



THE Free Presbyterian Magazine

AND

MONTHLY RECORD.

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

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

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N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE HALFPENNY.

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXIII.

JULY, 1918.

No. 3.

Meeting of Synod—Full Report.

THE Annual Meeting of the Synod of the Free Presbyterian Church of Scotland was opened in the Church at Inverness on Tuesday evening, the 21st day of May, 1918. The retiring Moderator, Rev. D. Macfarlane, Dingwall, conducted public worship at 6-30 p.m., and preached from Joshua xxiv. 25, "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem."

FIRST SEDERUNT.

After public worship was ended, about 7-45 p.m., the Moderator constituted the Synod with prayer. The roll was then called, and there were present: From the Southern Presbytery—Revs. Neil Cameron, St. Jude's, Glasgow; Ewen Macqueen, Kames; Alexander Mackay, Oban; and J. S. Sinclair, John Knox's, Glasgow (Clerk), ministers; with Messrs. Angus Macrae, St. Jude's, and Murdo Campbell, Oban, elders. From the Western Presbytery—Revs. Alexander Macrae, Portree; Neil Macintyre, Stornoway; Duncan Mackenzie, Gairloch; Donald Graham, Shieldaig; Murdo Morrison, Lochinver; and Andrew Sutherland, Ullapool, ministers; with Messrs. Neil Mackinnon, Portree; John Macdonald, Gairloch; John Stewart, Lochcarron (for Shieldaig, etc.); and Donald Mackenzie, Lochinver, elders. From the Northern Presbytery—Revs. D. Macfarlane, Dingwall; John R. Mackay, Inverness; Norman Matheson, Halkirk; and D. A. Macfarlane, Lairg, ministers; with Messrs. Murdo Urquhart, Dingwall; Angus Stewart, Inverness; and Alexander Gray, Lairg, elders. The Clerk intimated apologies for absence from Revs. D. N. Macleod, Harris, and D. M. Macdonald, North Uist (in London). Mr. James Campbell was appointed Officer of Court, and agreed to undertake the duties.

The minutes of the last meeting of Synod were read and approved of. At this stage the Moderator (Rev. D. Macfarlane) intimated that his term of office had expired, and that it now lay with the Synod to appoint his successor. Rev. Neil Cameron

moved that the Rev. Murdo Morrison, Lochinver, who had refused to accept office on the previous occasion, should be appointed Moderator for the ensuing year. The motion was seconded by the Rev. Norman Matheson, Halkirk, and unanimously agreed to. Mr. Morrison rose and thanked the Court for the honour it had conferred upon him. He thought, however, that the Synod might have asked a more capable minister to occupy the Chair in the present circumstances. At the same time, as he had refused on last occasion, he had decided, in dependence on the grace of God, and craving the indulgence of his brethren, to accept the office. He then took the Chair.

The Clerk reported as to the deliverances drawn up by Committees appointed by last meeting of Synod, namely, the following—Loyal Address to the King, the new Time Regulation, the use of Unfermented Wine and the Individual Cup, Canadian Soldiers and British Camp Evils, and the Opium Traffic. He read the reply received from the King, through the Secretary for Scotland.

Rev. E. Macqueen moved that the same ministers as acted on the former occasion, along with Mr. Angus Stewart, elder, be appointed as a Committee to draw up the Loyal Address to the King. The motion was seconded by the Rev. D. Graham, and unanimously agreed to. Rev. J. R. Mackay moved that the members of Synod meet (D.V.) as a Committee on Bills and Overtures in the Church at ten o'clock next morning. The motion was seconded by the Rev. Neil Cameron, and agreed to. It was also arranged that the Synod hold two regular sederunts next day, at 2 p.m. and 6-30 p.m.

The Synod adjourned, to meet again (D.V.) the following day at 2 p.m. The sederunt was closed with praise and prayer.

SECOND SEDERUNT.

The Synod resumed its sitting on Wednesday, 22nd May, 1918, at 2 p.m. The meeting was opened with devotional exercises, conducted by the Moderator, the Rev. Murdo Morrison, Lochinver.

The roll was called, and there were present the same members as at the previous sederunt, with the addition of the Rev. D. Beaton from the Northern Presbytery, and Messrs. Alexander Mackenzie, Lochbroom, and Alexander Mackenzie, Stornoway, elders, from the Western Presbytery.

The minutes of the first sederunt were read and approved of. The Rev. Alexander Mackay, Oban, moved that the Rev. D. Macfarlane, Dingwall, be asked to send the sermon, which he preached as retiring Moderator, for publication in the Magazine. The motion was agreed to. Mr. Macfarlane consented to the Synod's request.

(1) REPORTS 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) REPORTS OF EXAMINERS OF PRESBYTERY RECORDS.

Rev. E. Macqueen and Mr. A. Macrae, elder, reported favourably as to the Records of the Western Presbytery, while the Rev. Neil Macintyre and Mr. Neil Mackinnon did the same as to the Northern. Rev. D. Macfarlane, Dingwall, said that, as the Clerk of the Southern Presbytery, owing to multiplicity of business, had not the Records prepared for the Synod, they would require to be held over till next meeting.

(3) APPOINTMENT OF CHURCH COMMITTEES.

Rev. Alexander Mackay 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, J. S. Sinclair, and N. Macintyre; with Mr. Beaton as Convener.

(4) *Foreign Mission Committee*.—Revs. Neil Cameron, J. R. Mackay, and Mr. A. Gray, elder, Lairg; with Mr. Cameron as Convener.

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

(6) *Religion and Morals Committee*.—Rev. A. Macrae, and Messrs. Neil Mackinnon and Murdo Urquhart, elders; with Mr. Macrae as Convener.

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

The motion with respect to the first six Committees was at once agreed to. Rev. Neil Cameron desired to be relieved of the Convenership of the Mission to Forces Committee, but, at the Synod's request, he agreed to act again, and the appointment of the Committee was agreed upon in terms of the motion.

(4) REPORT OF MISSION TO FORCES COMMITTEE.

Rev. Neil Cameron, as Convener of this Committee, submitted the following report:—

“The Free Presbyterian Church began to send ministers to our countrymen in the Forces in the month of October, 1914. At that time we held Gaelic services each Sabbath at Bedford for the benefit of our soldiers who were stationed there. Along with these services, our deputy went on a week night, each week, to Portsmouth and Chatham to preach Gaelic to Naval men. There were also services held on week nights at Kimbolton, Buckden, and Huntingdon for the benefit of the Lovat Scouts who were stationed in these places. When the soldiers at Bedford were removed to France, and the Lovat Scouts were taken away from the above-named place, we began services on the Sabbath-days alternatively at Chatham and Portsmouth. The Church

magnanimously contributed from October, 1914, till March, 1918, £721 18s. 3d. for carrying on this good work. The Admiralty acknowledged our work by paying us £133 11s. We had a balance in Bank on the 31st March of £103.

"We desire to take this opportunity of thanking our ministers for the hearty manner in which they have responded to repeated calls to supply our Naval men, and the alacrity with which our elders took the burden of holding services at home in the absence of the ministers; also the whole-hearted manner in which our congregations encouraged us and strengthened our hands by allowing their ministers to go to our poor fellow-countrymen, and by supporting the Mission to Forces Fund so liberally with their means.

"Many of the Soldiers and Sailors, to whom our deputies spoke the Word of life, have lost their life since. The great day will reveal the result of the efforts put forth on their behalf by our Church. We desire to express our deepest sympathy with all those who have been bereaved."

Rev. J. R. Mackay moved that the Synod receive Mr. Cameron's Report on the Mission to the Forces, inclusive of the financial statement forming part of the report, thank Mr. Cameron for the same, and respectfully ask him to continue the convenership. Rev. D. Mackenzie seconded the motion, which was agreed to. Mr. Cameron consented to continue to act as convener.

(5) FINANCE COMMITTEE'S REPORT.

Mr. Alexander MacGillivray, General Treasurer, read the Annual Financial Statement of the Church's Funds. The Rev. J. R. Mackay submitted the following motion in adoption of the same:—

"The Synod adopt the General Treasurer's Financial Statement for the year ending 31st March, 1918, 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 ability to contribute, and the liberal mind they got to contribute, towards the cause. They tender thanks to Mr. James Campbell and Mr. John Fraser, who have, with so much efficiency, again gratuitously audited the Church's financial accounts, and to Mr. Alex. MacGillivray, Gen. Treas., for his careful handling of the Church's finances. They again recommend the Church's schemes to the practical sympathy of their people, and reappoint the above-named auditors for the current year. Furthermore, in view of the high prices still prevailing on account of the War, they instruct the General Treasurer to remit to ministers the sum of £15 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 the salaries to each of their missionaries and 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. The Synod recognise that these transactions have been always carried out by the Finance Committee in the sense intended by the Synod, and the Synod wish the auditors to accept the Finance Committee's order to the General Treasurer as the General Treasurer's sufficient warrant for distributing this or any other fund."

Rev. J. R. Mackay pointed out that the Funds of the Church were in a very satisfactory, healthy state. He remarked that doubtless the large legacies received as well as the amount of money in circulation generally were factors towards this result, but that after all, these were only means in the hands of the Highest, whose providence and kindness they desired to acknowledge.

Rev. D. Macfarlane, Dingwall, seconded the motion, which was adopted.

(6) APPOINTMENT OF CHURCH COLLECTIONS.

Rev. D. Mackenzie moved that the Church Collections be appointed on the same dates as previous year according to the following scheme:—(1) Collection for College Fund in August, 1918—notice to be sent by the Convener of the Theological Committee; (2) Home Mission Fund (Missionaries and Catechists), first collection in October, 1918, 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, 1918—notice to be sent by the Synod Clerk; (4) Church Building Fund in January, 1919—notice to be sent by Synod Clerk; (5) Foreign Mission Fund, collection in February, 1919—notice to be sent by Convener of Foreign Mission Committee; (6) Home Mission Fund, second collection in April, 1919, 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, 1919—notice to be sent by the Rev. D. Macfarlane, Dingwall. The motion was seconded by Mr. Alexander Mackenzie, Lochbroom, and agreed to.

(7) REPORT OF COMMITTEE ON RELIGION AND MORALS.

Rev. A. Macrae, Portree, delivered this report, which will (D.V.) appear in next issue. Rev. Ewen Macqueen moved the adoption of the report. Mr. Neil Mackinnon seconded the motion, which was agreed to.

Rev. D. Macfarlane spoke of the necessity for a national Day of Humiliation and Prayer, and referred to the commendable action of the President of the United States in this respect. It was moved by the Rev. Neil Cameron that the Synod send a cablegram of thanks to President Wilson for his appointing a national Day of Fasting, Humiliation, and Prayer, and also for his recent order in favour of Sabbath rest in connection with the American Army and Navy. The motion was unanimously agreed to.

It was also unanimously agreed to appeal to the Prime Minister

and those in authority to take steps for the appointment of an ordinary week-day as a national Day of Humiliation and Prayer. It was further decided that should a Day of Prayer be appointed without the element of "humiliation," the congregations of this Church will observe the day as a Day of Humiliation as well as Prayer.

Prohibition of Intoxicating Liquors.—Rev. D. Mackenzie called attention to the evil of drunkenness, and submitted the following motion:—"The Synod of the Free Presbyterian Church of Scotland respectfully asks the Government, on account of the evils of strong drink, to prohibit the sale of intoxicating liquors, as long as the present War lasts, and for all time coming thereafter." Rev. E. Macqueen seconded the motion. Rev. D. Mackenzie explained that his motion did not mean prohibition of what was required for absolutely necessary and medicinal purposes. The motion was unanimously agreed to.

(8) THE PRESENT EDUCATION BILL.

Rev. J. R. Mackay called attention to certain features of the Education Bill, presently before Parliament, which seemed to give special privileges to Roman Catholic teachers. The Court decided to remit the matter to a Committee, consisting of Revs. Neil Macintyre, A. Macrae, and Mr. A. Gray, elder, to make full enquiry and to draw up a suitable deliverance, by way of protest, and send same to the Secretary for Scotland.

At this point, the Rev. Ewen Macqueen took up a practical subject in connection with the young who were leaving home, and going to a distance for educational and other purposes. He said it was highly desirable that the minister or others in charge of the home congregation should send their names and addresses to the minister or office-bearers in charge of the F.P. congregation (if there was any) in the place where the young people were going to, so that they might be visited and looked after. He said that there was a great danger of the young, who went to places where they had not hitherto been, drifting away in directions that were not desirable, if they were not under any oversight. He moved accordingly that the Synod instruct ministers and others in charge of congregations to intimate to the people under their care that they send in the names and addresses of young people who had gone or were going to places at a distance, so that notice might be sent to ministers of the Church or others in these places, with a view to their spiritual oversight. The motion was seconded by the Rev. D. Beaton, and unanimously agreed to.

(9) REMITS FROM PRESBYTERIES.

Western Presbytery.—There was a remit from this Court with reference to a petition from the elders of Glendale, asking that Mr. Jas. Macleod, divinity student, who was acting as missionary among them, and lacked only one year of the completion of his divinity course, should be considered as having completed that

course, and be allowed to go on trial for licence, with a view to his qualifying in the usual manner for ordination. The Synod, while sympathetic with the petition, did not see its way to accede to the request.

Another remit from this Court had reference to the financial allowance of Mr. D. Ross, who conducts services in North Uist. It was agreed, on the motion of the Rev. D. Macfarlane, seconded by the Rev. J. R. Mackay, that his allowance be raised from £10 to £15.

Northern Presbytery.—This Presbytery petitioned the Synod to take steps to examine the Education Bill before Parliament, and to protest against any undesirable elements in it, such as special privileges to Roman Catholic teachers. As this matter was already dealt with by the Court, it was recognised by the members of the Northern Presbytery that the petition had been met and satisfied.

This Presbytery also petitioned the Synod to appeal to those in authority for the appointment of a National Day of Humiliation and Prayer. This petition was also met and satisfied by a decision already come to by the Synod.

The Court adjourned, to meet again (God willing) at 6-30 p.m. The sederunt was closed with praise and prayer.

THIRD SEDERUNT.

The Synod resumed its sitting at 6-30 p.m., according to terms of adjournment. The sederunt was opened with devotional exercises conducted by the Moderator, Rev. M. Morrison.

The roll was called, and there was a full attendance of the members previously present. The minutes of the previous sederunt were held over till a future occasion.

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

The Clerk read the following draft of a Loyal Address, drawn up by the Committee:—

“A LOYAL ADDRESS BY 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, hereby renew our annual expression of loyalty to your Majesty's person and throne, and of earnest desire for the prosperity of your Majesty's reign.

We express again our deepest sympathy with your Majesty in regard to the strain and anxiety caused by the terrible War which still continues to be waged without abatement, and our sincerest hope that the Most High may grant victory to your Majesty's heroic forces and Allies in the interests of righteousness and peace

among the nations. We earnestly pray that God may bless the present strenuous experiences and trials to the moral and spiritual benefit of the Empire, and that all the nations concerned may emerge from the fire of suffering, by the blessing of God, purified from many evils, such as worldliness, infidelity, idolatry, militarism, and pride, that have too greatly prevailed.

We conclude by expressing our heartfelt prayer that God, by His grace, may enable your Majesty, Queen Mary, and Royal Family, to walk in His fear, and to glorify Him in your high and responsible stations to the good of the Empire and the world."

The draft of Address was approved of.

(II) REPORT OF FOREIGN MISSIONS COMMITTEE.

Rev. Neil Cameron, as Convener of this Committee, first read an interesting Report received from the Rev. John B. Radasi, Free Presbyterian missionary in Matabeleland, South Africa, as embodied in two letters, which will (D.V.) appear in next issue. Mr. Cameron then proceeded to deliver his report, as bearing on the work, as follows:—The Report sent by our worthy missionary, Rev. J. B. Radasi, is an encouraging one. He continues the good practice of giving a Kafir Bible to each scholar who remains at school till he or she can read intelligently the native language. He complains that some are taken away from school before they can read properly their own language. From a former report of his, we understand that these are the children of heathen parents who have not joined the Mission. As I said in a former report, these children receive a Bible, if they are left at school until they can read it, as well as the children of parents who are adherents of our Mission. We notice that he has run out of Bibles, and we shall immediately send him £10 worth.

You will have noticed a very interesting instance of the blessed effect of giving a Bible to the young. He reports that one of the boys went to work in a mine, and continued there the good habit of reading his Bible and praying every morning and evening. A heathen boy came to work in the mine, and lived in the same hut with this boy. The heathen boy strongly protested against his conduct for reading and praying night and morning, but the boy continued to read and pray. At last one morning before daylight the heathen boy cried to this boy to rise and pray, giving, as his reason for doing so, that he had been praying himself, and that he found benefit by it. Then comes the wonderful story of the man who came into their hut and found them holding worship together, as to how he found himself on one occasion between two lions—one coming towards him in front and another from behind, and how, when he had fallen on his knees and prayed, the two lions ran away—and his commendation of prayer to the boys, by saying:—"There is a God in reality, and He does hear prayer."

Another interesting item in the Report is, that they have now a

qualified teacher in the Mission's chief school at Bembesi. This will help Mr. Radasi very much, as it will relieve him of a part of the heavy work of acting teacher, along with the work of preaching and visiting the sick.

In our last letter to him, we referred to the desirableness of having a converted boy, in whom he would have full confidence, sent over to Scotland to be educated for the office of missionary. He now reports that he had such thoughts about poor Kiwa Mhlahlo, but that, owing to failing health, he was not able to finish one year's study at Lovedale. We are pleased to notice that he has some hopes of the boy that has gone to Lovedale last February. We would strongly urge upon our praying people at home to make this a matter of prayer to the Lord, also that the Lord would qualify, by His grace, and send forth a young man from the Church at home to labour there.

He gives a most interesting account of one of the wives of the late King Lobengula, as to how she was converted in her old age two years ago, and the good profession she made of her faith in Christ by uttering as her last words:—"I am leaning on Christ alone for salvation."

He mentions his great need of a cart and mule to enable him to visit the sick in wet weather in the out-stations of the Mission. The cart will cost £30 and the mule about £25. We would commend this needful assistance to the favourable consideration of the Synod.

Donations from Friends in Australia.—As Convener of the Foreign Missions Committee, I should like to report that our friends in Australia have sent their annual contribution to Foreign Missions, and that it is the best they have sent us yet. It amounts to £14 5s.—£9 5s. from the Brushgrove friends, and £5 from our friends on the Richmond River. I know I am expressing the mind of all the members of the Synod in conveying our sincere thanks to them all, and our deep sympathy with them in their isolated position.

Rev. J. R. Mackay moved that the Synod receive the Foreign Missions Report, and thank the Committee, especially the Convener, for the same, as well as the Rev. J. B. Radasi, for his interesting account of the Mission, upon which the Report proceeded; and that the Synod advise Mr. Radasi to secure a new mule and cart as a part of his necessary equipment for the Mission work, and authorise the Treasurer to pay the cost out of the Foreign Mission Fund. Mr. Mackay, in a short speech, made allusion to his experiences when he went as a deputy of the Church to visit Mr. Radasi and the Mission, and expressed his appreciation of the helpful way in which Mr. Radasi, as an interpreter, acted towards him, when he was endeavouring to set "the way of life" before the people of the Mission. It was a comfort to him to observe Mr. Radasi's growing sense of the indispensableness of the regenerating agency of the Holy Spirit in order to

the Gospel's having saving results in the hearers of it. Relative to the new equipment required, Mr. Mackay pointed out that, owing to the roughness of the country without proper roads and the intense heat there experienced continually, carts and such like vehicles did not last long, and required to be often replaced.

The motion was unanimously agreed to.

The Circulation of the Scriptures among the Jews.—The Clerk moved that the Synod should renew its donation of £20 to the Trinitarian Bible Society, London, for the circulation of the Scriptures among the Jews, and instruct the Treasurer to forward the same. The motion was unanimously agreed to.

(12) CANADIAN MISSION COMMITTEE'S REPORT.

Rev. D. Beaton, Convener, submitted the following report of this Committee:—

"On 6th August, 1917, the Rev. William Matheson, probationer, according to instructions of the Synod, was ordained by the Northern Presbytery at Dingwall as an ordained missionary to the congregations embraced in the Canadian Mission of the Free Presbyterian Church. Mr. Matheson sailed for Canada in October, and, under the good hand of the Lord, reached his destination safely. He has, since his arrival, supplied Chesley, Wardsville, Detroit, Winnipeg, and Lochalsh. The following resolution in regard to Mr. Matheson's salary was agreed to by the three Presbyteries:—'In view of Mr. Matheson's proceeding to Canada as the Church's deputy to the Free Presbyterian Mission there, it is resolved that it be an understood matter that his salary fall not below that of the ministers at home which at present is £140 (700 dols.), and that, in his supplying different stations, that his travelling expenses and lodgings be paid.' This was sent to the various treasurers interested, with the following note by the Convener:—'The Presbyteries, in coming to this finding, do not in any way wish it to be understood that they consider our people in Canada to be lacking towards the deputies who had been sent from the home Church. Their liberality towards them has always been of the most generous kind. The above resolution is sent simply to avoid any possible misunderstanding for the future.' I regret to have to report the removal by death of three outstanding friends of the cause in Ontario:—Mr. Archibald MacLeish, elder, West Williams; Mr. Donald T. MacKenzie, Lochalsh; and Mrs. MacLaggan, Chesley. Notices will probably appear later on in the Magazine; but I would wish to pay my personal tribute to these, whose removal will be a distinct loss to our Mission in Ontario."

The report was unanimously adopted.

Rev. D. Beaton also submitted petitions from the Ontario Mission and the Chesley congregation, forwarded by the Rev. William Matheson, on the subject of united ministerial supply. The Ontario Mission Petition is as follows:—

"To the MODERATOR and other Members of the Synod of the Free Presbyterian Church of Scotland.

The humble petition of the Free Presbyterian Church of Scotland Mission in Canada, comprising stations at Williams, Lochalsh, Kincardine, and Newton, all within the Province of Ontario, sheweth that the meeting of the representatives of the above stations, duly called and held at the home of Mr. Daniel Clarke, elder, Egmondville, on 1st Jan., 1918, did, by a minute of that date, unanimously resolve, 'That, under present conditions, an arrangement whereby the Free Presbyterian Congregation at Chesley join with the Free Presbyterian Church of Scotland Mission in Canada, as represented at this meeting, for the purpose of securing ministerial supply, be welcomed, and that the Synod be petitioned to that effect, namely, on a minimum basis of supply per annum as follows:—Chesley, 21 Sabbaths; Williams, 8 Sabbaths; Lochalsh, 8 Sabbaths; Newton, 4 Sabbaths; and Kincardine, 5 Sabbaths, with 6 Sabbaths to come and go upon, and on the understanding that the minister's headquarters be Chesley, and that the minister's maintenance be assumed accordingly.'

Your petitioners, therefore, crave the Synod's approval of the said desired arrangement, and the furtherance of the purpose aimed at by this arrangement.

On behalf of the above petitioners,

(Signed) WM. MATHESON, *Chairman*."

The Chesley Petition, drawn up on 23rd January, 1918, is in exact accord with the foregoing in all details. On the motion of the Rev. E. Macqueen, seconded by Mr. John Stewart, elder, the Synod unanimously granted the petitions.

Rev. D. Beaton further intimated that a call to the Rev. William Matheson, ordained missionary, had been signed by the office-bearers, members and adherents, of the Chesley congregation and Ontario Mission, to take regular ministerial charge of them as a combined congregation. The call had been duly forwarded, and was now before the Synod.

The Synod decided to sustain the call, and instructed the Northern Presbytery, on whose roll the Rev. W. Matheson's name was, to communicate with Mr. Matheson and ascertain his mind relative to the call, and thereafter make any necessary arrangements.

(13) REPLY FROM THE FREE CHURCH COMMISSION TO THE SYNOD'S STATEMENT OF DIFFERENCES.

The Clerk (Rev. J. S. Sinclair) reported that he had received from the Free Church Commission of November last, at the end of that month, a Reply to the Synod's Statement of Differences, which had been forwarded in the previous May, along with a covering letter from the Rev. Prof. J. K. Cameron, M.A., Clerk of Commission and Assembly. He read the covering letter and Reply, which were published in the May issue of the Magazine, and need not meantime be repeated.

After this was done, the Rev. John R. Mackay, Inverness, rose and submitted a motion bearing upon the Reply, in which he moved in favour of appointing a Committee to confer with the Free Church Committee on the subject of union. He supported his motion by a speech, a summary of which is given elsewhere in this issue. The motion was seconded by the Rev. Alexander Macrae, Portree, who also read a speech of considerable length. (See p. 83.) Thereafter, the Rev. Neil Cameron, Glasgow, submitted another motion which bore, among other things, that, in view of the evasive and compromising nature of the Free Church Reply, the Synod resolve that "the correspondence now take end." The motion was seconded by the Rev. D. Macfarlane, Dingwall. (For summaries of speeches see page 88.) Short speeches were delivered by the Revs. D. Beaton, E. Macqueen, and Alex. Mackay in favour of Mr. Cameron's motion. Rev. A. Sutherland spoke in support of Mr. Mackay's motion. Rev. D. Mackenzie, who expressed his agreement in the main with Mr. Cameron's motion, said he would prefer that the conclusion of it was different, and that it would run to the effect that the F.P. Church refuse to consider any communication from the Free Church anent conference with a view to union, until the Free Church itself removes all the obstacles stated in the deliverance of our Synod of 1917. The Clerk (Rev. J. S. Sinclair), who supported Mr. Cameron's motion, called the attention of the Revs. J. R. Mackay and A. Macrae to certain terms of their own motion at the previous Synod, namely, that the Synod conclude "that meanwhile it would be futile to appoint a Committee to meet with the Free Church Committee, *until* (1) the Free Church . . . 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"; and then, *until* "(2) 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." The Clerk then pointed out that these conditions had not been fulfilled by the Free Church in its procedure or Reply since last meeting of Synod, and that therefore the Revs. J. R. Mackay and A. Macrae were now acting inconsistently with their previous motion in advocating immediate conference, apart from the fulfilment of these conditions. Their own previous motion placed a block on the line of their present movement. Rev. J. R. Mackay said in answer that the Synod had not adopted their motion at last meeting, and that they were now so far satisfied with the Free Church Reply as to feel that there was sufficient ground to proceed to conference on the points of difference.

After discussion, the Moderator put the motion to the meeting. There voted for Rev. J. R. Mackay's motion :—Revs. A. Macrae, Portree; A. Sutherland, Ullapool; N. Matheson, Halkirk; and J.

R. Mackay, Inverness—total, 4 ; while there voted for the Rev. Neil Cameron's motion :—Revs. D. Macfarlane, Dingwall ; D. Beaton, Wick ; Neil Macintyre, Stornoway ; E. Macqueen, Kames ; A. Mackay, Oban ; D. Graham, Shieldaig ; D. A. Macfarlane, Lairg ; Neil Cameron, and J. S. Sinclair—9 ministers ; with Messrs. John Macdonald, Gairloch ; Neil Mackinnon, Portree ; Alex. Mackenzie, Lochbroom ; John Stewart, Lochcarron ; Alex. Mackenzie, Stornoway ; Donald Mackenzie, Lochinver ; Angus Stewart, Inverness ; Murdo Urquhart, Dingwall ; Alexander Gray, Lairg ; Angus Macrae, St. Jude's, Glasgow ; and Murdo Campbell, Oban—11 elders—total, 20. The Moderator declared Mr. Cameron's motion to be duly carried. Rev. D. Mackenzie did not vote for either motion. Revs. J. R. Mackay, A. Macrae, N. Matheson, and A. Sutherland recorded their dissent (without reasons) from the Synod's finding. Mr. Neil Mackinnon, elder, asked the question whether the brethren who were for union intended to continue this agitation ? Rev. J. R. Mackay said that, as the Synod had expressed itself so decidedly against his motion on two occasions, he did not intend to agitate the matter further, only that he reserved the right, such as any other member had, to reply in the event of his being attacked.

The court adjourned a little after midnight, to meet again (D.V.) in the morning at 10-30. The meeting was closed with praise and prayer.

FOURTH SEDERUNT.

The Synod resumed its sitting on Thursday the 23rd May, 1918, at 10-30 a.m., according to terms of adjournment. The sederunt was opened with devotional exercises conducted by the Moderator, the Rev. M. Morrison.

The roll was called, and the greater number of the members were present. The minutes of the previous sederunts were held over till next meeting of Synod (D.V.) At this point the Rev. J. R. Mackay rose and made the following statement :—"With regard to the answer I gave to Mr. Mackinnon last night, I crave liberty to explain exactly what I meant. The Synod has now by large majorities on two occasions indicated that, upon the whole, the mind of the Free Presbyterian Church is that, under present circumstances, a conference with the Free Church would serve no useful purpose. In these circumstances I think I have done my duty already, in the way of explaining what I think duty is, and I think it would serve no useful end to be pressing for a conference, nor do I intend to do so. Yet that does not mean that I am not as free as any member of the Synod to declare, if I think occasion calls for it, my own conviction in the matter, or to defend myself if I am attacked."

(14) REPORT OF THE THEOLOGICAL COMMITTEE.

Rev. D. Beaton presented this report, which was adopted. "In the ordinary course of events the Theological Classes would

have been held last winter at Wick, but owing to military claims it was decided that no classes be held last winter. The Committee, however, through the Convener, drew up a scheme of work for the divinity students not called up for military service, and on which they were to be examined next autumn, provided they were not called up before then. The books submitted for study were—(1) Sir William Smith's 'Old Testament History'; (2) Fisher's 'History of the Church'; (3) Fairbairn's 'Typology of Scripture.' The Committee suggested that the successful passing of this examination was to be counted for a session. This scheme was submitted to the three Presbyteries, and approved of."

(15) DEPUTATION TO PRIME MINISTER *RE* RECALL OF ENVOY TO VATICAN.

The subject of the recall of the Envoy to the Vatican was discussed, and it was agreed, on the motion of the Rev. A. Macrae, seconded by the Rev. D. Graham, that a deputation, consisting of the Revs. Neil Cameron and J. R. Mackay and Mr. A. Gray, elder, be appointed to wait upon the Prime Minister, with a view to plead for the recall of the Envoy to the Vatican. Mr. Gray said that, though he was in entire harmony with the proposal, and would not grudge the effort to go to London, he did not see that three persons were necessary, and begged to be relieved. It was then agreed that Messrs. Cameron and Mackay form the deputation.

(16) REPORT OF THE MONTHLY MAGAZINE AND RECORD.

Rev. J. S. Sinclair, as Editor and Treasurer, submitted his annual report of the *Free Presbyterian Magazine* for year, May, 1917, to April, 1918:—"We are glad to state that the circulation of the Magazine is still slightly on the increase. At the beginning of the year we were issuing 4,050 copies; at the close we are issuing 4,100. Of this number we have been sending on an average, as formerly, 1,250 copies to our brave soldiers and sailors. The largest proportion goes to His Majesty's fleet of battleships and mine-sweepers. We still continue to send 70 copies to the interned prisoners of the 1st Naval Brigade at Groningen in Holland, and we learn from correspondence that the copies are much appreciated. Mr. R. C. Brider, Gospel Book Mission to Army and Navy, Bristol, still receives 100 per month, for which he expresses with much goodwill constant thanks. Under the head of 'General Free Distribution,' we continue to send some 50 to 60 monthly to private individuals, and public libraries in Glasgow, Inverness, etc.

"As to the Fund for Free Distribution to Soldiers and Sailors, we closed the former year with a balance to credit of £15. During the past year, we have received donations to the extent of £112—a considerable sum, indeed, for which we heartily thank our subscribers—but we regret to say that owing to the increase of cost in paper and printing, this sum has not met the outlay,

the Fund being £12 or so in debt. For General Free Distribution, we have received the sum of £4 odds. We feel very reluctant to make appeals when there are so many demands upon our subscribers, but we must state that a continuance of small donations is necessary, if we are to maintain the output to Army and Navy at the present standard. More, indeed, might be sent profitably to certain quarters, such as the mine-sweepers, and to Mr. Brider at Bristol.

"We conclude by tendering our best thanks to subscribers, and to those who have helped with the supply of literary contributions to our pages. We would welcome more assistance in the latter way from the ministers of the Church. It is our earnest desire that the Lord may bless the pages of the Magazine to the edification of His own people, and to the awakening and conversion of sinners who are as yet far from righteousness."

Rev. J. R. Mackay moved a cordial vote of thanks to the Editor and Treasurer of the Magazine for his report and labours. The motion was seconded by the Rev. E. Macqueen and agreed to. The Editor and Treasurer thanked the Synod and the speakers for their kind expressions.

(17) COMPETENT BUSINESS.

The Clerk read a letter from Mr. Hector Morrison, missionary, with regard to the transference of the congregations of Eddrachilis to the Northern Presbytery as more convenient for receiving supervision and supply. The Synod decided to take no steps, but to leave the question to the Western and Northern Presbyteries.

The subject of publishing a booklet containing obligatory Church Documents and Resolutions was discussed, and it was resolved to appoint a Committee, consisting of the Revs. Neil Cameron, A. Macrae, and J. S. Sinclair, to deal with this and report.

Rev. Ewen Macqueen moved that messages be sent by the Synod to soldiers and sailors, in connection with the Church, and also to bereaved friends, and a Committee consisting of Revs. Neil Cameron and J. S. Sinclair, was appointed to draw up such messages and to forward them in printed form. It was also unanimously agreed to send a message expressive of cordial sympathy and prayerful wishes for success to Field-Marshal Sir Douglas Haig in France.

The subjects of Sabbath Desecration and Social Evil were also considered, and it was left with the Religion and Morals Committee to take any desirable steps to check these evils. The bad influence of certain kinds of literature on the minds of the young at school and outside was condemned by several speakers. This was the conclusion of the business.

Rev. Ewen Macqueen moved, and Rev. J. R. Mackay seconded, that the Synod adjourn to meet again (God willing) in St. Jude's Hall, Glasgow, at 6-30 p.m., on Tuesday after the third Sabbath of May, 1919. The meeting was closed with praise and prayer.

Speeches at the Free Presbyterian Synod, Relative to Conference and Union with the present Free Church.

SYNOD MEETING, 22ND MAY, 1918.

AS stated in our general report of the Meeting of Synod, given elsewhere, the Clerk read at the third sederunt the Reply which was sent by the Free Church Commission of November 1917, to the Free Presbyterian Statement of Differences forwarded in May of the same year. The Free Church Reply was printed in full in this Magazine two months ago (May, 1918). In view of said Reply, two motions were submitted to the Synod, the first, advocating conference with a view to union, by the Rev John R. Mackay, M.A., Inverness; and the second, resolving that "the correspondence take end," by the Rev. Neil Cameron, St. Jude's, Glasgow. The Rev. A. Macrae, Portree, seconded Mr. Mackay's motion, and the Rev. D. Macfarlane, Dingwall, Mr. Cameron's motion. Mr. Cameron's motion was carried by a majority of twenty to four members. Summaries of the speeches of the movers and seconders, and of the Rev. D. Mackenzie, Gairloch, who did not vote for either motion—summaries supplied by the speakers themselves, along with the motions—are given in the following pages:—

Rev. John R. Mackay, Inverness, submitted the following motion:—

"The Synod acknowledge receipt of the Free Church's Deliverance relative to union, being a reply to a statement, relative to the same subject matter which the Clerk of this Synod forwarded in May, 1917, to the Clerk of the General Assembly of the Free Church, and cordially acknowledge the kindly mind which this reply manifests towards the Free Presbyterian Church. Further, the Synod, considering; (1) the obligation that lies upon the denominations living in the same district and making the same identical confession as to doctrine, worship, and government, to strive to obtain visible unity; and (2) the nature of the Free Church's reply now received; in which (a) they express themselves as willing to form with the Free Presbyterian Church one Presbyterian body with it on the basis of the standards of the Free Church as held and understood in 1843; in which (b) they reiterate their own unequivocal repudiation of everything inconsistent with the inerrancy of the Scriptures; in which (c) they in substance declare that it was under the notion of a man who fully understood that it was the Free Church's intention to abide by this high doctrine of Holy Scripture that they took on Dr. Alexander as a teacher of their students in 1904; that it was on that understanding he accepted office, and that his practice as a teacher of their students has all the time been as good as his promise; in which (d) they acknowledge that Dr. Alexander's withdrawn

book, 'Demonic Possession,' did contain views that constituted a departure from the teaching of the Confession of Faith, and from the publicly professed doctrine of the Free Church herself, relative to the infallibility of the Scriptures, a departure so serious as would have called for the exercise of ecclesiastical discipline had those views been persisted in; in which (e) Dr. Alexander in particular and the Free Church as a whole express regret, not only for whatever hurt was, through this departure from the teaching of the Confession, done to the beliefs and feelings of God's people, but also for whatever hurt was in this way done to truth; and in which (f) they express their willingness to draw out with us, and to act upon, rules relative to social meetings, sales of work, and burials, that will be in harmony with our common standards:

Resolve (1) that a committee, representative of the whole Synod, be appointed to confer with the Committee of the Free Church on Union concerning these matters; (2) that the Synod's Committee, after conferring with the other Committee, give in a report of their impressions of this conference to the Synod; and (3) that until this Synod has had time to consider that report, no further steps, 'pro' or 'con,' be taken by the Free Presbyterian Church in this matter of Union with the Free Church."

Mr. Mackay said he thought his motion extremely reasonable, and yet he was painfully conscious of the opposition with which it would be met on the part of some of his brethren. He would be inclined to drop the subject altogether did he not think there was a danger of the Free Presbyterian Church herself not acting relative to this question quite in accord with her own standards. It was conceded that the profession of the Free Church as to doctrine, government, and worship, was satisfactory. That being so, he would endeavour to show that there was made out a case for a conference with a view to union, and that anything that could be said against Free Church practice did not make that case null and void. The nature of the only visibly organised Church of God in this world, on their standards, is that it consists of a people professing faith in Christ and obedience to Him, according to the rule of His word. He appealed to the Leyden Professors, to Rutherford, and to Dickson, to show that he was in this interpreting their Confession correctly. It would be a serious thing for persons holding their Confession to treat lightly the invitation of brethren of a neighbouring denomination, whose profession of faith was entire. Some of his brethren who agreed with him on the nature of the visible church questioned the imperiousness of the obligation to strive after one government for neighbours whose profession was satisfactory. He maintained there was an obligation (1) because the Church, whose profession was entire, is never found save under one government in the Bible; (2) because Christ's prayer "that they all may be one that the world may believe" has an eye to His people as visibly organised, as practically all our Presbyterian forefathers thought;

and (3) because they had promised on oath to assert that saints by profession were bound to have fellowship in worship. The fact that their own Confession was the only Confession in all Christendom that had devoted an entire chapter to the subject of the communion of saints and that that communion was mainly treated as the communion of saints by profession, ought to appeal to them. There ought to be a conference.

The practice of the Free Church to-day does not make that conclusion null and void. A difficulty was made of what was called the "always adhered" clause. But if a union took place the united body would have no responsibility for that clause. Besides, they could not say the Declaratory Act had been law *de jure* without going against Mr. Macfarlane's Protest in 1893, and against the judgment of the House of Lords, and without making the nature of their own Church in the matter of power to change the constitution the same as that of the United Free Church to-day. On the other hand the Free Church allowed that the Declaratory Act was law *de forma et de facto*.

He held that their position required the maintenance of the doctrine of the inerrancy of the Scripture as essential, but that there should be a readiness to forgive when an aberration, even from that doctrine, was acknowledged, and the truth again owned. The Free Church and Dr. Alexander owned that there were views expressed in "Demonic Possession" which, if they had been pertinaciously adhered to, would have called for ecclesiastical discipline. No one among them had more strongly denounced the errors in "Demonic Possession" than he (Mr. Mackay) himself, but that was only a stronger reason why he should now be foremost in urging his Church to show a forgiving spirit when the man who had fallen into those errors now owned the truth. He had personally got ample satisfaction that Dr. Alexander was now one who asserted and did not deny the Danielic authorship. It was right to declare the severity of God's justice against those who erred from His truth, but it was also right to declare more loudly still the mercy of God, and the merits of His Son towards those who owned their departure from the truth, and now asserted the truth. Besides those two main difficulties there were other minor difficulties, but in view of the obligations under which they themselves were to strive after visible unity with those holding their own creed, and in view of the nature of the Free Church's reply anent the difficulties now under consideration, these difficulties did not make the duty of holding a conference void. The Assembly of the Province of London, than which no Presbyterian body had asserted the claims of purity of practice more strongly in their "Vindication" (1650) warned their people against "the doctrine that cried up purity to the ruin of unity as contrary to the Gospel." Their Confession taught them that they were primarily ministers of the Church universal, and he thought they at the moment owed a duty to that Church in the form of putting

forth an effort to heal one of the breaches that had been made upon Christ's Church in Scotland.

Rev. Alexander Macrae, Portree, seconded Mr. Mackay's motion. The following is his summary of his speech:—

Moderator,—In my judgment the path of present duty lies in the adoption of the course recommended in Mr. Mackay's motion, and I have much pleasure in seconding it. I am persuaded that this course is in entire accord with the Word of God, with our professed standards, and with the position taken up at the outset by our Church. It is in accord with the Directory for Public Worship of the Westminster Assembly of Divines, in which they recommend prayer for the healing of rents and divisions. The motion only goes the length of asking for a Conference. A Conference commits us to nothing final. It is merely tentative. It is for the purpose of putting forth an honest effort to know whether or not there can be an agreement on points calling for adjustment. This course has been the universal practice of the Church in the past, and it ought to commend itself as reasonable to any unprejudiced mind.

The present Free Church and the Free Presbyterian Church, both representing the Constitutionalist party in the former Free Church, unquestionably hold the same public creed—the creed of the Free Church as agreed to, and held at the Disruption of 1843. I always understood the creed of the Free Presbyterian Church not to differ *one iota* from that of the Free Church as settled in 1843. The two bodies profess acceptance of the Westminster Confession of Faith without the slightest modification of its doctrines or terms. They agree in their solemn avowal of the verbal and plenary inspiration, absolute infallibility, inerrancy, and entire perfection of the Old and New Testaments, as the Word of God, and the only rule of faith and manners. They disown all doctrines, tenets, and opinions whatsoever that are contrary to, and inconsistent with, the Confession of Faith. They both require of their office-bearers, in the most emphatic and unmistakable terms, unqualified subscription to the whole doctrine of the Confession. In common with ourselves, the present Free Church solemnly declares that, in accepting the Confession of Faith, "her office-bearers are individually taken bound to assert, maintain, and defend these truths, and that no known departure from their obligation to do so, in profession or in practice, is, or will be, tolerated." In consistency with this declaration, she repealed the Act of 1884, passed by the former Free Church to relieve deacons of subscription to the Confession of Faith. She thus reverted to the practice of the Disruption Church in requiring the unqualified subscription of all office-bearers to the Confession.

The public testimony and practice of the two bodies with respect to purity of worship are the same. They both prohibit the use of uninspired hymns and instrumental music in divine worship. The present Free Church passed an Act recalling

Resolutions passed by the former Free Church that authorised and sanctioned the use of the uninspired hymns of dates, 3rd June, 1872; 27th May, 1881; 26th May, 1896; and 24th May, 1897. She also repealed the Act of Assembly of date, 31st May, 1883, anent the use of instrumental music in divine worship. At the same time, she "re-affirms the Disruption position of 1843 in respect of doctrine, worship, discipline, and government;" and she enjoins all her congregations "to adhere to purity of worship, as that was understood and practised at that period, and so secure that the present practice of the Church be in accord with the terms of the formula of 1846—'presently practised in this Church.'" To safeguard, further, the Church's testimony for purity of worship, she passed in 1910 an Act, in which she embodied the Act XV. of Assembly of 1707, entitled "Act against Innovations in the worship of God."

The call to this conference is, therefore, on a basis entirely different from that proposed by the Free Church in 1863, when negotiations for union with the United Presbyterian Church were entered upon. The latter held Voluntarism as one of her fundamental principles, and Amyraldism was rapidly gaining ground within her pale. The circumstances of the then Free Church and the United Presbyterian Church cannot, in the view of any intelligent person, be regarded as parallel to, or identical with, the present circumstances. In the former case, the negotiating bodies held and acknowledged principles that were diametrically opposed. They afterwards united on a common basis that was not in keeping with the Disruption standards. In the present case, we have two bodies holding the same scriptural creed, and maintaining the same scriptural principles—the principles and doctrines of the Disruption Church in their entirety.

Dr. Alexander's book, "Demoniac Possession," published in 1902, contained views that cannot be too strongly condemned. We do not know how many, or how few, in the Free Church knew of the existence of this book on his admission as a minister in 1903, or, on his appointment to a Professorship in 1904. On both these occasions, he is said to have "avowed his whole-hearted endorsement of the Church's unequivocal repudiation of anything and everything inconsistent with the confessional doctrine of the infallibility of the Scripture." I agree that, at the same time, he should have spontaneously repudiated certain views expressed in his book, and voluntarily withdrawn it from circulation. We are officially informed that, when in 1905 the Training of the Ministry Committee, whose duty it was primarily to investigate into the case, drew his attention to certain views in his book that were complained of as a departure from the confessional doctrine of the Church on the infallibility of the Scripture, he frankly expressed regret, repudiated every deviation in the book from orthodoxy, and withdrew it from circulation. He discarded in their entirety, what he calls his "immature speculations," in a

letter to the Press. In the official statement now before us, the Church herself acknowledges that some of the views set forth in "Demonic Possession" are a departure from the confessional doctrine of the Church on the infallibility of the Scripture—that is, that they are heretical—which, if they had been maintained, would have to be dealt with as a departure from that doctrine. The Church also expresses regret for whatever hurt was done to truth by certain views expressed in the book. Besides, Dr. Alexander is singled out by name in this statement, in consequence of which he, as a member of the Commission, anew asserts, in common with the Church herself, his personal belief in the doctrine of Inspiration in as high a form as ever the Church of Christ confessed; he acknowledges that certain views expressed in his book were material heresy; and he expresses regret for whatever hurt was done to truth and the religious beliefs and feelings of God's people, within and without the Church, by these views. The Church further solemnly affirms that, ever since Dr. Alexander's entrance into the work of his Chair, his teaching was found to bear unimpeachable testimony to the sincerity of his personal belief in the absolute infallibility of the Scriptures. They thus hold him answerable to God for the sincerity or insincerity of his professions, leaving him to stand or fall to his own Master, as each of us must. But, in view of the solemn affirmation officially made by the Free Church and Dr. Alexander alike of their loyalty to the doctrine of the Scripture as the infallible Word of God, I should be afraid of bearing false witness against my neighbour if I still persisted in deliberately calling in question the sincerity of their profession. The process in Dr. Alexander's case was probably in strict accordance with the procedure of the Free Church since the Disruption in cases of discipline. But, if there be need of further explanation, why object to meet in conference to obtain it?

With respect to the second point in the Free Church reply, I am satisfied that the Declaratory Act, passed into law by the former Free Church in 1892, and rescinded by the present Free Church in 1906, could not have been an Act *de jure*. The Disruption Free Church adopted the old constitution of the Church of Scotland, agreed to by her General Assembly, and solemnly ratified by various Acts of Parliament, unalterably committing the Church to her Creed as contained in the Westminster Confession. It was not, therefore, in the power of any majority in the Rainyite Free Church, however large, to effect, through the operation of the Barrier Act of 1697, such legislative changes as could have lawfully affected the original constitution. The Barrier Act was not an Act of Parliament, but a mere Act of the Assembly itself. We held at the very outset of our separate existence the *non de jure* character of the Declaratory Act. The dissenting minority, who constitute the present Free Church, took up a similar position. The Church now emphatically maintains in the official statement

before us that, *in that sense only*, she "always adhered to her subordinate standards in terms of the Act 1846, anent Questions and Formula." Her successful vindication of the principles embodied in the original Free Church constitution was in itself a justification for the appeal made to the Civil Courts. It was a triumph for Disruption principles, unspeakably more valuable than any material advantage that resulted. The highest court of appeal in this land held that the Declaratory Act was not an Act *de jure*. This Synod expressed its sincere satisfaction with this decision as in agreement with the view that we always held. If there be at any time an inconsistency in our protestations with respect to the *non de jure* character of the Declaratory Act, I am bound to think it finds expression in the clause in the Synod's deliverance of June, 1905, that refers to the terms of the preamble to the Free Church Rescinding Act. It is a clause that, on a review of the actual facts, is not quite in keeping with the Synod's deliverance in the previous November.

The Free Church acknowledges that the Declaratory Act was an Act *de facto*. In other words, it affected the internal regulation or administration of the Church; it was operative for the time being in her courts; it rendered those, who tried in the administrative work of the Church to maintain an all-round testimony for the Confession, quite helpless beneath the feet of a temporarily, at least, triumphant majority, who, in view of the character of the original constitution, cannot be regarded in any other light than as a tyrannical party, exercising unconstitutional authority in courts, of which they had really no right to be members. The Free Church frankly acknowledges this condition of helplessness. Her very acknowledgment of it proves that the "always adhered to" clause in the preamble to the Rescinding Act is used, not in an administrative sense, but in the sense of the original *status quo*. Must we not concede that, in that sense, they are used with perfect legitimacy? I, therefore, maintain that the Free Church reply on this important matter agrees with the facts of the situation as held by our Church at the outset, at least, of her separate existence.

I adhere to all that I said in this court last year about the necessity of maintaining purity in practice. Although the Free Church did not formally pass the same identical Deliverances as we did on matters dealing with practice, as previously provided for in our standards, we have no evidence from her Reply that, consistently with these same standards, she is not wholeheartedly willing to place herself in line with this Church in this respect. The terms of her Reply under this head do not preclude us from meeting in conference with her representatives. On the contrary, we are encouraged to cherish the assured confidence that no practice will obtain anywhere within her jurisdiction that does not consist with her avowed standards.

I believe that the voice of God in His Word, in His witnessing Church in the past, and in His providence, now calls us to the

duty of meeting in conference. If the framers of the Westminster Confession of Faith—if, in fact, the most eminent witnesses for truth who ever flourished in pre-Reformation and post-Reformation times—were placed in the circumstances in which we are now placed in relation to the Reply before us from the Free Church, is it conceivable that, in view of the record we have of their words and actions, they would act otherwise than regard it their bounden duty to meet in conference on the footing of our common standards? Is it not our duty to follow closely in their footsteps? The evils of division are everywhere apparent. The shattered condition of the Highlands, ecclesiastically, presents an extremely sad spectacle. Have we not a sure evidence of the Lord's righteous displeasure in the spiritual blight that prevails? Are there signs anywhere of any stirring among the dry bones? The Lord's wrath is fiercely burning against us. To what extent do our unhappy divisions account for it? Is not the Holy Spirit of God grieved by all the bitterness and wrath and anger and clamour and evil-speaking, in which all are too ready to indulge? Is He not grieved by the apparent absence of a spirit of mutual kindness, tender-heartedness, and forgiveness that He enjoins us, as those professing the same scriptural creed, to show to one another? Think of the worldliness, materialism, and agnosticism of the age, in presence of the most terrible calamities that ever had been. Can we shut our eyes to the bold encroachments of the Papacy? What about the probable amalgamation of the largest Scottish Churches, exercising, as it will, huge influence, which, in presence of our own divisions, may act as a powerful magnet to attract many from within our respective folds? Do not these existing and imminent evils loudly call for a conference? Finally, do not the bloody scenes enacted on the field of battle strongly appeal in this direction? I acknowledge that the desolating judgments and sad bereavements of these years have, in this way, potently influenced my mind. Our gallant young men suffer, bleed, and die together in defence of a common cause. They present a united front to the common foe. Surely, from amid these appalling desolations there goes forth a loud and solemn call to the Free and Free Presbyterian Churches to lay aside existing prejudices, and to fraternise, at least to the extent of meeting in conference, to see if it be possible for them to present a united front to the common foes of the spiritual and eternal welfare of men—to see if it be possible to secure for the rising and coming generations the inestimable privileges of the Gospel in a united body, a body that will (like Judah and Israel) be one stick in the hand of the Lord, and ever be associated with an untarnished testimony for purity of doctrine, worship, and practice. In comparison with the permanent preservation of this testimony, the preservation of the identity of either the Free Church or the Free Presbyterian Church, as external ecclesiastical organisations, is, to my mind, of little consequence. Our highest

ambition is to preserve the truth in its integrity, to hand it down entire to coming generations, to do only the Lord's will, to promote His cause, and to see the prosperity of His kingdom in the world, and especially in our beloved native land.

I have spoken in support of what my judgment approves as the more excellent way. I have stated my mind consistently with principles embedded in the constitution of our Church and involved in the Headship of Christ over the Church—liberty of conscience and the right of private judgment within the limits prescribed by our standards. There I take my stand; and, in doing so, I maintain that I hold the truth in its entirety as unflinchingly as any member of this court; that I commit no breach of my ordination vows; that I follow no divisive course from the doctrine, worship, discipline, or government that I solemnly vowed to assert, maintain, and defend; nor am I a party to disturbing the peace of this Church by the least deviation from its professed creed—a creed that I purpose by grace to adhere to, *in toto*, to my last breath.

Rev. Neil Cameron, Glasgow, next rose and submitted the following motion:—"The Synod of the Free Presbyterian Church of Scotland reaffirms the deliverance adopted in 1905, to the effect that this court cannot consider a proposal for union with any Church which does not hold, without the least dubiety, both in profession and practice, the whole doctrine of the Westminster Confession of Faith, including the most fundamental doctrine of the infallibility and inerrancy of the Holy Scriptures, along with the Form of Church Government and Form of Worship and Discipline of this Church. The Synod, having seriously considered the Reply of the Commission of Assembly of the present Free Church, drawn up in November, 1917, in reference to the 'Statement of Differences' sent by this Synod to said Assembly in the previous May, has come to the conclusion that, as that Reply is largely made up of evasive statements and suggestions of compromise, no useful purpose can be served by continuing this correspondence. The Synod, therefore, resolves that, in view of all the circumstances, the correspondence now take end."

In support of his motion, Mr. Cameron drew attention to the inopportune time chosen for resuscitating a movement for union between the Free Church and the Free Presbyterian Church. He said that surely the people of the two Churches had got enough harassment and heart-grief on account of the terrible war, in which many of their young men had fallen, without the introduction of this controversy. Since the date in August, 1914, at which our country entered into the war, we said nothing about our relation to other Churches in Scotland, until we were compelled to do so in defence of our position as a Church, by this unfortunate movement. At the same time, our mind did not change in the least as regards the duty of our Church as to the maintaining of her own position. So we can assure the people that this wrangling about a union that is quite impracticable causes us deep grief.

We hold that we are united in heart to all the true people of God throughout the whole world, but we deny that we are bound to unite in outward Church fellowship with them on that account. Our forefathers believed that there were many of the true children of God in the Episcopal Church of England in their day, but notwithstanding their love to them, they would not unite with them at the expense of giving away the Creed, principles, and practice of the Presbyterian Church of Scotland. This was the mind of Rev. Messrs. Samuel Rutherford, Robert Baillie, George Gillespie, and all the other ministers holding office in the Church of Scotland then. They proved to the world that they would even wage war against their kings—Charles I. and Charles II.—sooner than allow the Church of Scotland to have Prelacy foisted upon its neck. The opinions they held of the unity of the visible Church did not cause them, on the other hand, to yield to the Congregationalists of England when they encountered them in the Westminster Assembly. They would not cease to hold their own Presbyterian form of Church government for the sake of unity wanting it. Their debates in that Assembly with these men prove this. Are we to believe that they would be ready to unite with Rationalists and men who have disgraced the cause of Christ by carnal practices in the name of religion? No; we cannot believe that they held such lax views of their duty to God and men. Our worthy brethren, Rev. J. R. Mackay and Rev. Alexander Macrae, must have misunderstood entirely the writings of these men; because their practice made it amply plain that the unity of the visible Church was held very differently by these men from the construction our brethren in this Court would put upon it. We have read the writings of these distinguished men of the past, and we say unhesitatingly that, in our opinion, they held God's truth and the Creed and principles of their own Church too valuable to be bartered away in order to have visible unity among men. We hold the same opinion.

At the meeting of Synod, last May, a Statement of Differences between our Church and the Free Church was agreed upon, by a large majority, and it was sent to the Free Church. How did the Free Church deal with that statement? After seriously considering their reply, we came to the conclusion that it was made up of evasive statements and suggestions of compromise. In the motion which we bring before the Synod, we have reiterated a part of the motion which became the finding of our Synod in 1905. We then held that the Free Presbyterian Church could not consider a union with any Church which did not hold the infallibility and inerrancy of the Bible and the whole doctrine of the Westminster Confession of Faith, both in profession and practice. It was the judgment of the Synod then that, notwithstanding the fact that the present Free Church made ample profession of holding both, she was very faulty in her practice. We see no improvement in the practice of the Free Church since,

and consequently we hold the same opinion now as to the duty of this Synod which we held then. The obstacles are not of our making, but of theirs. The whole blame falls on them.

(1) Let us notice how they have dealt with the case of Dr. W. M. Alexander. In the Reply before us, they give an account of the manner in which their Assembly in 1905 dealt with that case. Are there not evasions in the way they have taken to relate their very faulty conduct in dealing with that case? There are. They state proceedings which they took in private with Dr. Alexander, but they say nothing about the manner in which they dealt with the case in their Assembly publicly. Did they not then practically praise Dr. Alexander and his book, "Demonic Possession," in their Assembly? Did they not ask him to withdraw the book from publication, "in deference to Highland opinion?" Did not this conduct lay them open to grave doubts as to the soundness of that Assembly as regards the inspiration of the Bible? This, we hold, cannot be denied: for no one can approve of that book who holds sound views of the infallibility of the Bible. These things were pointed out to them in the statement sent last year. But they have evaded that most important point in their reply, and endeavoured to justify the proceedings of that Assembly. Shall we close our eyes upon such conduct? We cannot do so, and act justly towards God's truth and the consciences of men. Further, we will not do so, the Lord continuing to us soundness of mind, and grace to keep us faithful to "the faith once delivered to the saints." Even the confession made by them in their Reply ignores the great sin committed by them against God—the Holy Ghost—who is the author of the Bible. We trust that this Synod will show its strong disapproval of such conduct.

Let no one think that we harbour any animosity against Dr. Alexander. We do not know him at all. But we know his book—"Demonic Possession," and we have no hesitation in affirming that he was, when he wrote that book, a Rationalist to the core. If he has truly repented of the destructive views contained in that book, why did he not publicly confess his great sin before all concerned? We have many examples both in the Bible and secular history of men who, when they saw their error, expressed their sincere repentance. Why does he not do so?

(2) We consider the manner in which they deal with the statement that the Free Church "always adhered" to the subordinate standards as adopted by the Church in 1846, as an insult to the intelligence of the members of this court. If the representatives of the present Free Church were able all along to adhere fully to these standards, according to their ordination engagements, we did a great wrong to the people who followed us in 1893 when we separated from the then Declaratory Act Free Church, and we were also guilty of schism; for we were bound to remain in that Church if what they have placed in their constitution be true. Besides, they stated in a leaflet issued by them in 1900

that the Declaratory Act was not binding on any up to that time, but that it would be binding on such as would enter into the union that was consummated that year, and that that would be an eye-opener to some. Who did they mean were to have their eyes opened? The Free Presbyterians; and they sent that leaflet to many in our Church. Furthermore, they were warned that this statement would raise a brazen wall between the Free Presbyterian and the Free Church should they place it in their constitution, but that did not deter them from doing so. They now say that when the two Churches will unite, it will be on the position taken up by the Free Church in 1843, and that that statement then will not be binding on either party. Is this not a suggestion of compromise? Should we not be cutting away the last sod from under our own feet as regards our stand in 1893, if we were to compromise this point? So far as we can see that would be the decided result.

(3) The manner in which they received into the present Free Church ministers out of almost all the Churches known in Christendom—the Roman Catholic Church excepted—has raised a very formidable barrier between us and them. They now say in their reply that they acted so under the Mutual Eligibility Act. That was an Act passed by the Free Church to enable ministers from the U.P. Church to enter the ministry of the Free Church. The men who stood faithful to the principles of the Free Church, such as Drs. Begg, Kennedy, and Mr. M'Coll, declared that they would have no hand in administering that Act, and they not only warned the people of its dangerous tendency, but also wrote against it. What subterfuges men will use in their own defence show face here! Many of these ministers and students so received, we observe, have taken wings and have fled to other Churches. Nothing better could be expected of them. How are we to know that they have all gone now? We are urged to take their word for it. One of the ministers of that Church told us in 1916 that they were all away then except four. How many have gone since then? I think more than four left them, and we expect from what we hear that still more will follow. These men acted like irresponsible persons in filling up vacant places in their Church both with ministers and students concerning whom they could have no real knowledge that they came to them for their love to, or faith in, the distinctive doctrines and principles of the Free Church of Scotland. We do not say this to cast doubts upon every one who has been so received, for we give as high a place to a few such as we give to any in that Church. But we do say that many were and are in the present Free Church who should never have been there. This is a serious matter, to which this Synod should give due attention at this stage.

(4) In their reply to our objections to social gatherings, bazaars, sales of work, prayers at the grave, etc., they desire these things to be taken up at a private conference.

This is another evasion. I know that many of their people are quite antagonistic to these things. Many of their ministers would have them, but they know that their people would not endure such profanation to be carried on in the name of Christ. With these men and women we have sincere sympathy. But for a Church which indulges in such practices in the south and refrains from them in the north, we can have very little respect. These are practices which we have abhorred since the Lord opened our eyes to see that holiness becomes His house. What has the Church of God to do with vain songs and frivolous speeches to cause the giddy world laughter? Has it come to this, that we are to hold as godly such as participate in such profanation? "We have not so learned Christ."

What has the Church of God to do with sales of work? I am of the opinion that this is one of the subtle ways in which the Church of Rome tries to undermine the Reformation. Christ did not tolerate buyers and sellers in the temple, but He scourged them all out. He would certainly do the same thing now. He would call such work by its proper name, a turning of the house of prayer into a den of thieves. They are willing to exclude raffling. Little thanks to them, because the law of the country will not tolerate that. Brethren, it is painful for us to have to expose these things again and again. Our worthy brethren, Mr. Mackay and Mr. Macrae, have read long speeches in which they hold that our duty now is to appoint a Committee to confer with the Free Church with a view to union. I think it will be apparent to all the members of this court that a real change has taken place in the minds of Mr. Mackay and Mr. Macrae, but not in the position of the Free Church.

We are not against union where and when it is practicable, but it is impracticable at present with the Free Church. We declared in 1905 that we would be quite prepared to unite with any Church which, in her Creed and practice, would be consistent with both the Supreme and Subordinate standards held by us. We are of the same mind now. We are convinced that the present movement for union will have the effect of arousing a good deal of animosity in the Free Church against our Church, and that it has put union farther away instead of bringing it nearer. We take no responsibility as to that result.

In conclusion, we declare that the Free Church, if she desires union upon honourable and upright terms, will have to clear away of her own accord the obstacles that stand in the way. We do not say so on account of any pride, or animosity towards that Church, but as a matter of duty towards God and men. If the shattered fragments of the Church of Christ in Scotland are to be gathered together again into one body, it will be by an outpouring of the spirit of grace and supplication, and then men will come to be of the same mind as regards doctrine, government, worship and practice. For such a day we pray and wait patiently. It will surely come

whether we will see it or not. Meanwhile, let us cease to wrangle about a union that is impracticable and impossible.

Rev. D. Macfarlane, Dingwall, in seconding Mr. Cameron's motion said that, while he was one in heart with Mr. Mackay and Mr. Macrae as ministers of the gospel, he disapproved entirely of their present movement. He said he had not changed his mind with regard to the position which the Free Presbyterian Church took up in 1893, and he should continue of that mind until the end of his life. He would consider it a slur on his character as a minister of the gospel if he left behind anything like departing from that position. With regard to the Free Church, there was no change. The change had come over Mr. Mackay and Mr. Macrae—he did not say it in any bad spirit. With regard to the Free Church, why did they ask the Free Presbyterian Church to join them? They had heard that a large number of ministers had left the Free Church, and they took ministers from almost every Protestant denomination for the sake of getting a share of the property. The Free Church were now afraid that they would lose some of the property that the House of Lords gave them if they had not enough ministers to keep their share of the property, and they came to the Free Presbyterian Church and wanted union, so that the Free Presbyterian ministers would fill up the vacancies. He held it would be a calamity to have a split in their Church, and if union took place there would be a split. It would grieve him very much to see the Church split up. He did not believe the thing was of God but of the devil, as it had caused strife between brethren and division in the Church. The action of the ministers, who were for union, had even alienated considerably the minds of their own congregations from them. The most of the people throughout the Church were opposed to the present union movement. He was not against union in proper circumstances that would thoroughly uphold truth.

Rev. D. Mackenzie, Gairloch, who did not vote for either motion, expressed agreement with Mr. Cameron's motion, except as to the conclusion of it, which he wished to run to the effect that "the Free Presbyterian Church refuses to consider any communication from the Free Church, anent conference with a view to union, until the Free Church itself removes all the obstacles stated in the deliverance of the Free Presbyterian Synod of 1917." Mr. Mackenzie sends us the following report of the remainder of his speech (somewhat amplified) for publication:—

I shall chiefly confine my remarks to the relation of the Free Church to the Declaratory Act of 1893. About the time the Free Presbyterian Church was formed, the constitutional party in the late Free Church held a private conference in Inverness. Only ministers were admitted. One proposed that a deputation be sent throughout the country to explain the nature of the Declaratory Act. Another said they should not appoint such a deputation, because if such a deputation visited their congregations,

these congregations would leave the Church. A proposal to distribute pamphlets became the finding of the conference. Was that an honourable position? Did their line of action spring from loyalty to the truth?

The constitutional party consulted English and Scotch counsel if in law, the passing of the Declaratory Act entitled them to the property. The opinion of counsel was not very pronounced. Thereafter the fulminations of the constitutionalists against the Declaratory Act ceased, and their mission for about seven years was to unsay all they had previously said against the Act. Was that consistent? Was it fidelity to truth? Was it not love to the material things of earth?

In 1900, when the present Free Church was formed, the Declaratory Act was denounced in the strongest possible language, yet, at the same time, the Free Church was so much in love with the Act that it kept it in its constitution for six years. Why was that? The Church consulted counsel anent the property. Ostensibly, a few were for at once repealing the Act, but the advice of counsel was not to repeal it in case it might imperil their case in the civil courts. The property and the invested funds grew so great in the eyes of the Church that it yielded to counsel. Here, then, the Free Church gave up to the law its Divine-gifted right. The Church bound itself hand and foot to the law until the law case should be settled. Can it be shown from the Word of God where any countenance is given, even for a season, to hand over the birthright of the Church to any power for the sake of any prospective material gain? The Lord Jesus Christ is the Head of the Church, and no law but His should rule His Church. By this transaction the Free Church virtually said to the Head of the Church—"Stand you aside till we settle the law case, and we shall then call you back as Head of the Church."

A great deal has been said about *de facto*, *de forma*, and *de jure*, but even assuming that the Act was not *de jure* till 1900, did not the Free Church itself, for the sake of property, make it so for a period of six years? Be that as it may, it is a fact that, for the sake of £ s. d., the Act was well garrisoned by the legal powers for these six years.

In 1906 the Free Church repealed the Declaratory Act. How did it do it? With a preamble which states that the Church has always adhered to its creed and constitution. The fact that the Free Church had such an Act to repeal contradicts its own preamble. The Church put the preamble through the process of the Barrier Act, and has thus deliberately involved the whole Church in putting its seal upon statements which do not bear out exactly the true history of the Church. It is a well-known fact that in the late Free Church there were contentings for the truth, and that the Voluntaries ultimately got the upper hand. If you discuss this preamble with Free Churchmen, they will say that they do not mean by it what the words convey. The words bear a

secret meaning. They mean a Church within a Church. To my mind, there is something very dubious about a statement that requires such an explanation. It savours too much of Rome. The English language is not so poor in vocabulary that the Free Church should have been at any loss to say plainly what they mean. This, then, is the manner in which the Free Church has dealt with the Declaratory Act, and it will form a barrier to union until the Act is repealed *simpliciter*. Since 1900 the Free Church has professed a desire to unite with the Free Presbyterian Church, but it was, at the same time, rearing obstacles to union. I said so to a number of Free Church ministers and elders.

Were it only the manner in which the Free Church has dealt with the Declaratory Act, it, in itself, without the case of Dr. Alexander, and other cases, forms a most formidable barrier to the union of the two Churches. The present Free Church reply does by no means warrant our appointing a deputation about union. Since 1900 I have been all along against union with the Free Church as presently constituted.

Notes of a Sermon.

*Preached by the REV. D. MACFARLANE, DINGWALL,
Retiring Moderator of Synod, on 21st May, 1918, at Inverness.*

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"So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem."—JOSHUA xxiv. 25.  
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IN this chapter we have an account of Joshua's last address to the people of Israel, for we read in the twenty-ninth verse, "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old." In order to make the covenant, "He gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God" (verse 1).

I.—Joshua began his address to the people gathered together by reminding them of what the Lord had done to their fathers.

First, he reminded them that the Lord had turned them from idolatry to serve the living and true God. "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac," and to Isaac Jacob, from whom the twelve tribes of Israel descended. The second thing he reminds them of is their deliverance from the bondage of Egypt by the Lord through the instrumentality of Moses and Aaron.

The third thing he reminds them of is that the Lord brought them through the wilderness into the land of Canaan, and how

He subdued all that rose against them before they got possession of the land of promise. "For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them" (Psalms xlv. 3). They were so much favoured of the Lord that none could curse them. Balaam was hired by Balak, king of Moab, to curse them, and although he desired to curse them, he could not do so, and instead of cursing them, he blessed them. God has power over the tongues of men. In that land the Lord says, "I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat" (verse 13).

II.—The second thing in his address is an exhortation to "fear the Lord and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord" (verse 14). But whether they would obey the exhortation or not, Joshua told them that he and his house would serve Him. "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (verse 15). To this the people answered and said: "God forbid that we should forsake the Lord, to serve other gods. For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord, for he is our God" (verses 16 to 18). As they were too self-confident in saying that they would serve the Lord and not forsake Him, Joshua said, "Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins" (verse 19). After this he warns them of the evil that would come upon them if they forsook the Lord, and served strange gods. "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good" (verse 20). To this the people answered and said unto Joshua, "Nay; but we will serve the Lord" (verse 21).

After asserting repeatedly that they would serve the Lord, Joshua told them that they were witnesses against themselves if they did not keep to the profession they made that day. In order that they might adhere to their profession Joshua made a covenant with them as we have in our text. Did the people keep to the covenant? Yes, as long as godly men were at their head as and leaders. "And Israel served the Lord all the days of Joshua,

all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel" (v. 31); but after these died, they broke the covenant, and began to serve strange gods. This shows the importance of having godly men in the Church as leaders of the people. As long as godly ministers were at the head of the people in our own country, the people kept to the truth and served the Lord according to His word; but when these died, the people forsook the Lord and His word and turned to idolatry. There was not a time in the history of the Church, in which people made a covenant to serve the Lord, but there was a revival of religion and prosperity in the Church. The godly king Josiah, the last good king in Old Testament times, made his people enter into a covenant that they would serve the Lord, and a great revival of religion and a reformation followed. There was great need of this when this good king began to reign, for "the book of the law" was lost among the rubbish that was heaped up in the house of God, but it was found, read, and preached, and the result was that a glorious revival of religion took place.

There can be no true revival of religion without the Bible. It may be said that the Bible is lost in our own day, inasmuch as that its doctrines are not taught by many from the pulpit, and the effect is that the people, with few exceptions, turn to idolatry. When our own nation entered into a covenant to serve the Lord, there followed a great revival of religion, which continued till they broke that covenant. It was a national covenant, the sum of which we have in the Westminster Confession of Faith. Our forefathers signed that covenant, not only for themselves, but for their posterity in coming generations. It is still binding upon the nation in England as well as in Scotland. The great majority of the divines who framed the Confession of Faith were Englishmen, and a few of them were from Scotland. Many have thrown away the Confession of Faith, and, having broken the covenant, they have turned to idolatry, and the result is as Joshua threatened the people of Israel, that the Lord is turned to do them hurt, and consume them by the sword of war, famine, and pestilence and other evils. Not only Churches broke the covenant, but our nation broke it also, forsook the Lord and turned to idolatry, and our rulers do what they can to support idolatry.

What I wish to impress upon you, in connection with the subject of discourse, is the duty of entering into covenant to serve the Lord.

(1) It is the duty of individuals to do so. We have read of some godly ministers and men who were for many years in Christ, writing a covenant with their own hand and signing it, that they were giving themselves to the Lord, and promising to serve him in sincerity and in truth all their lifetime on earth. They found this a means of strengthening their faith, and removing their doubts and fears in regard to their saving interest

in Christ. Young children, boys and girls, should enter into covenant to give themselves to the Lord in the days of their youth, to serve Him and to have nothing to do with idolatry. They were given in baptism by their parents to the Lord, but they should give themselves to Him too. It was the custom of godly parents, when their children came of age, to tell them that the vows which they took upon them on their behalf, were now lying upon the children themselves.

(2) It is the duty of families to enter into covenant to serve the Lord, as Joshua and his family did: "As for me and my house, we will serve the Lord."

(3) It is the duty of Churches to enter into covenant to serve the Lord. We as a Church bound ourselves by a covenant to serve the Lord. The sum of that covenant is to be found in our Deed of Separation, and as a revival of religion took place every time people bound themselves by covenant to serve the Lord, a revival of religion followed our making a covenant, as a Church, to serve Him. There was a revival of the doctrines of God's Word, a revival of grace in the hearts of the Lord's people, and many sinners, who had been dead in trespasses and in sins, were quickened and brought to newness of life in Christ.

Hitherto we have been enabled as a Church to keep to our covenant faithfully and stedfastly, notwithstanding the efforts that have been made to make us break the covenant, but we are determined, by the grace of God, to adhere to it to the end of our life in this world. So long as Joshua and the elders that outlived him lived, the people kept the covenant and served the Lord, but, when these died, the people broke the covenant and ceased to serve the Lord. So long as we have faithful ministers and faithful men in our Church, our people shall keep the covenant to serve the Lord. Although it may seem uncharitable to say so, it is to be feared that there are some who would wish that the ministers and men who are faithful in keeping the covenant were removed from the world that they themselves might be at liberty to make any changes in our Church they desire to do. But, if the covenant is broken after we leave the world, we shall not be responsible for it. The stone, put up by Joshua, was to be a witness against the people if they broke the covenant. The stones in our churches and manses will be witnesses against us if we break the covenant we made in 1893. We are resolved to hand down to coming generations the doctrines of God's Word, pure and entire, as our forefathers handed them down to us. This is our plain duty, as you may see in the 78th Psalm: "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old. Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful

works that he hath done. For he stablished a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generations to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation: a generation that set not their heart aright, and whose spirit was not stedfast with God" (Ps. lxxviii. 1-8).

Joshua, knowing that he was soon to leave the world, spoke faithfully to the people he was to leave behind, exhorted, and warned them for their good. I, knowing that I shall soon leave the world, feel constrained to speak to you earnestly and lovingly for your spiritual and temporal good. I appeal to every individual present to make a covenant, in speech or in writing, to serve the Lord all the days of your life on earth. Let each of you, before you retire to rest to-night, make that covenant on your knees, and you will find the benefit of it afterwards. You cannot change your nature—that is God's work—but you can make this covenant, and, if you do so, I would have good hope of your salvation. I long to see young and old brought under concern about their precious souls, and, if I saw that, I would cherish the hope that the good work of the Spirit within you was begun. Although those who are faithful in our Church would be removed from the earth to their everlasting rest, the Lord is able to raise up other faithful men to succeed them, as He raised up Joshua to lead the people after Moses had died, to keep our people in the good old paths. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16).

Brief Obituaries.

MISS ISABELLA URQUHART, LANGWELL HOUSE, DINGWALL.

ANOTHER breach was made on the members of the Dingwall congregation by the death of Miss Urquhart. Since she professed the Lord Jesus Christ publicly, her conduct was consistent with her profession. Up to the last she was a regular attendant on the means of grace, and she gave liberally of her means to support the cause of Christ at home and abroad. Her last illness was short, and she was somewhat suddenly removed from this world of sin and sorrow to the rest that remains to the people of God in heaven. We extend our sincere sympathy to her surviving sisters, and other relatives, in their bereavement.—D. M.

CORPORAL JOHN MACKENZIE.

IT is with feelings of the keenest sorrow that we briefly notice this month the death of Corporal John Mackenzie of the 2nd Seaforth Highlanders, which sad event took place in France on

Sabbath evening, the 9th June. He was struck by the portion of a shell, with the result that he died of loss of blood as he was being carried to a dressing station. Corporal Mackenzie who, prior to his enlistment, was studying Arts with a view to the Gospel ministry, was a young man of marked piety and great promise, and his death is deeply and justly mourned by a wide circle of friends. He was "called up" about two years ago, and was for the most part of that time at Cromarty, where he proved himself not only a competent soldier in his country's service, but a useful messenger of Christ in conducting religious services for the spiritual benefit of the men. Before he joined the Army he not only attended to his Arts studies, but regularly supplied congregations on the Sabbath in the Southern Presbytery. He was a native of North Tolsta, Lewis. We extend our deepest sympathy to his aged and worthy father and other relatives in their great bereavement. Their loss is the loss of the whole Church. A fuller notice will (D.V.) appear in a future issue.

J. S. S.

Church Notes.

Communions.—Beauly, Lairg, and Staffin (Skye), first Sabbath of July; Flashadder (Skye), Tain (Ross), and Tomatin (Inverness), second; Daviot (Inverness), Halkirk (Caithness), Plockton (Ross), and Rogart (Sutherland), third; Carrbridge (Inverness) and Fort-William, fourth. Dingwall, first Sabbath of August.

Canadian Mission.—*Correction.*—We regret that last month Rev. W. Matheson, Canada, was described as "probationer"—the word usually applied to ministers not ordained. Mr. Matheson is an ordained missionary, fully qualified as a minister of the gospel, though not as yet settled over a regular charge.

Services in Dunoon.—The Congregational Hall in Dunoon has been secured for occasional Free Presbyterian services. Friends, visiting the town, will get particulars on application from Mr. H. S. MacGillivray, Auchamore House, Auchamore Road.

Southern Presbytery.—*Protest against Attendance at Mass by the Highest Personages in the Realm:* "The Southern Presbytery of the Free Presbyterian Church of Scotland feels bound, as a matter of Christian duty, to record its strong protest against the recent action of the highest personages in the realm in attending, either representatively or personally, the Requiem Mass, held in connection with the funeral of the late Mr. John Redmond, M.P. The Presbytery would respectfully point out, *first*, that the Second Commandment forbids any form of idolatry, and so condemns the worship of the wafer as the Son of God; *Secondly*, that the sacrifice of the Mass is most dishonouring to the sacrifice of the Lord Jesus Christ who, by the 'one offering' of Himself hath perfected for ever them that are sanctified; and *thirdly*, that the countenance given to such a blasphemous service, especially by Protestants high in place, is fitted to bring God's displeasure upon the nation, as such truckling to Rome has in measure already

done. The Presbytery resolves to send a copy of this protest to H.R.H. the Prince of Wales, the Prime Minister, Mr. Asquith, Sir Edward Carson, and others." Acknowledgments of receipt were sent by H.R.H. Prince of Wales, the Prime Minister, and others.

Trinitarian Bible Society.—This Society exists "For the Circulation of Protestant or Uncorrupted Versions of the Word of God." The following acknowledgment of the donation of £20, voted by our Synod, has been received by Mr. A. MacGillivray, General Treasurer, Inverness:—DEAR SIR,—Will you kindly convey to the Synod of the Free Presbyterian Church of Scotland the sincere thanks of my Committee for the valued and much-appreciated gift for the Lord's work in spreading the Word of Life among the Jews. Enclosed please find receipts.—With Christian greetings, yours sincerely, (Sgd) F. CECIL LOVELY, *Secretary*.

7 Bury Street, London, W.C., 11th June, 1918.

Professor Warfield's Address on "The Sabbath."—This able address by the Rev. Prof. Warfield, D.D., LL.D., of Princeton, U.S.A., reprinted in pamphlet form, with prefatory note by the Rev. D. Beaton, is still to be had, either from Mr. Beaton at F.P. Manse, Wick, or from Messrs. Adshead & Son, 11 Union Street, Glasgow. Price, 3d.; postage, ½d. extra; 1 doz., 3s., and 100, 20s., post free. We trust our readers will do their best to circulate this convincing address.

Reply to Rev. J. R. Mackay's Pamphlet on Church Union.—This Reply is now ready, price 4d., postage, 1d. extra. Copies may be had from Messrs. Adshead & Son, 11 Union Street, Glasgow; Rev. Neil Cameron, 216 West Regent Street, Glasgow; the Editor of the *Free Presbyterian Magazine*, 248 Kenmure Street, Pollokshields; and Messrs. W. Mackay & Son, booksellers, 27 High Street, Inverness.

Sermons by Rev. Lachlan Mackenzie.—The two sermons of a prophetic character by the Rev. L. Mackenzie, of Lochcarron, bearing on the Millennium and relative events, have been reprinted. Copies (price 2d., postage, ½d. extra), may be had from Mr. K. Matheson, Sutherland's, 201 Lavender Hill, London, S.W.

General Assemblies.—The Assemblies of the Established, United Free, and Free Churches met as usual in May, the Moderators being respectively Rev. J. N. Ogilvie, D.D., Rev. R. J. Drummond, D.D., and Rev. Donald Munro, Ferintosh, Ross-shire. The Prime Minister paid a visit to the three Assemblies, and delivered speeches.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 20th June:—

Sustentation Fund.—"F.P. Sailor," Milford Haven, £1; A. Macpherson, Scotston, Strontian, 10/; Alex. Ross, Esq., Liverpool, £50; Miss Helen

Cattanach, Kinrara House, Kingussie, 10/; Per Executor of the late David Watson, Dell Cot., Tomatin (Legacy), £50; Angus Gunn, Morness, Rogart, 2/6; J. Mackenzie, Udrigil, Aultbea, £20; A. Campbell, Easter Aviemore, 10/; "Anonymous," 10/.

Home Mission Fund.—Alex. Ross, Esq., Liverpool, £50; "F.P. Friend," Fortrose, 5/; A. Mackenzie, Udrigil, 6/.

Jewish and Foreign Missions Fund.—Alex. Ross, Esq., Liverpool, £50; "F.P. Friend," Fortrose, 5/; J. Mackenzie, Udrigil, Aultbea, 5/8; Per Rev. N. Cameron—M. Mackay, Manchester, 10/, and G. M'Alpine, Tarbert, 10/; John Murray, Balloan, Dornoch, £1. Correction on June issue:—Per Rev. D. A. Macfarlane, M.A.—"Wellwisher, 5/," should be "£5."

J. Mackenzie, Udrigil, Aultbea—Aged and Infirm Ministers, College, Organisation, and General Building Funds, 5/8 each.

Mission to Forces Fund.—Per A. Mackay, Staffin—"A Friend," 2/; Per Rev. N. Cameron—"A Friend," £2, "An Army Officer," £2 0/5, N. Macleod, Raasay, 8/; Per M. Urquhart, Dingwall—D. MacLennan, Luiv-chlaggan, Strathveich, Garve, 7/6; J. Mackenzie, Udrigil, Aultbea, 5/8; "Anonymous," 10/. Correction on June issue:—Per E. Nicolson, Duisdale—Miss MacInnis, Sleat, 5/, Martin Macpherson, Camuscross, 2/6, and D. Nicolson, Duisdale, 10/.

Subscription by Officers and Crew of R.M.S. "Clydesdale," in aid of Mission to Forces Fund:—John Nisbet, master, 5/; D. Robertson, first mate, 2/6; A. Mackinnon, second mate, 2/6; H. Cameron, pilot, 1/; M. Macdonald, carpenter, 1/; Seamen—J. M'Cuaig, H. Campbell, Murdo MacLeod, L. MacFadyen, A. Henderson, Mal. MacLeod, D. MacKerlick, W. Munro, M. Matheson, and L. Mackay, 1/ each; J. C. Hutton, first engineer, 2/6; Q. Dick, second engineer, 2/6; Firemen—J. Lamont, J. Carmichael, C. M'Dzre, C. Boyle, and C. Caligan, 1/ each; S. W. Campbell, steward, 1/; J. Purvis, cook, 1/; J. Macdonald, purser, 2/6—total, £1 14/6.

Free Distribution of Magazine.—Per D. Mackenzie, Plockton—"Friend," 10/, and for Bibles to Soldiers and Sailors, 10/.

Received on 14th February (along with another donation), 20/10 from Mrs. C. Macdonald, Hampton Mansions, Toronto, for benefit of "British Prisoners in Germany"—said sum being paid to Miss Fraser, Treasurer of Inverness Committee for sending comforts to these prisoners. It is regretted that, through some overlook, this acknowledgment has not appeared sooner.

Per Rev. J. S. Sinclair:—*Mission to Forces Fund*—"A Friend, Glasgow, 2/6; Miss Macleod, 11 Inverarish Terrace, Raasay, 5/; Miss G. Mackay, Edinburgh, 7/; A. Macleod, N. Arnish, Raasay, 2/; J. R. Campbell, Shinness, 6/7; Miss M. Mackay, Toronto, 3/; A. Mackenzie, Ardindrean, Lochbroom, 10/; John Macrae, Tenby, Manitoba, 8/4; "A Friend," Watten, Caithness, 10/; A. R. Finlayson, Lucknow, Ontario, 25/1; D. Mackay, Eriboll, 5/; J. S. Murray, Tongside, Thurso, 7/; E. J. Beazley, Pimlico, London, S.W., £1. *Sustentation Fund*—J. R. Campbell, Shinness, 10/. *Foreign Mission Fund*—A. Mackenzie, Ardindrean, Lochbroom, 10/; Mrs. W. Gray, Dundee, 2/6; "Wellwisher," Govan, 2/6; W. H. Jarvis, Budleigh Salterton, Devon: "In Memory of a Good, Sweet Scotchwoman," £1 6/6; Mrs. Macaskill, Clydebank, 5/ (Kafir Psalms).

Rev. N. Cameron acknowledges, with thanks, the following donations for Kafir Bibles:—A. G., Lairg, 15/; and per Rev. J. S. Sinclair—10/ from M. Macleod, Ardgoy, and 10/ from "Wellwisher," Portsmouth.

Rev. J. S. Sinclair acknowledges, with thanks, the following donations for Bibles, etc., to Soldiers and Sailors:—A. Mackenzie, Ardindrean, Lochbroom, 10/; Marion MacRae, Tenby, Manitoba, 4/2; Mrs. M. J. Mackay, Lucknow, Ontario, 47/3; and Mrs. A. Macdonald, West Ter., Ullapool, 10/.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donation received for the Manse Building Fund:—"A Friend in Macedonia," C.S.A., £1.

The Magazine.

Increase of Magazine Postage.—Owing to new regulations by the Post Office authorities, the postage of the *Free Presbyterian Magazine* is now one penny each for single copies. The charge for book post is a halfpenny for one oz., one penny for two ozs.; and the Magazine weighs more than one oz. This new charge will amount to 5d. extra from July, 1918, to April, 1919, end of Magazine year. The total price of the Magazine for twelve months at this rate is now 3/6, instead of 3/ as hitherto. The Editor and Treasurer (Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow) will be obliged for the additional payment from subscribers.

Magazines to U.S.A.—The former rule for Magazines to the United States, to the effect that they must be sent through news-agents, who have a special licence, has been renewed. This means an additional cost of one halfpenny per copy. The Magazine to U.S.A. is thus 4/ (or about 1 dollar) per annum. As we were not aware of this change at the end of May, a number of the June Magazines were returned by the censor, which we forwarded again through Messrs. Menzies & Co., West Nile Street. Subscribers must excuse delay of receipt.

Note to Readers.—We regret that, though we have added eight pages to the present number of the Magazine, we are compelled to hold over to the August number a large amount of Synod matter, as well as other articles, including the "Gaelic."

Subscriptions Received for Magazine.—Per A. Sinclair, Glasgow—Mrs. White, Prestwick, 3/, and Mrs. Sayer, Blunsdon, England, 3/ (omitted from previous issues); Miss C. Mackintosh, Shieldaig, Gairloch, 3/6; Mrs. Mackay, Maryburgh, 6/; Mrs. Finlayson, Arrina, by Strathcarron, 6/; A. Macleod, Achmelych, 3/; D. Mackenzie, Tarbert, Scourie, 3/; Miss J. Morrison, Bath, 1/6; L. Ross, Tarbert, Scourie, 3/; Rev. J. Macleod, F.C. Manse, Lochcarron, 3/; A. Campbell, 2 Paterson Street, Lochgilphead, 3/; E. J. Beazley, Pimlico, London, S.W., 3/; J. R. Campbell, Shinness, 3/5; Miss Sutherland, Overnewton, 3/; K. Macleod, Spean Bridge, 3/; Mrs. D. Gunn, Bronchroy, Dunbeath, 3/; Mrs. Maciver, Dennistoun, 3/; Miss Ross, Chesham Place, London, S.W., 3/; Miss C. Mackay, Inver, Fearn, 3/; Miss M. Mackay, Toronto, 3/; A. Livingstone, Fernabeg, Shieldaig, 3/; Misses Urquhart, Balblair, Invergordon, 11/3, and Magazine Fund, 3/9; D. Forbes, South Clunes, 3/, and Mag. Fund, 2/; Miss Mackay, Inchcape, Rogart, 3/; Mrs. Matheson, Camustiniavaig, Portree, 3/; Mrs. A. MacLennan, Roche Plain, Sask., 4/; S. Fraser, Strathpeffer, 3/; Miss Ross, Wilkie, Sask., 8/2; Mrs. H. Henderson, Miss F. Smith and A. D. Campbell, Ilderton, Ontario, 3/ each; J. Mackay, Dalnessie, Lairg, 3/; A. Macleod, 25 Achnahaird, Coigach, 5/; A. Mackenzie, Ardindrean, Lochbroom, 8/; per above—Mrs. Mackenzie, Millburn, Letters, 3/; Mrs. D. MacLachlan, Ellerslie, Ulmarra, New South Wales, £1; D. Mackenzie, N. Kelso, Strathcarron, 3/; Mrs. L. Macdonald, Callakille, Shieldaig, 3/; Miss Campbell, Isle of Soay, 3/; H. Scott, Denfield, Ontario, 3/1; also, per above—Mrs. D. McMillan, D. M. Ross, and Angus Mackay, Park Hill, 3/1 each; John Macrae, Tenby, Manitoba, 4/2; Mrs. M. J. Mackay, Lucknow, Ontario, 13/8; Duncan MacLeish, Park Hill, Ontario, 3/5; Mrs. Munro, Grove Street, Simcoe, Ontario, 3/5; Miss L. A. Morrison, Kincardine, Ontario, 4/; A. R. Finlayson, Lucknow, Ontario, 10/11; also, per above, J. K. Macdonald, John Finlayson, Miss S. Cameron, and D. Finlayson, 3/5 each; A. Macleod, Bettyhill, 13/9; Mrs. J. Sinclair, Westerdale, 4/; James Ross, Backlass, Watten, 3/5; Miss C. Mackay, Hougharry,

N. Uist, 3/; Mrs. Mackintosh, C. Bank House, Inverness, 3/; R. Morrison, Tarbert, Harris, £2; D. Cameron, Dulnan Villa, Carrbridge, 3/; also, per above—Mrs. Cumming, Lethendry, Ayiemore, 3/, and Mrs. Grant, Carr House, Carrbridge, 3/; A. Ross, Strond, Obbe, Harris, 9/; also, per above—Mrs. Morrison and Mrs. Maclean, 1/6 each; Mrs. Ferguson, Shore Street, Applecross, 3/; J. Macaulay, Sand, Aultbea, 3/; Miss Macaulay, Embo School, Dornoch, 3/; Per M. Matheson—Mrs. F. Macaskill, Obbe, 3/; M. Macleod, Ardgay, Ross, 3/; Miss Macdonald, Wickford Hall, Essex, 3/; Per Messrs. Adshead—Mrs. J. Macrae, Glen Torbreck, Lochinver, 3/, and D. Macleod, Shegna, Kinlochbervie, 3/6; Miss M. Ormiston, Bristol, 3/; K. Munro, Ardcharnich, Garve, 3/; Per Miss Urquhart—Mrs. M'Lennan, Springfield, Cullicudden, 3/, and Mrs. W. Fraser, Toberchuirn, 3/9; Mrs. Mackie, First Coast, Aultbea, 2/; Mrs. Macaskill, Fernlea, Skye, 27/; A. Gillanders, Fernabeg, Shildaig, 3/; Mrs. Campbell, Tayvallich, 3/; J. S. Murray, Tongside, Thurso, 3/; E. Macrae, Inverarish, Raasay, 3/; C. Mackenzie, Torbreck W., Rogart, 3/; A. MacLennan, for St. Jude's Collectors (May copies), 58/6½; Miss J. Macleod, Blairbuie, Achiltibuie, 3/; C. Urquhart, Luibmore, Achnasheen, Magazine Fund, 3/; C. Macleod, Calder Park, Ardrassan, 3/; Mrs. Nisbet, Kilchoan, 3/, and Sister Nisbet (Salonika), 3/; J. Macleod, Balmeanach, Raasay, 3/; N. Mackenzie, Ardineaskain, 3/; Mrs. Gillies, Fladda, Raasay, 2/; R. Macleod, Laid of Reef, Achiltibuie, 3/; Miss J. E. Morrison, Helensburgh, 3/; Mrs. Forbes, Lochinver, 4/; Miss B. A. Macleod, Kishorn, 3/; M. Mackenzie, Church Street, Lochcarron, 3/; Miss Kennedy, Kishorn, 3/; Per A. Ross—Mrs. D. Paterson, Strond, Obbe, Harris, 1/6; Miss Maclean, Aultandu, Achiltibuie, 3/; Miss Nicolson, Clydebank, 10/, and Nurse M. Nicolson, London, N., 3/; A. Macaulay, Fladda Light-house, Cullipool, 3/; Miss G. Macleod, Hill of Fearn, 3/; Mrs. Crawford, Buccleuch Street, Glasgow, 3/; per above—Nurse Morrison, 3/; Mrs. Macneill, Buccleuch Street, Glasgow, 3/; Mrs. W. Gray, Dundee, 3/; Miss J. Macleod, Aytoun Road, Pollokshields, 3/; A. Tallach, Raasay, 3/; Staff-Sergt. Tallach, Kohat, India, 3/; D. Mackay, Eriboll, 3/; Mrs. J. Macrae, Ardarroch, Kishorn, 3/; per above—Mrs. Finlayson, Seafeld, Kishorn, 3/, and J. Finlayson, Montana, U.S.A., 4/; M. Darrach, Kintyre, 3/; Miss C. Macintyre, 29 Breasclote, 3/; Mrs. Malcolm, Stanley Avenue, Wollasey, 3/; Miss Henderson, Berkeley Street, Glasgow, 3/; Mrs. MacPherson, Badachro, Gairloch, 3/6; Mrs. Mackenzie, Caledonia Buildings, Ullapool, 4/; Per Miss M'Cuish—D. M'Cuish, Naval Base, Poole, 1/6; M. Beaton, Waternish, 3/6; Miss M. Ross, Q. M. A. A. C., Cromarty, 1/6; Miss M'Gregor, Boat of Garten, 5/6; J. MacInnes, Broadford, Skye, 17/6; Miss Mackenzie, Inver, S. Erradale, Gairloch, 3/; Mrs. Macdonald, West-Terrace, Ullapool, 3/; Miss M'Lellan, Hougharry, N. Uist, 3/6; Miss R. Gosden, Brighton, 3/, and Pte. Gosden, R. A. M. C., France, 3/; K. Mackenzie, H.M.T. —, Milford Haven, 1/6; A. Campbell, Rosyth, 3/; J. Adamson, Helmsdale, 4/4½; D. Cameron, Lower Scotstoun, Strontian, 3/; J. Macdougall, Horisary, N. Uist, 3/; E. Rootham, Kettering, 3/; K. MacLennan, tailor, Shildaig, 4/; A. Black, Braehone, by Thurso, 3/6; F. MacLennan, Dalmuir, 3/; Mrs. Moffat, Glenelg, 3/; Miss MacGillivray, Hospital, by Saltcoats, 6/; D. Crawford, Tarbert, Lochfyne, 3/5; J. A. Sinclair, Prescott, Lancs., 3/; J. Hymers, Scotsdale, 3/6—(to end of May).

Free Distribution to Soldiers and Sailors.—Per A. Sinclair—Mrs. White, 3/; L. Ross, Tarbert, Scourie, 3/; E. J. Beasley, Pimlico, S.W., 7/; Miss Ross, London, S.W., 7/; Miss M. Mackay, Toronto, 3/; A. Livingstone, Fernabeg, Shildaig, 7/; S. Fraser, Strathpeffer, 7/; Mrs. H. Henderson, Ontario, 2/; A. Mackenzie, Ardindrean, Lochbroom, 5/; H. Scott, Denfield, Ont., 8/2; J. Macrae, Tenby, Manitoba, 4/2, and A. Macrae, 4/2; D. MacLeish, Park Hill, Ont., 4/7; "A Friend," Watten, 6/7; Miss Macdonald, Essex, 7/; Miss J. Macleod, Blairbuie, 2/; C. Macleod, Ardrassan, 2/; Pte. D. Macdonald, Tillicoultry, 3/; J. Macleod, Balmeanach, Raasay, 3/; M. Mackenzie, Ardineaskain, 7/; Mrs. Macaskill, Clydebank, 2/; Mrs. MacPherson, Badachro, Gairloch, 2/; Miss MacGregor, Boat of Garten, 3/; Per Rev. N. Cameron—A. G., 5/; Miss MacGregor, Boat of Garten, 3/; Mrs. MacInnes, Fordhill, Broadford, £1; "A Friend," Tarbert, Lochfyne, 1/7; J. A. Sinclair, Prescott, 5/—(to end of May).