seumas cho beo 's cho geanail ri uiseig." 'S ann mar so a bha Daibhidh na bhanaltrum do Sheumas, agus Seumas na chuideachadh do Dhaibhidh.

E. M'Q.

(*Ri leantuinn.*)

Deliverances of Synod,

BY SYNOD COMMITTEES.

THE following Loyal Address to the King has been drawn up by the Synod Committee, and forwarded to the Right Hon. Robert Munro, Secretary for Scotland, to be presented to His Majesty:—

"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 send from our annual meeting a renewed expression of our loyalty to your Majesty's person and throne, and of our earnest wishes for the prosperity of your Majesty's reign.

We would also express our deepest sympathy with your Majesty in the inevitable anxiety and strain which your Majesty must feel in connection with the present terrible War in which our country and Allies are strenuously but hopefully engaged, and we trust that your Majesty and counsellors may be led, under God's guidance, to adopt such effective measures as will bring the conflict to a speedy and successful termination, in the interests of the cause of truth and righteousness. It is our sincere prayer that the present solemn events may, by God's grace, produce a revived impression of His authority as set forth in the Bible, upon the minds of all, high and low, in the realm, and that your Majesty may be privileged, during the days to come, to reign over a kingdom in which sobriety, repentance, faith in Jesus Christ, Sabbath-keeping and self-denying godliness, shall be the outstanding characteristics of society.

We conclude by expressing our heartfelt desire that the divine blessing may rest upon your Majesty, Queen Mary, and Royal Family, and that your Majesty and Royal House may be enabled, during these days of great responsibility and stress, to fulfil the obligations of your high station in a manner that shall be for the glory of God and the good of the nation."

DELIVERANCE ON NEW TIME REGULATION.

THE Synod Committee has drawn up the following Deliverance on this subject :—"The Synod, having learned that the 'new time' is the occasion of some friction in some of their congregations, and that the consciences of others are entangled and aggrieved by it, would desire their people to attend to the following facts :—

"(1) The 'new time' does not alter the Sabbath Day in the least degree, either as to when it begins, or as to when it ends. From time immemorial, the Sabbath was regarded in this country as beginning with midnight, according to the order of nature, and as ending with the following midnight, according to the same order of nature. This is that seventh part of our time which we should hold unalterably as peculiarly sanctified unto God. Clocks may, by the order of the Government, be altered for convenience so that what is midnight in nature should read as 11 p.m. on the clock, and again these clocks may be altered so that twelve at night on the clock may correspond with midnight in nature. But it would be intolerable that the Lord's Day should thus be shifted about, and altered as to its beginning and end. Let our people therefore regard it as a matter in which their understanding and conscience are established that from midnight in nature to midnight in nature we are unalterably bound, as before there was any word about these changes, to sanctify one day—the first—in seven.

"(2) This altering of clocks is, we believe, done, on the part of the Government, for the country's convenience, so as to save coal, gas, and other artificial lights at the present time of stress. It means as long as the 'new time' is in force that men begin business on week-days an hour earlier than usual. In most of the places of worship, also, in the country, the services begin an hour earlier on the Sabbath. Our Church is also so situated that in many instances it would be very inconvenient for our people, if our congregations also did not meet an hour earlier than usually they did. If then any Kirk-Session reckons that the convenience of the congregation is best served by adopting so far the 'new time,' the congregation ought to fall in quietly with this arrangement, not thinking that the Sabbath is thereby altered, or that it is sinful for convenience sake thus to shift the hours of meeting.

"(3) Congregations are reminded that the courts of this Church have always protested against Sabbath desecration encouraged by the Government and other authorities throughout the country. The Synod strongly disapprove of the orders given to City Corporations and Railway Companies to change their clocks on the Sabbath morning, and regard this as a part of the desecration against which they have always protested ; but as this alteration of clocks could be done at any other time, and was actually done by the most people on the Saturday night, the Synod hold that to meet an hour earlier for divine worship on Sabbath does not interfere, as already affirmed, with the Sabbath itself."

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to the 16th June:—

SUSTENTATION FUND.

Per Rev. N. Cameron—Lieut. J. M., in France, £2; Mr. A. Macpherson, Scotstoun, Strontian, 10/-; Per Rev. J. R. Mackay, M.A.—Mr. Hugh Mackay, Vancouver, £1; Per Rev. J. S. Sinclair—Mr. Angus Mackay, Innisfail, Alberta, £1 1/-, and Miss Wilson, Larkhall, 7/-.

JEWISH AND FOREIGN MISSIONS FUND.

Per Rev. J. S. Sinclair—"A Friend," Winnipeg, 10/-.

MISSION TO FORCES FUND.

Per Miss M. Mackintosh, Brin House, Daviot—Mrs. Ogilvie, Brin House, 1/-, Mrs. Smith, Balloan, 1/-, Mr. D. Smith, Balloan, 1/-, Mr. D. Munro, Brin, 2/-, Mr. James Ross, Brin, 1/-, Miss Shaw, Croachy, 2/-, Miss Mary Shaw, Croachy, 1/-, Miss Mackenzie, Croachy, 1/-, Mr. L. MacGillivray, 1/-, Miss Forbes, Flichity Hotel, 2/-, Miss Macmillan, Hotel, 1/-, Mrs. Macbean, Flichity, 1/-, Miss Macdonald, Drumlea, 1/-, Miss K. Maclean, Brin House, 1/6, Mrs. Macdonald, Brin Gardens, 1/-, and J. Macdonald, 1/6; Per Widow Nicolson, Duisdale, Broadford—Mr. Martin Macpherson, Sleat, 2/-, M. MacInnes, Sleat, 3/6, Nurse Campbell, Sleat, 4/-, Miss Beaton, teacher, Drumfearn, 3/-, E. Martin, teacher, Knock, 3/-, D. Nicolson, Duisdale, 10/-, C. Nicolson, Duisdale, 10/-; Per Rev. J. R. Mackay, M.A.—From "Friend," in Vancouver (per Mr. H. Mackay), £3, A. M. L., Strathglass, 2/6; Per Rev. J. S. Sinclair—J. MacLeod, Balmeanach, Raasay, 3/-, J. Macaulay, Scorraig School, 5/-, "A Friend," 3/-, "A Friend," Parish of Thurso, £1, Miss Wilson, Larkhall, 10/-, A. Gillanders, Fernabeg, Shieldaig, 3/-, Miss Mackay, Inverleith Place, Edinburgh, 5/-, A. Gillies, Cardross St., Glasgow (per Mr. A. M'Lennan), 3/-, Miss Fraser, Springfield (per Misses Urquhart, Balblair, Invergordon), 5/-.

Rev. Ewen Macqueen, Kames, acknowledges, with sincere thanks, the following donations from "A New Zealand Boy:—" 10/- for Sustentation Fund, 2/6 for Home Mission Fund, 2/6 for Mission to Forces Fund, 2/6 for Free Distribution of Magazines to Soldiers and Sailors, and 2/6 for Psalms in Metrical Kafir.

Mr. Norman Mackinnon, Treasurer, Harris, acknowledges, with thanks, 2/6 from "A Friend" (per Rev. D. N. Macleod), for Tarbert Manse Building Fund.

Rev. A. Sutherland, C.F., acknowledges, with thanks, 10/- from Mrs. G., The Deanery, Dornoch, for Bibles to Soldiers.

Rev. J. S. Sinclair acknowledges, with thanks, 5/- from "Anti-Popery" (applied to Mission to Forces Fund), and 3/- from "A Friend," for Comforts for Forces Fund.

Rev. N. Macintyre, Stornoway, acknowledges, with thanks, 10/- from "Lewisman," for Church Fund.

The Treasurer of the Dingwall Congregation (Mr. M. Urquhart, Craig View) acknowledges, with thanks, the following amounts

received for Manse Building Fund:—Per Rev. D. Macfarlane—Mr. Mackay, Manchester, 10/; “Free Presbyterian,” Raasay, 8/; “Well-wisher,” Inverness, 2/6; “Two Friends,” in Rona, £1. Per the Treasurer—“A Friend,” Haddington, 5/; Mr. W. B. Kuarston, Commercial Bank, Haddington, 5/; “A Friend,” Larkhall, £2.

The Treasurer of the London Mission acknowledges, with sincere thanks, the donation of £1 from “Friend,” Lochinver, per Mr. D. Sutherland.

Church Notes.

Communion.—Beaully, Lairg, and Raasay, first Sabbath of July; Staffin (Skye), Tain (Ross), and Tomatin (Moy), second; Daviot (Inverness), Flashadder (Skye), Halkirk (Caithness), and Rogart (Sutherland), third; Plockton (Ross), fourth; Bracadale (Skye), fifth. Dingwall, first Sabbath of August; Portree (Skye), second.

An Expression of Sympathy.—We have already in these pages given expression to our deep sympathy with the people of our Church who have lost near and dear ones on land and sea since the present terrible War began. But, as the months pass, the roll of the dead grows apace, and we feel our hearts deeply touched as we hear the same sad news repeated again and again. Missionaries, elders, members, and adherents have all had heavy bereavements of brave and dutiful sons. It is impossible meantime to mention all names, or to go into details. In addition to the above, one of our ministers—the Rev. Alexander Macrae, Portree—has recently sustained sore losses in the death of two of his stepsons, Capt. John M’Callum Orme, M.C., M.B.C.M., of the Royal Army Medical Corps, and Lance-Corporal William Orme of the Royal Scots. We desire to express our deepest sympathy with Mrs. Macrae, Mr. Macrae, and family in their painful bereavements, losing, within the short period of two or three months, two accomplished and affectionate sons and brothers. May He who sitteth on the floods and can alone effectually uphold and comfort such as are cast down and grieved in their minds, be the helper of parents and family in their time of need! And what we earnestly desire for them, we also desire for all bereaved friends throughout the Church as certainly as if they were explicitly mentioned by name. The messenger of death has a solemn voice to everyone, young and old, “Prepare to meet thy God.”

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the last month of the ordinary Magazine year, and that payments due for past and future will now much oblige. The price at present per copy is 2/6 per annum, postage 6d. extra

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