



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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THE

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And MONTHLY RECORD.

VOL. XXIV.

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No. 3.

Meeting of Synod.

THE Annual Meeting of the Synod of the Free Presbyterian Church of Scotland was opened in the Hall of St. Jude's Church, Jane Street, Glasgow, on Tuesday evening, the 20th day of May, 1919. The retiring Moderator, Rev. Murdo Morrison, Lochinver, conducted public worship at 6-30 p.m., and preached from 1 Corinthians iii. 11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

FIRST SEDERUNT.

After public worship was ended, the Moderator constituted the Synod with prayer. The roll was then called, and there were present the following ministers and elders: From the Northern Presbytery—Rev. D. Beaton, Wick. From the Southern Presbytery—Revs. Neil Cameron, St. Jude's, Alexander Mackay, Oban, and Jas. S. Sinclair, John Knox's (Clerk), ministers; with Messrs. Alex. Stewart, St. Jude's, and Andrew Sinclair, John Knox's, elders. From the Western Presbytery—Revs. Neil Macintyre, Stornoway, Duncan Mackenzie, Gairloch, Donald Graham, Shieldaig, Murdo Morrison, Lochinver (Moderator), and Donald M. Macdonald, North Uist, ministers; with Messrs. Finlay Macdonald, Shieldaig, and Donald Mackenzie, Lochinver, elders. The Clerk intimated apologies for absence from the Revs. D. Macfarlane, Dingwall, D. N. Macleod, Harris, N. Matheson, Halkirk, and D. A. Macfarlane, Lairg. Mr. John MacIachlan, student, 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. M. Morrison) intimated that his term of office had expired, thanked the Synod for the kindness shown him during his term, and added that it now lay with the Court to appoint his successor. Rev. Neil Cameron moved that the Rev. D. M. Macdonald of North Uist be appointed. The motion was seconded by Mr. Finlay Macdonald,

elder, and unanimously agreed to. Rev. D. M. Macdonald rose and thanked the Synod for the honour they had conferred upon him. He said he thought they might have appointed a more suitable man for the position, but that he would endeavour, in dependence upon divine grace, to discharge the duties devolving upon him. He then took the Chair.

Rev. D. Beaton moved that the Synod request the Rev. M. Morrison to send the sermon he had preached to the Editor for publication in the Magazine. The motion was seconded by the Rev. D. Graham, and unanimously agreed to.

Rev. D. Beaton moved that the Revs. N. Cameron, A. Mackay, Mr. Donald Mackenzie, elder, and the Clerk, be appointed as a Committee to draw up a Loyal Address to the King. The motion was seconded by Mr. Finlay Macdonald, elder, and agreed to.

Rev. Neil Cameron moved that the members of Synod meet (D.V.) as a Committee on Bills and Overtures in the Hall at ten o'clock next morning. The motion was seconded by the Rev. Neil Macintyre, and agreed to.

The Clerk moved that the Synod hold two sederunts next day at 2 p.m. and 6.30 p.m. The motion was unanimously agreed to.

The Synod adjourned, to meet again (God willing) on Wednesday, 21st May, at 2 p.m. The sederunt was closed with praise and prayer.

SECOND SEDERUNT.

The Synod resumed its sitting, in terms of adjournment, on Wednesday the 21st May, 1919, at 2 p.m. The meeting was opened with devotional exercises, conducted by the Moderator, the Rev. D. M. Macdonald, North Uist.

The roll was called, and there were present : From the Northern Presbytery—Revs. D. Beaton, Wick, and E. Macqueen, Inverness, ministers ; with Mr. Charles Maclean, Inverness, elder. From the Southern Presbytery—Revs. N. Cameron, St. Jude's ; A. Mackay, Oban ; and J. S. Sinclair, John Knox's (Clerk), ministers. From the Western Presbytery—Revs. N. Macintyre, Stornoway ; D. Mackenzie, Gairloch ; D. Graham, Shieldaig ; M. Morrison, Lochinver ; and D. M. Macdonald, North Uist (Moderator), ministers ; with Messrs. F. Macdonald, Shieldaig ; and D. Mackenzie, Lochinver, elders.

The minutes of the first sederunt were read and approved of.

(1) REPORT OF COMMITTEE ON BILLS AND OVERTURES.

The Clerk first read the report of this Committee as to the order of business. The report was adopted.

(2) REPORTS OF COMMITTEES APPOINTED BY LAST SYNOD.

The Clerk read the reply which was received from the King to the Loyal Address drawn up and forwarded by Committee appointed at last Synod. Rev. Murdo Morrison, ex-moderator, read the messages which were sent by instruction of last Synod to Field-Marshal Sir Douglas Haig and President Wilson, U.S.A.,

and the replies that had been received. Rev. Neil Macintyre reported as to the Protest which had been forwarded to the Prime Minister against the Education Bill. Rev. Neil Cameron reported as to the Committee which was appointed to go as a deputation to the Prime Minister with a view to urge the recall of the Envoy to the Vatican. He stated that the Prime Minister, in reply to a preliminary communication, said that, owing to pressure of business, he could not meet with the Deputation. The Committee then addressed the Prime Minister a letter on the subject, which had been published in the Magazine.

(3) REPORTS OF EXAMINERS OF PRESBYTERY RECORDS.

The Clerk reported favourably as to the examination of the Records of the Northern Presbytery by members of the Southern, and the Rev. D. Beaton also reported favourably as to the examination of the Southern Presbytery's Records by members of the Northern. Rev. E. Macqueen reported that the Clerk of the Western Presbytery had, owing to circumstances, not brought his Records with him on this occasion. It was agreed to hold them over (D.V.) till next meeting of Synod, when they would be expected to be forward.

(4) APPOINTMENT OF CHURCH COMMITTEES.

The Clerk moved the appointment of the following Church Committees for the coming year:—

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

(2) *Finance Committee*.—Revs. Neil Cameron, E. Macqueen, and N. Macintyre, and Messrs. Charles Maclean and A. MacGillivray (General Treasurer); with Mr. Cameron as Convener.

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

(4) *Jewish and Foreign Missions Committee*.—Revs. N. Cameron, D. Mackenzie, and A. Mackay; with Mr. Cameron as Convener.

(5) *Church Magazine Committee*.—Revs. N. Cameron, J. S. Sinclair, and Mr. A. Stewart, elder, Glasgow; with Mr. Sinclair as Convener.

(6) *Religion and Morals Committee*.—Revs. D. Graham, M. Morrison, and D. A. Macfarlane; with Mr. Macfarlane as Convener.

The motion was seconded by the Rev. Neil Cameron, and unanimously agreed to.

(5) THEOLOGICAL COMMITTEE'S REPORT.

Rev. D. Beaton, Theological Tutor and Convener, tendered this report, which was as follows:—

“The Committee have to report that Mr. James MacLeod, divinity student, passed his final theological examination with a percentage of 85 marks, and Mr. Malcolm Gillies, Winnipeg, his first theological examination with a percentage of 75 marks.

According to an arrangement come to by the Presbyteries it was decided that Messrs. James MacLeod and Roderick MacInnes be licensed, on condition that the latter would pass in the subjects in which he had not been examined. Mr. MacLeod was, accordingly, licensed by the Western Presbytery in April. Mr. MacInnes has not yet sat for his theological examinations, and has not, therefore, been licensed.

The Canadian Mission Committee considered it would be advisable to ask Mr. Gillies to remain in Winnipeg until the autumn of this year, and suggested to the Presbyteries that work in New Testament Greek should be prescribed to him by the Rev. D. Beaton, and that, in the circumstances, this would be reckoned as a session. The Presbyteries agreed to this suggestion.

The Committee have much pleasure in reporting that two young men—Mr. Roderick MacKenzie and Mr. John Tallach—have been accepted as students studying for the ministry of this Church, and that a number of others have indicated their intention of applying to be received as students in the near future.

The Committee would take this opportunity of expressing their deepest sorrow in the great loss sustained by our Church in the death, through wounds, of two bright, promising Christian young men—Messrs. John MacKenzie and Murdo Macfarlane—who were studying for the ministry, and were greatly beloved by all who knew them.

It has been thought advisable by the Committee, in view of the wide latitude in choice of subjects in the University course for the Arts degree, that the Synod give direction as to the subjects which should be taken by students studying for the ministry of this Church.

The Committee suggest that the name of this Committee be changed from 'Theological Committee' to 'Training for the Ministry and Theological Committee.'

Rev. Alexander Mackay moved that the Synod adopt the report, and thank the Convener for the same. Rev. D. Graham seconded the motion, which was unanimously agreed to.

Rev. E. Macqueen moved that the Synod express their approval of the license of Mr. James Macleod, divinity student, Glendale. The motion was seconded by the Rev. Neil Cameron, and agreed to. Rev. M. Morrison moved that the Synod decide, according to the Theological Committee's suggestion, to change the name of the Committee into the "Training for the Ministry and Theological Committee." The motion was seconded by Mr. F. Macdonald, elder, and agreed to.

Rev. Alexander Mackay moved that the Synod lay down the rule that students before their entrance upon divinity should have a sufficient knowledge of certain Arts subjects, that those who have not a degree should take seven subjects at the University, that Greek and Hebrew be compulsory, and that the other subjects be left to the arrangement of the "Training for the Ministry and Theological Committee."

After some discussion, the motion was agreed to.

Rev. D. Beaton, Theological Tutor, made reference to the fact that his colleague as Tutor, Rev. J. R. Mackay, M.A., had left and joined the present Free Church, and that there was thus a vacancy. The Clerk moved that as the work of Tutor, according to the usual order, fell wholly to the Rev. D. Beaton during the coming winter, the Synod defer any new appointment till next year. Rev. M. Morrison seconded the motion, which was unanimously agreed to.

The Clerk read a letter he had received from Mr. Roderick Mackenzie, Arts Student, who was studying with a view to divinity, in which he stated that, owing to the particular stage he was at of his studies, he was sorry he could not enter upon divinity during the coming winter, but that he expected to be finished with his Arts' work next summer. His connection with the Army had hindered his progress. He submitted to the Synod, if they saw fit so to arrange, that, in order not to lose the Session in Divinity, he would do the work of the class during the summer months following, and sit the necessary examinations before joining the second year class.

Rev. E. Macqueen moved that the Synod make the arrangement suggested as to Mr. Mackenzie's divinity studies. The motion was seconded by the Rev. M. Morrison, and cordially agreed to.

Rev. D. Beaton moved that a Committee be appointed to draw up a Minute of condolence, to be sent to the relations of the young men who had been looking forward to the ministry, but who had fallen in the War. The motion was seconded by Mr. D. Mackenzie, elder, and agreed to.

(6) PROTEST AGAINST NEW EDUCATION ACT.

It was unanimously agreed that the Synod appoint a Committee, consisting of Revs. D. Beaton, E. Macqueen, Mr. F. Macdonald, elder, and the Clerk, to draw up a Protest against the new Education Act in its lack of provision for Bible teaching, and in its provision for the maintenance of Voluntary Schools, Roman Catholic and Episcopalian.

(7) REMITS FROM PRESBYTERIES.

Northern Presbytery.—Rev. D. Beaton brought before the Synod a remit from this Presbytery with reference to a matter that had previously come before the court, namely, the appointment of the winter Communion in the combined congregations of Halkirk and Helmsdale. Mr. Beaton explained that, as these congregations, far apart, were under one minister and session (residing at Halkirk), it was not appropriate that they should have each the Communion on the same day. The Communion was regularly held in winter in Helmsdale on the third Sabbath of November, a date observed by the other denominations in the town, and the Helmsdale people considered that no alteration was

advisable. In Halkirk, on the other hand, the Communion was arranged on a Sabbath in November when it was expected that there would be sufficient moonlight to allow the country people on the various evenings to go to and from the churches in comfort. It thus happened sometimes that the third Sabbath of November was appointed for the Communion by the three denominations in the parish—Established, U.F., and Free Presbyterian. This placed the Helmsdale branch of the F.P. congregation in a difficulty. He asked the Synod to give a recommendation on the subject.

Rev. E. Macquene submitted the following motion: "That, when there is a danger that the date of the Halkirk Communion will clash with that of the Helmsdale Communion, the Session be advised to appoint the Communion at Halkirk either before or after the Helmsdale Communion, so as to maintain order and peace." Rev. A. Mackay seconded the motion, which was agreed to. In the course of the discussion, the Clerk remarked that, if the other denominations in Halkirk parish were informed that the Free Presbyterians were under this necessity, they might more readily fall in with the appointment.

Southern Presbytery.—There was a remit from this Presbytery relative to the salary of Mr. A. Macrae, presently acting as missionary in London. Rev. Neil Cameron spoke to the remit, requesting that Mr. Macrae receive the salary of a missionary from Inverness, as an augmentation of his London allowance. Mr. Charles Maclean, elder, moved that the salary be granted at the rate of £40 in the present exigencies of the times. The motion was seconded by the Rev. Neil Macintyre, and agreed to.

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

The Clerk read the following draft of 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, met at Glasgow, hereby renew our annual expression of loyalty to your Majesty's Person and Throne, and of sincere anxiety for the welfare and prosperity of your Majesty's reign.

We rejoice to record, with gratitude to Almighty God, that since our Court last met, He, in His abundant goodness, granted a complete victory to your Majesty's brave and energetic forces and Allies, in the terrible war that raged for so long a period, and that an Armistice was signed in November last; and we hope that the deliberations of the Peace Conference may result, under the divine guidance, in a lasting peace between the nations.

It is stated in Holy Writ that 'the goodness of God leadeth thee to repentance,' but we regret that few signs of this spiritual result are to be seen among us as a people, and so we earnestly pray that God may send forth His Word, and pour out His Spirit, with a view to bring the unrest and wickedness that prevail to a speedy termination.

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

Rev. E. Macqueen moved the adoption of the draft of the Loyal Address. The motion was seconded by the Rev. D. Graham, and unanimously agreed to.

(9) CHURCH MAGAZINE REPORT: MAY, 1918, TO APRIL, 1919.

Rev. J. S. Sinclair, as Editor and Treasurer, presented the following report:—"Our report for the past year, May, 1918, to April, 1919, is on the whole a very favourable one. The interest in the Magazine throughout the Church and elsewhere is well sustained, and, though there were some increases in postage and cost, the circulation was very slightly affected thereby. At the beginning of the year, and up to the end of February, 1919, we issued monthly 4,100 copies. About 1,230 of these were sent out under the Fund for Free Distribution to Soldiers and Sailors. A parcel of 800 was sent regularly to the Newspapers for the Fleet Office, London, for distribution among the ships of the Grand Fleet. We all rejoice that an armistice was signed on the 11th November, 1918, and that God, in His kind providence, brought the War, with its terrible carnage and destruction, to an end. As a consequence, many of the men in Army and Navy have been discharged. This circumstance naturally reduced the requirements in the matter of Magazines. The Newspapers to the Fleet Office ceased its work in February, and the official there sent us a kind note of thanks for the parcel that had been sent monthly, desiring at the same time that it be discontinued. During the last few months the parcels to the Army have become fewer, until now only two or three parcels are sent. We kept up, however, the parcel to the Mine-sweepers, and the parcel to Mr. R. E. Brider, Bristol, who has been carrying on for many years a Gospel Book Mission to Army and Navy, and still continues to carry it on, though the War has ceased. In fact, as we did not require to send so many copies in other directions, we increased these parcels to some extent, and are sending 210 to the Mine-sweepers, and the same number to Mr. Brider. Under the head of "General Free Distribution," we sent between 50 and 60 per month to private and public individuals, and to libraries in Glasgow, Inverness, Tain and Wick.

"During the past year our readers gave liberally to the Free

Distribution Fund for Soldiers and Sailors, one friend of the cause contributing, in two instalments, the large sum of £40, and we tender to all our best thanks. But notwithstanding this liberality, we end the year, owing to increased cost, with a debt of £14 odds. The total amount contributed was £144 1s. 10d., but the expenditure came to £158 14s. 8d. In our General Free Distribution Fund we had a balance to credit of over £6 at the end of April, 1918. During the year we have received £3 or so of donations, making a total of £9 19s. 6d., but the expenditure has been £8 11s., leaving a balance to credit of £1 8s. 6d.

"We have pleasure in reporting at the close of the year, that, owing to the decrease in cost of paper, we are able to reduce the price of the Magazine from 4d. to 3d., and we trust that the circulation will be maintained, or even increased, during the coming year. In conclusion, we desire to tender our cordial thanks to our ministers and others who have helped with the literary matter of the Magazine, and we bespeak their assistance more and more. It is our earnest prayer that the Lord would bless the truth conveyed through the pages of the Magazine to the spiritual edification of its readers."

Rev. E. Macqueen moved that the Synod receive the report, and thank the Editor and Treasurer for his services. The motion was seconded by Mr. F. Macdonald, elder, and agreed to.

The Synod adjourned, to meet again (D.V.) 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., and was constituted with devotional exercises by the Rev. D. M. Macdonald, Moderator.

The roll was then called, and there were present: From the Northern Presbytery—Revs. D. Beaton and E. Macqueen, ministers; with Mr. Charles Maclean, elder. From the Southern Presbytery—Revs. N. Cameron, A. Mackay, and J. S. Sinclair (Clerk), ministers; with Messrs. A. Stewart and A. Sinclair, elders. From the Western Presbytery—Revs. N. Macintyre, D. Mackenzie, D. Graham, M. Morrison, and D. M. Macdonald (Moderator), ministers; with Messrs. F. Macdonald and D. Mackenzie, elders.

The minutes of the previous sederunt were held over till next meeting of Synod.

(10) FINANCE COMMITTEE'S REPORT.

The Clerk read the Abstract of the Church's Accounts for the year ending 31st March, 1919, forwarded by the General Treasurer, Mr. A. MacGillivray, Inverness.

Rev. Neil Cameron submitted the following motion relative to the annual statement of accounts:—

"The Synod adopt the yearly Financial Report, and order it to be published in the Magazine. They tender their sincere thanks to Messrs. James Campbell and John Fraser, Inverness, who

have gratuitously audited the Church's financial accounts, and re-appoint them for the current year, while they also acknowledge with appreciation the ability and correctness with which the General Treasurer has handled the Church's finances.

"The Synod would humbly acknowledge the Lord's goodness in His holy providence towards their people, and in the heartiness with which they have so liberally contributed towards the Church's support, and would again recommend the several schemes of the Church to their liberality.

"The Synod order that the salaries of ministers and probationers receive an additional augmentation of £10 for the current year (making a total augmentation of £20 in August and £20 in February), that the salaries of all the home missionaries, along with that of the Treasurer, receive a further augmentation of £6 (£3 in August, and £3 in February), and that the Rev. J. B. Radasi, missionary, Matabeleland, receive an addition of £20 to his salary.

"The Synod, in conclusion, instruct the auditors to accept the Finance Committee's order to the General Treasurer as sufficient warrant for disbursing sums of money out of the Sustentation Fund, or any other of the Church's Funds."

In supporting the motion, Mr. Cameron spoke to the following effect:—

"The Financial Report, read by our Clerk, shows that all the funds of the Church are in a very healthy condition. It is by far the best report submitted since 1893. In that year we began without one penny to our credit. In order to continue the existence of the Free Church of Scotland, we had to separate from men who had destroyed her creed, constitution and practice almost beyond recognition. In taking that step, we believed that the earth belongs unto the Lord, and all that it contains, and that He would sustain us should we prove faithful to His truth and cause and people in the world. He has done so exceedingly beyond anything we could have expected then, and we have not the slightest fear but that He will continue His goodness toward us, while we will continue to be faithful to our trust. We feel more need of the prayer of the Psalmist every year since 1893, viz., 'Hold up my goings in thy paths, that my footsteps slip not.'

"Since we last met as a Synod, some of our ministers have gone over to the present Free Church. It is our firm conviction that they have left the only true representative of the original Free Church of Scotland to join 'a conglomerate heterogeneous body,' as one of them described it. However much the action of these brethren pained us, we can see that the Lord has brought good out of it. It has, first, bound our people more than ever to the position taken up, and held hitherto by our Church, and to one another in upholding that position. This is very noticeable in regard to the vast majority of the young people of our Church. It is really admirable to see the young of the Free Presbyterian

Church holding fast to God's truth, and to the Creed and Principles of their own Church, even at a time when men who used to act like he-goats going before the flock, have done their very utmost to lead them in the opposite direction. They have shown these men that they will follow God's Word rather than those who say one thing this year and another thing the next. It could not be expected that this should be true of all our people, while human nature will continue what it is, but they are very few who have shown an opposite tendency. It has, secondly, caused our people to support more liberally our several funds than they ever did before. There is certainly more harmony and love amongst us, both towards God's cause and house, and also towards one another. May that concord and faithfulness continue with us." Mr. Cameron concluded by moving in terms of the motion submitted. Rev. D. Beaton seconded the motion, which was supported by the Rev. E. Macqueen, and unanimously agreed to.

(II) CANADIAN MISSION COMMITTEE'S REPORTS.

Rev. D. Beaton, as Convener, delivered the reports of this Committee relating to several parts of the Canadian field, in successive items, as follows:—

"(1) *Ontario*.—It may be stated at the outset that the Rev. Wm. Matheson, who received a call from our people in Ontario, accepted the same, and is now acting as minister to the people of those stations which addressed the call to him. This is an event for which the Committee feel devoutly thankful to the Lord, and it is their prayer that his labours among our people in this part of the vineyard may be abundantly blessed. As he was the Church's deputy prior to his induction to his new charge, he has sent a report of his work in that capacity. (Mr. Beaton here read Mr. Matheson's report, which is published elsewhere in our pages.) Rev. Neil Cameron moved that the Synod receive this report with thanks. The motion was seconded by the Rev. E. Macqueen, and agreed to.

(2) *Vancouver*.—Mr. Beaton next reported on this Western province:—

"In the autumn of last year the Convener received a letter from Vancouver asking that our Committee receive this place into the Canadian Mission. The Committee decided that a congregational meeting should be called in Vancouver of those favourable to such a course, that the situation should be explained to them, and, if they then wished to cast in their lot with us, that they might do so by signing a petition to that effect. On 7th January of this year this petition was received, and is signed by over one hundred persons."

Rev. Neil Cameron moved that the Committee's action be approved of, and that the petitioners be received as part of the Canadian Mission field. The motion was seconded by the Rev. M. Morrison, and agreed to.

(3) *Winnipeg, Manitoba*.—Mr. Beaton reported, thirdly, as to the congregation in this city:—

“Owing to the difficulty of getting supply for Winnipeg, the Committee decided to ask Mr. Malcolm Gillies to supply that place for another year. And in order that Mr. Gillies would not be kept back in his theological course, the Committee decided to suggest to the Presbyteries that the following work should be prescribed to him, viz., the Epistle to the Romans for Exegesis, and the Epistle to the Hebrews for Translation. The Presbyteries agreed to this suggestion, and decided that this should be reckoned as a session in these subjects for Mr. Gillies. The Committee would take this opportunity of placing on record a sense of its deep obligation to Mr. Gillies, who, on two occasions, laid aside his own wishes for the sake of our cause in the rising and important city of Winnipeg. The following extract from a letter received by Mr. Gillies will explain a reference made in Mr. Matheson’s report to the congregation of Bellafield and Dounrea:—

“‘I have had several letters from the Bellafield people, asking me to visit them again, but I don’t think I can do this till Mr. Matheson or some other deputy arrives in Winnipeg. I have written to the elder, Mr. Donald Graham, and I am waiting for a reply. I wish I could hold out to them a promise of supply in the near future, but in the present circumstances I suppose your Committee finds it impossible to send supply. The Gaelic-speaking people at Hilton are without a preacher, and would willingly join with the Bellafield congregation and support a man between them. There is a wide field out west here, and a great opportunity, if the Church could only spare the men for the work. We could do, not with one, but with three or four. Mr. Ross has been ill nearly all winter, and there have been no services at Bayton. Then there are Bellafield and Winnipeg (if I am to go home), and, I suppose, Vancouver, if Hugh’s desires and prayers have been answered. Truly, the harvest is great, and there is great need, both of prayer and action, that labourers be sent forth.

“‘In Scotland there are some ministers yet who set life and death before the people, but out here it would seem that every man is determined to do all in his power to keep the people in ignorance of sin and salvation. What a blessed thing it would have been if the brethren who were agitating so much lately about union, had applied their great abilities to foster a real missionary spirit among us as a Church! They would then have had something like true union, and instead of causing sorrow of heart among those who dwelt in unity, they would be honoured by the Lord in stirring us up to strive earnestly for the coming of Christ’s kingdom in the world. I have come to take the view that Mr. Macfarlane was right when he said that the outpouring of the Spirit alone would bring about union. Men can arrange the finances of two Churches in one ledger, but it is the Lord alone who can fulfil the promise to His Church: ‘They shall see eye to eye, when the Lord shall bring again Zion.’”

The Committee have also to submit the following petition from Winnipeg, but as a deputy has been appointed to go out to Western Canada, the Committee have asked the said deputy to supply Winnipeg, in the event of Mr. Gillies coming home. The petition is as follows :—

“FREE PRESBYTERIAN CHURCH OF SCOTLAND,
WINNIPEG, 25th February, 1919.

The Canadian Committee.

Rev. DONALD BEATON, Convener.

We, the elders of the Winnipeg Congregation, respectfully request the Canadian Committee to lay this, our petition, before the Synod at its yearly meeting.

We would, in the first place, acknowledge the Lord's goodness to us as a congregation, during those years of strife and disorder, since His cause has prospered among us, and we have had pulpit supply during all the time. Our congregation has increased numerically, and in financial matters, we are in a favourable condition, having been able this year, after paying our ordinary expenses, to reduce our site debt by 300 dollars. Our intention is, when we have paid off the remaining site debt—150 pounds sterling—to re-mortgage the site, and put up a church building.

It is probable that Mr. Malcolm Gillies will be leaving here for Scotland to pursue his theological studies, and we pray that the Synod will consider the need of our congregation, and send out one to carry on the work. We feel that it would benefit the cause greatly, if one duly qualified as a minister of the Gospel was granted to us. The want of this qualification has proved an obstacle hitherto, though otherwise we are well satisfied with the labours of our student-missionary among us. Winnipeg is rightly considered as the doorway to the Great West, where there is a wide field for evangelical work, and there are many places between Winnipeg and Vancouver, where a faithful minister of the Gospel would be welcomed. We are thankful that the Lord has already bestowed one minister upon the Eastern portion of the Canadian Mission Field, and should another be granted to the Western, the advantages would indeed be great.

We leave this matter with the Committee through their Convener, who is well acquainted with the circumstances, so that it may be submitted to the prayerful consideration of the Synod.

(Signed) L. A. ROSS, *Elder.*
(„) D. MACLEOD, *Elder.*”

“It gives the Committee great pleasure to report that our people in Winnipeg are courageously and successfully facing any financial burdens they may have incurred, and that nothing daunted they are about to proceed with the erection of a church building. The Treasurer's financial report for year ending 31st March, 1919, was encouraging, showing an increase of over £62. The debt on the property held by the trustees of the congregation was £220 in August, 1918; in March of this year it was reduced to £170, and

since then it has further been reduced to £119. But owing to the very high price of materials, it will be no light undertaking for our people, and we are sure that when it becomes known that such is their intention, that friends of our cause in Western Canada will rally to their help. It is to be hoped, also, that our people at home will, alike by their prayers and means, give a helping hand to our brethren in Winnipeg.

"Deputy to Western Canada.—The Committee, in view of the request from Vancouver, and the likelihood that Mr. Gillies would be coming home this autumn, made an effort to get a deputy to proceed to Western Canada. After some delay, owing to refusals, the Rev. James MacLeod was approached and he expressed a willingness to go. The Committee suggest that Mr. MacLeod go first to Vancouver, and remain there until Mr. Gillies leaves Winnipeg, when he will be supposed to supply his place during the winter months. The Committee leave Mr. MacLeod a free hand in supplying other places in Western Canada where meetings of our people may be got together.

"The Committee would commend to the prayers of our people the efforts that are being put forth in Canada to uphold the cause of truth in that land. Whatever future may be Canada's, our prayer is that a richer and more precious harvest may be reaped in that land, than that which is now reaped from the boundless prairie of the West."

Rev. E. Macqueen moved that the Synod adopt the report, relative to Mr. Malcolm Gillies and the Winnipeg Congregation, and recommend the efforts of said congregation to erect a church building free of debt to the sympathetic consideration of friends and congregations at home and abroad. The motion was seconded by the Rev. Neil Cameron, and agreed to.

As to a deputy to Western Canada, Rev. Neil Cameron moved that the Synod approve of the appointment of the Rev. James MacLeod, Glendale, as deputy to Western Canada, for the period mentioned, and as supply for Winnipeg, and that the Synod authorise the Western Presbytery to ordain Mr. MacLeod for this purpose, if he be not otherwise ordained before the required time. The motion was unanimously agreed to.

(12) JEWISH AND FOREIGN MISSIONS COMMITTEE'S REPORT.

Rev. Neil Cameron, as Convener of this Committee, read a report forwarded by the Rev. J. B. Radasi, Matabeleland, of the work in the Mission there during the past year. (The report is published elsewhere in our pages.) He then proceeded to speak, as follows:—

"Moderator and Brethren,—You will have noticed that sums of money have been acknowledged in the Magazine for huts for our South African Mission Station. The following statement will explain how our Church came into possession of these huts:—Rev.

J. B. Radasi wrote me a letter last year, which he meant to have been in time for the Synod, but which was received about a fortnight after the Synod had met. In it, he desired that the Synod would buy four huts, of corrugated iron and brick, which were offered him at the rate of £90. The huts were only built in 1914, and were consequently as good as new. The price asked was not more than a third of their original cost. He suggested that, notwithstanding he needed very much the mule and cart asked in his report to the Synod, he would advise that the huts should be bought, and that the prayer for the mule and cart should not be granted then. The Synod had granted the mule and cart, and ordered the General Treasurer to forward the money for their purchase to Mr. Radasi. As the Synod was past before this letter came, we were at a loss how to act. It then occurred to us that, sooner than send him word that nothing could be done, we should ask him to offer £70 for the huts. This he did, with the result that he got them. When he informed us of this fact, we wrote Revs. J. R. Mackay and Alexander Macrae, who were members of the Finance Committee, informing them of what we had done. They both approved of the transaction, so we asked the Treasurer to send Mr. Radasi £100—£70 for the huts, and £30 for pulling them down and conveying them to Bembesi, and erecting them there. The huts have been erected at Bembesi since then. It remains for the Synod to decide whether they approve of our conduct in this transaction or not.

"The good news in the report, that all the praying men of the Mission have been spared during the terrible War in Africa, and that they are now going to the out-stations to hold meetings every Sabbath day should fill our hearts with deep gratitude to the Lord for His goodness and mercy. We do feel thankful to the Lord for having preserved them alive. May He bless abundantly their efforts to expound God's truth to their fellow-sinners! Their home-coming will relieve Mr. Radasi of the heavy strain of work connected with these out-stations under which he laboured since 1914. For this we feel thankful.

"The report reveals that the Lord continues to bless His word to poor sinners in Africa. The case of the young girl, who came to the knowledge of the truth as it is in Jesus more than a year ago, and who was relieved by the words:—'Let not your heart be troubled: ye believe in God, believe also in me' (John xiv. 1), is really very comforting. Her experiences and exhortations on her death-bed show that this was a case of genuine piety. This should appeal to the young in our Church at home. Shall the young blacks of South Africa be on the right hand of Christ, the august Judge, on the last day, and shall the young of Scotland, notwithstanding all their privileges in connection with the gospel of God's grace, stand in agony and despair on His left? This will be inevitably the case, should timely repentance towards God, and faith towards the Lord Jesus Christ prevent not.

"As regards the urgent call, so repeatedly made, by our people in Africa for the printing and publishing of the whole Book of Psalms in Kafir, we would suggest that the Synod should instruct the Clerk to write Principal Henderson, Lovedale, requesting that he would print the whole of the Psalms from the MSS. of Mr. Bokwe just now, and that he might take his time to compare the rendering in Kafir with the Hebrew for a future corrected edition. They have the first twenty-four Psalms already in use. It is certainly most desirable that they should have the whole of the Psalms for use in their worship.

"We desire to add that the anonymous donor, 'A Passer-by,' has sent another instalment of £100 since the last meeting of Synod for educating a converted lad for work among the Jews. There are now £200 in Bank for this very desirable object, and we would again urge our praying people to pray the Lord of the harvest that He would send forth labourers into His great harvest. May the Lord grant speedily an answer."

Rev. E. Macqueen moved that the Synod receive the Foreign Mission Report and approve of the work of the Committee, with thanks to the Convener for his services. Rev. Alex. Mackay seconded the motion, which was unanimously adopted. It was agreed to instruct the Clerk to write the Rev. Principal Henderson, M.A., Lovedale, relative to the publication and translation of the Psalms in metrical Kafir on the lines suggested.

Rev. Neil Macintyre said that some outsiders had been maintaining that Mr. Radasi was using uninspired hymns, as well as Psalms, in public worship. He added that it was necessary to make it plain that this was not the case. The Convener, in answer, explained that Mr. Radasi, at the beginning of the Mission, had selected nine Psalms out of one of the hymn-books, used by another Church in South Africa, but that he had never used any of the uninspired hymns in that or any other book. He was using since then the small book containing the first twenty-four metrical Psalms, that had been printed and issued at Lovedale.

Jewish Mission.—It was agreed, on the motion of the Clerk, that the Synod instruct the General Treasurer to forward the annual donation of £20 to the Trinitarian Bible Society for the circulation of the Bible among the Jews.

Australian Mission.—Rev. Neil Cameron read the following petition he had received from the elders of the Brushgrove-Grafton Congregation of the Free Presbyterian Church of Scotland:—

"To the CONVENER of the Foreign Mission Committee of the Free Presbyterian Church of Scotland.

REVEREND SIR,—The elders of the Brushgrove-Grafton Congregation of the F.P. Church, at a meeting held at Lawrence on the 19th day of August, 1918, resolved as follows:—(1) That in order to preserve our distinctive position as a congregation of the F.P. Church, and that the Sacraments may be regularly administered, an urgent request be forwarded to the Convener of

the Foreign Mission Committee, asking the Church to send to Australia an ordained minister who would be eligible for a call; and that, owing to the amount of time and money consumed in travelling to and from Australia, the minister who may be sent, be allowed to remain as long as possible, and we specially stipulate that, at the least, it be not less than twelve months. (2) That owing to the peculiar circumstances in which we, as a congregation, are placed, the interests of the Church would be best served by the sending of an unmarried man, and that he be such as does not favour union with the Free Church of Scotland, as such person would not be acceptable to our people, and may only serve the interests of another Church.

J. D. KIDD,
Session-Clerk, pro tem."

Mr. Cameron spoke, as follows, in connection with the petition:—

"Our friends on the Clarence and Richmond rivers in New South Wales, Australia, have sent this petition to this Synod, requesting that one of our ministers should be sent out to them; that he should be allowed to remain a year with them; and that, should they call him to be their minister, the Synod would agree to his being settled among them. We have very sincere sympathy with our people in Australia, and we feel confident that the Synod will do all in their power to meet the prayer of their petition. The fact that three of our ministers recently left us, and joined the present Free Church, augments our difficulty in this respect. But, on the other hand, the fact that six young men have offered to study with a view to the ministry of the gospel in our Church opens a door of hope that in the near future we may find it easier to help friends in the Colonies. Meanwhile, let us do all we can to help and encourage them. Their isolated position should appeal to us all, and should cause us as a Church to pray that the Lord would make provision for them. We would commend their case to the serious and prayerful consideration of all our people."

Rev. D. Mackenzie moved that the Synod receive the petition from friends in Australia, express their deepest sympathy with them once again in their isolation and special difficulties, and declare anew their willingness to do all they can to meet their wishes in the matter of supply. The motion was unanimously agreed to.

Rev. D. Beaton made a further motion to the effect that the matter of sending out a minister to supply for a time the needs of the Australian Mission be left with the Foreign Missions Committee, and that one of the ministers be approached on the subject. The motion was seconded by the Clerk, and unanimously agreed to.

(13) RESOLUTION *RE* THE WAR AND PEACE.

Rev. Neil Cameron submitted the following resolution on this subject:—

"The Synod desire to acknowledge, with sincere gratitude, the goodness and mercy of the Lord in the complete victory which He enabled the armies of the Allies to obtain over their unrighteous, unscrupulous, and cruel enemies, and would, in a special manner, acknowledge the bravery of the British army in unprecedentedly trying circumstances, who, in the providence of God, saved time and again the armies of the Allies from disastrous defeat. The Synod would state their conviction that the flagrant sins of the nations were the procuring cause of the terrible War, and would warn their countrymen that the disrespect shown towards the Bible, the open profanation of the Lord's Day, the abominable and extensive violation of the Seventh Commandment, the contempt cast upon the gospel of our Lord and Saviour, Jesus Christ, and the sin of covetousness, which produces so much unrest in this and other nations at present, will bring even heavier judgments, unless timeous repentance prevent. Therefore, the Synod would beseech their fellow-countrymen to repent of their sins, and to show respect to God's holy law and gospel.

"The Synod would, in conclusion, offer their deepest sympathy to all who were bereaved of their beloved ones in the recent War, and desire to direct the minds and hearts of all such to the infinite compassion and mercy of our Lord and Saviour, Jesus Christ, set forth in the gospel."

Rev. Alexander Mackay moved that the resolution be adopted, and that copies be sent to the Prime Minister and Sir Douglas Haig. Mr. D. Mackenzie, elder, seconded the motion, which was unanimously agreed to.

(14) REPORT OF MISSION TO FORCES COMMITTEE.

Rev. Neil Cameron, as Convener, delivered the report of this Committee, to the following effect:—

"In October of 1914 we began to send deputies to the Gaelic-speaking soldiers and naval men in England. While the soldiers were at Bedford and other places in England our deputed minister officiated to them each Sabbath day, and went only on week-day evenings to the naval ports of Portsmouth and Chatham. When the soldiers were drafted away to France and the other fronts in the spring of 1915, we began to hold services alternately at Chatham and Portsmouth on the Sabbath Days. We continued this work till November of last year. Many of the soldiers and sailors to whom our ministers preached the gospel have passed into eternity since. The great day of judgment will reveal what the fruit of these efforts may have been. The sympathy and the serious concern of all Free Presbyterians as to our fellow-countrymen in the extreme trials through which they were passing, were both sincere and deep. This was manifest in two ways: (1) in the earnest prayers offered on their behalf in every service or prayer meeting held in our Church, and (2) in the liberality shown by our people towards the Mission to Forces Fund.

"The Mission to Forces Fund was started in October, 1914. From that date till the end of January of the current year, £1,156 were given in donations for this purpose. The Admiralty acknowledged the services of our ministers to the amount of £164 15s., and they also refunded the travelling expenses between the naval ports and London, to the extent of £114 14s. The whole amount came to £1,450 11s. 4d. Of this total, £173 is in the hands of the Treasurer. We would suggest that, seeing the Magazine Free Distribution Fund is rather depleted at present, and the fact that the Magazine is being sent still to the Mine-Sweepers and others, £30 of this balance should be given to that Fund, and that the remainder be left, meanwhile, on deposit to the credit of the Mission to Forces Fund.

"As Convener of this Committee, I desire to thank the Ministers who have, with such heartiness, given their time and service to the work, and also the people for the very magnanimous manner in which they responded to each appeal made for more funds. Our heart sympathies go forth to all who have been bereaved of their dear ones during these years of awful war and slaughter."

Rev. D. Beaton moved that the Synod thank the Convener of this Committee for his report, and approve of the suggestions relative to the balance of money to credit, namely, that £30 be given to the Fund for Free Distribution of the Magazine among Soldiers and Sailors, and that the remainder be left for a year in Deposit Receipt in case of any unforeseen requirements. The motion was seconded by Mr. F. Macdonald, elder, and unanimously agreed to.

Rev. D. Beaton reported that he had a balance of £10 in hand as the result of the sale of the pamphlets on "The Foundations of the Sabbath in the Word of God," by Prof. Warfield, D.D., Princeton, U.S.A., which amount he had already indicated would be handed over to the Mission to Forces Fund.

(15) APPOINTMENT OF CHURCH COLLECTIONS.

Rev. Neil Macintyre moved that the Church Collections be appointed for the same dates as last year:—(1) Collection for College Fund in August, 1919—notice to be sent by the Convener of the Training of the Ministry and Theological Committee; (2) Home Mission Fund (Missionaries and Catechists), first collection in October, 1919, by book from house to house—notice to be sent by the Convener of the Finance Committee; (3) Organisation Fund, collection in December, 1919—notice to be sent by Synod Clerk; (4) Church Building Fund in January, 1920—notice to be sent by Synod Clerk; (5) Jewish and Foreign Missions Fund in February, 1920—notice to be sent by Convener of Jewish and Foreign Missions Fund Committee; (6) Home Mission Fund, second collection in April, 1920, at Church door—notice to be sent by Convener of Finance Committee; (7) Aged and Infirm

Ministers' and Ministers' Widows and Orphans' Fund in June, 1920. The motion was seconded by the Clerk, and unanimously agreed to.

(16) COMPETENT BUSINESS.

A Legacy in California.—The Clerk intimated that he had received notice from law-agents in Edinburgh to the effect that a gentleman in California, U.S.A., had left a legacy to "The Free Presbyterian Church of Scotland," and that correspondence was proceeding with a view to the realisation of the legacy. He suggested that the members of the Southern Presbytery might be appointed as a Committee for consultation and arrangement, inasmuch as they were locally convenient. Rev. D. Beaton moved, and Mr. Charles Maclean, elder, seconded the adoption of the suggestion, that the members of the Southern Presbytery be so appointed as a Committee. The motion was unanimously agreed to.

A Protest against Memorial Crosses, etc.—Rev. Alex. Mackay moved that the Synod appoint a Committee to draw up a Protest against the erection of Crosses over the graves of the dead soldiers on the Continent, and also against the erection of Popish Shrines with crucifixes at home, the Committee to consist of Rev. N. Cameron, Mr. A. Sinclair, elder, and the Clerk, and that the Synod instruct the Committee to send their Protest to the Secretary for War and the Graves Commission. The motion was seconded by Mr. F. Macdonald, elder, and agreed to.

The Peace Conference and Sabbath Desecration.—Rev. D. Mackenzie called attention to the great amount of Sabbath desecration that was associated with the Peace Conference, in its preliminaries, and in the travelling of its members, etc. He moved the adoption of the following deliverance:—"The Synod views with deep sorrow and concern the disrespect shown by the Peace Conference to the Most High and His Word, especially in the disregard shown towards the Lord's Day. The Synod declares that real peace can never be secured by despising the claims of God and the obligation to preserve sacred the first day of the week. The Synod urges upon the nations the necessity of adhering in their legislation to the Scriptures of truth, if they are to escape God's righteous judgments, and enjoy His favour and blessing. The Synod resolves to send copies of this deliverance to the Prime Minister, to the President of the United States, and to the President of the French Republic." Rev. Donald Graham seconded the adoption of the deliverance, and it was unanimously agreed to.

Thanksgiving for Peace.—It was moved by the Rev. Neil Macintyre, and seconded by the Rev. Neil Cameron, that in the event of the Government not appointing an ordinary week-day as a Day of Thanksgiving for Peace, when peace should be proclaimed, such an ordinary week-day be appointed by the Presbyteries of this Church. The motion was unanimously agreed to.

The Rededication Movement.—Rev. M. Morrison moved that the Synod adopt and put on record the form of deliverance on this subject that had been issued by the Southern Presbytery. The motion was seconded by Mr. Charles Maclean, elder, and agreed to.

Committee on Church Documents.—It was unanimously agreed that the Committee on Church Documents, consisting of Revs. D. Beaton, N. Cameron, and the Clerk, be reappointed, and that they prepare a publication which will embody those documents of an obligatory kind.

It was moved, seconded, and unanimously agreed to, that the Synod meet again (God willing) at the Free Presbyterian Church, Inverness, at 6-30 p.m., on Tuesday, after the third Sabbath of May, 1920.

The Synod was closed with praise in the last three verses of Psalm 122, and prayer.

Communion Table Addresses.

BY THE LATE REV. PROFESSOR JOHN DUNCAN, LL.D.,
EDINBURGH.

(Hitherto Unpublished.)

TABLE SERVICE No. VI.*

(Address before Distribution of Elements.)

“IF we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” The foundation having been laid, not simply in the Word of God, but laid doctrinally before us this day, in the High Priest over the household of God, and the one offering by which He hath perfected for ever all “them that are sanctified;” we are here directed by these words into the way of our personal dealing with God on this foundation. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Mark, these words are not to be isolated; it will be pure Socinianism if they are isolated from the High Priest and His one offering; yet in that connection they point out to us the way of our dealing with God through this High Priest as regards the remission of our sins. “If we confess our sins, He is faithful and just to forgive us our sins.” Ah! sin is easily committed—I say not whether sin is or is not easily forgiven; both are true; the expiation cost so much—but sin indeed is not easily confessed. David is one example. He roared all the day long. He had sung “The Lord is my Shepherd,” and so on. Sweet had been his communion with God, but he had been tempted, had fallen, and had sinned most grievously, both in adultery and murder. And

* This Table Service was delivered at Free St. Luke's, Edinburgh (Rev. Dr. Moody Stuart's), on Communion Sabbath, 11th July, 1869.—ED.

when he had sinned, he would not part from God, and he would not confess to God. If he could have parted with God, he would not have roared, and if he would have confessed to God, he would not have roared; but he would do neither—would neither part with God nor confess to God—and so there was nothing for him but roaring, while his moisture was turned into the drought of summer. God remembered him, sent His prophet and made the king unwittingly condemn himself, and the moment that conviction was carried home, the prophet proclaimed, in the name of God, his absolution.

Still we find in the Fifty-first Psalm that he came to God through the High Priest. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." That is sacerdotal; it is the Priest. He had to come to God; nothing would satisfy him but God's own priestly absolution. But we find David saying, in this Thirty-second Psalm, "I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." Wonderful transaction! "I said, I will confess." He roared, and would not confess. Like a son who has grieved and offended his father, and fallen into disgrace, the filial heart was still in him, and the filial heart would not give up his Father, and the pride would not own his sin. But at last, "I will confess, and thou forgavest." David was about to make his confession: "I said, I will confess;" the forgiveness came. Not without confession, but when he said, "I will confess." When the heart was open to make a clean breast of it, when he made up his mind to tell God, God waited no longer. He might have waited longer, I do not say before He pardoned, but before He intimated the pardon; but the words, "Thou forgavest," are the language not only of a man forgiven, they are the language of a man who knows that he is forgiven, of a man to whom God has intimated it. So, when he had made up his mind to confess, he was not left to go on with his confession; whatever way it came, when he resolved to call on the Father, there was the indication of His answer. And then David took up the list of sins, and read on; and he read: "This sin is forgiven, and that sin forgiven, and the next sin forgiven." The list was read as the list of forgiven sins. Oh, to read over the list of sins committed put into your hand, when, what was to be read as a list of debts due to divine justice, is now put into your hand as a list of debts forgiven by divine mercy, debts of gratitude, of binding obligation.

And it is to confirm faith in this forgiveness through the broken body and shed blood of Christ, believing communicants, that you are invited to this Table. By faith of the operation of the Spirit of God, you have been in your measure enabled to receive Christ—I say not, without doubts and difficulties—while salvation in one of its parts, sanctification, is incomplete, these will stand—but with more or less of confidence in the divine grace and mercy, through the High Priest, and His broken body and shed blood

alone, you have been enabled to receive Christ Jesus the Lord. You have fed on that body broken and that blood shed, set before you in the word of the truth of the Gospel; and to strengthen and confirm faith—not to produce, but to strengthen and confirm it—the Lord has invited you to His Table. That which has been set before you in word, and which faith has received in word, the same is set before you in sign and seal, that it may be received as symbolised and sealed. Yea, for further and more effectual and powerful application, He hath called you to His Table, where He gives you His flesh and blood, both in word explicatory of the sign and seal, and in sign and seal confirmatory of the Word. “My body,” the incarnation of the Word. “My body broken.” Ah, what a breaking should we have had for ever, had it not been broken!

(Address after Distribution of Elements.)

“Forgive us our debts.” “There is forgiveness with Thee, that Thou mayest be feared,” and plenteous redemption. “Debts;” and sins are treated as debts in the whole transaction of our forgiveness. There is no relaxation of the demands of God’s law; there is no taking down, even to believers, of the spirituality and extent of that law. There are no indulgences; sins are forgiven, but they are ever treated as debts. And so the law stands, and we do not make void the law through faith; God forbid! Yea, we establish the law. There are no indulgences. Believers are not under the law as a covenant of works; they, through the law, are dead to the law, and married to another, yet “not as without law to God, but under the law to Christ.” And with regard to the precepts of the law, God gives no indulgences; though He will multiply to pardon, He will not change the law; the gospel is that He will multiply to pardon, but will not take down His demands. Debts are debts, the debts of sins which we have contracted, and the debts of obedience which are due from us.

O, therefore, let us remember that perfect obedience is God’s demand, which He will not take down. “Be ye perfect, even as your Father which is in heaven is perfect.” That ever is our debt, as well as the debt for sin contracted. But oh, how sweet it is to confess sin before a sin-forgiving God! A sin-forgiving God! In this thought there are two considerations, the greatness of God’s pardoning heart, as well as the satisfaction of divine justice; because grace is not founded on the atonement; the atonement is founded on grace. The atonement is God’s device through which His grace, self-moving, can flow forth, reigning through righteousness unto eternal life by Jesus Christ our Lord. The atonement did not make God propitious, merciful, long-suffering, but God’s great love said, “I am ready to forgive, if I can do it justly,” and His infinite wisdom finding that He could do it justly in this way, He resolved on the sacrifice, on this way to it. “Herein is love, not that we loved God, but that He loved us”—

the gift of His Son is the fruit of the love—"and sent His Son to be the propitiation for our sins."

But to return, in conclusion, to where we commenced—"I will confess." "If we confess our sins, He is faithful and just to forgive us our sins." It is John Owen, I think, who has said: "It is sweet to mourn over forgiven sin, and to water a free pardon with tears." Lately I was reading an address of the godly Flavel's to the ministers of England, after the great deliverance which God had afforded at the glorious Revolution. He calls upon them to fling aside all their animosity and jealousy, and unite in thanking God for the great deliverance, and in duly improving it by the faithful discharge of their ministerial duties. Then he says, in very beautiful Latin, "And let us not be ashamed to confess our faults, shortcomings and provocations. For nothing is unbecoming to us which is honourable to God. And our faces will appear beautiful in His eyes, when He sees the tears of joyous gratitude followed by the gush of penitential shame and sorrow for our manifold sins." The Lord give us open hearts, to hide no sin from Him, that, while we confess with shame, we be not ashamed to confess!

Report from Ontario, Canada.

BY THE REV. WILLIAM MATHESON, CHESLEY, ETC.

THE following report was read at the Synod by the Rev. D. Beaton, Convener of the Canadian Mission Committee:—

According to the good hand of the Lord our God upon us, the liner "Scandinavian," which, it is pleasing to note, has braved the perils of the deep throughout the War unscathed, bore us comfortably and safely across the seas. Scarcely a vessel of the larger size fell a prey to the enemy's shafts that week. Even so was our homeward voyage.

The work of our deputies has so often been outlined in these pages that brevity may be studied at this time. The places visited for varying periods of service included Chesley, Wardsville, Detroit (U.S.A.), Winnipeg, Bayton, Lochalsh, East Williams, Kincardine, and Newton. The principal part of the labour consisted in preaching. At no place could any complaint justly be made for want of attention. The congregations listened regularly with apparent interest. With respect to attendance and attention, our people seemed quite encouraged.

The ordinance of baptism was dispensed in Detroit, Winnipeg, Bayton, Lochalsh, and East Williams. This was one of the most encouraging features of the year's work, there being many baptisms, and in general those presenting their children for baptism gave satisfaction, and, in many cases, marked evidence of piety. May the Lord have respect unto the Covenant on behalf both of parents and children! The ordinance of the Lord's Supper was

dispensed in Winnipeg, Lochalsh, Chesley, and East Williams. There were additions to the Communion Roll, and especially was this a marked feature at Winnipeg. It was good cause for taking heart, for it was not without hopeful confidence that those, thus received, are expected to adorn their professed subjection to Christ. Of some, better and longer known to our people, it had caused pain of heart not to have them with us. At this season, at Lochalsh, Murdo Matheson was ordained to the eldership.

At Bayton, which was visited for the first time by a deputy, and at the recommendation of the Synod's Committee, there were good attendances. There are in that part some warm-hearted lovers of the good old way. Before I left Winnipeg, Mr. Gillies, upon whose earnest interest in the welfare of the cause of Christ there is no need here to enlarge, spoke to me regarding his paying a visit to a congregation at Bellafield, Manitoba. I advised to the effect that it was proper for him to arrange for such a visit, if the congregation had no ecclesiastical connection whatever, and, holding to the same general position as ourselves, requested such a visit from him. To him the Synod may look for any information required.

The year was marked by the removal of a number of our outstanding worthies. Of some of these an account has been given in these pages. Of two others, particular mention ought to be made here. At the General Meeting of the Ontario Mission, over a year ago, a resolution was agreed upon, and intended for publication, "That this meeting record its deep sense of loss by the death of our departed friend, Mr. D. T. Mackenzie, Lochalsh, General Treasurer, and its appreciation of the willing and efficient services so freely rendered by him for many years, and our sincere sympathy with the various members of his family." Though an earnest follower of the good old way, and one who mourned the loss of fellowship with worthy witnesses who had passed before him, he never sought the privilege of sitting at the Lord's Table. As his time on earth shortened, his heart and mind seemed to turn continually to the word: "Surely that which concerneth me, the Lord will perfect make." Absent from that same General Meeting was George Baird of Brucefield. His health was not robust, but little did we think that in a few short weeks we would be called upon to mourn his loss. He was a humble and retiring man who did cleave with purpose of heart unto the Lord. He more than once declined the office of the eldership, but used to act as Secretary at the General Meetings. From East Williams also there was removed one who always had his seat in the meeting places of our people there. Angus Mackay was a quiet-going, regular attendant upon the Word preached, but one who never sought admission to the Communion Table. All of these, whom we sadly miss from our gatherings here, had passed the "three-score years and ten," and nearly all, if not all, had seen four-score

years of gospel privileges pass before them. They were all in the way, and it is with gladness of heart we can hopefully believe that the Lord met with them, as Abraham's servant of old had to acknowledge His goodness to him. And here it is to be recorded that amongst our young people there are not wanting pleasing evidences of appreciation of the Word, and loyalty to it. May we see His word fulfilled to us: "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you," for our prayer is, with Moses, the man of God, "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil"

In conclusion, it is fitting to add that, though our people neither desire nor require me to sound their praises for genuine kindness, yet I gladly take this opportunity to record my warm thanks to them in general, and particularly to those in whose homes I had the privilege of staying, for their hearty hospitality.

WM. MATHESON.

Annual Report of South African Mission.

By REV. J. B. RADASI, F.P. MISSIONARY, MATABELELAND.

THE following report was read at the Synod Meeting by the Rev. Neil Cameron, Convener of Jewish and Foreign Missions Committee:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 28th March, 1919.

MY DEAR MR. CAMERON,—I am glad to inform you that, through the mercy of God, I am still enjoying good health. We hear that in Cape Town Spanish influenza has again broken out, and that there is in quarantine another steamer from Europe with twenty-nine sick patients suffering from Spanish influenza, and also, in Natal, a report has arrived that sixty natives and thirty Europeans have already died from it. It is to be hoped that it will not spread in the same way as it did last October and November, as it spread all over Africa—in Cape Colony, Natal, Transvaal, Bechuanaland, Basutoland, Transkei, and Rhodesia. Thousands upon thousands of natives died, and Europeans as well. So much so, that they could not all be buried. In some cases whole families were swept away, father and mother and children dying. Mines had to be closed, and all work was at a stand-still. My wife and family and all in the Mission were also laid up. I was the only person that escaped in the Mission. However, through the mercy of God, all recovered in my family, with the exception of one little orphan girl, staying with us, whom we lost.

I am very glad to say that our men, who went to German East

Africa, all returned well. Those who were wounded had also recovered from their wounds. It is a matter to be very thankful for to the Lord for preserving them.

The elders are now assisting in preaching at the out-stations every Sabbath day. We were very glad to have them back with us, as they are of great help to me, as services are regularly kept every Sabbath now in these out-stations since their return. It was impossible to do so during their absence. We are very thankful that the Lord in His own time has ended this terrible War, which has cost so many lives.

Have you heard anything more from Principal Henderson, Lovedale, about the printing of the Psalms in metre? They have been very long in his hands now. And, if I am not mistaken, he promised to let us have the Second Edition about December, 1916; it is now 1919. It is to be hoped that he will soon have the whole Book of Psalms ready in metre, as our people here cannot understand the delay. The Lovedale authorities have done very well in having the Shorter Catechism translated into Kafir.

I was called to see a young girl dying, belonging to our Church at Induba. I found her very ill, but still conscious. She said she was very glad to see me, and that her parents, who are heathens, were not willing that I should be called. But she insisted on my being called. She desired me to read the 14th chapter of St. John's Gospel. She told me that she had been very much troubled about her sins, and that these words had given her relief, and comforted her, "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." She also warned her heathen parents to seek Christ now, otherwise they would never go to those mansions, where she was going. And then, again, she spoke about the Sabbath, what a delight it was to her, and that it was the day in which she heard the Word of God. This girl had been converted for over a year, and I am told that she never missed a single service.

I may also mention the case of a man named Mpande. This man stays near Sibindwana's Kraal, where we have a preaching place. He did not belong to our Church, but was a member of the London Missionary Society. They have also a church in the same district, not very far from Sibindwana's Kraal, where our church is. They say these were his words the day that he died: "I want you to go, and call for me the minister of the Free Presbyterian Church of Scotland. If that minister is too far away, call me one of the elders or deacons of that Church, and if you cannot find any of them near, call me one of their members, so that they may pray for me. Those are the people that I wish to pray for me, the people belonging to that Church (Irabe Yase Scotland), the Free Presbyterian Church of Scotland. If you can

find any one of them, I shall be very glad. Those are the people I wish to pray for me before I die. I know that there are other Presbyterian Churches, but I want you to call me one belonging to that Church."

And as I could not be there, being too far away, and there was no elder or deacon near by, Ginya was called, as he lives at Sibindwana's Kraal. This Ginya is a member in full communion with our Church. He went to pray for him, together with some members of our church living at Sibindwana's Kraal. He held a prayer meeting in his house. He said to him, "I am glad that you have come." And when they were singing the Psalms, he said: "These are the sort of songs that give joy to my heart. Had they been singing these songs every day to me, my soul would greatly rejoice" (meaning the Psalms). He then told his wife to see that their children were sent to school. I did not know this man personally, but I am told that he often attended our church, whenever I went to Sibindwana's Kraal. But he belonged to the London Missionary Society. I must now conclude, with kindest regards to you.—Yours sincerely, J. B. RADASI.

Air Gaol Siorruidh Dhia, Etc.

LE MR. EOIN UELSH.

"Oir is ann mar sin a ghradhaich Dia an saoghal, gu'n d'thug e aon ghin Mhic fein, a chum as be ge neach a chreideas ann, nach sgriosar e, ach gu'm bi a bheatha shiorruidh aige. Oir cha do chuir Dia a Mhac do'n t'saoghal, chum gu'n d'iteadh e'n saoghal, ach a chum gu'm biodh an saoghal air a shaoradh tridsan."—EOIN iii. 15, 16.

ANNS a chaibidil so, tha Nicodèmus neach a bha na aon de luchd riaghlaidh na'n Iudhach, a' teachd a dh'fhaicinn ar Tighearn, duine, mar a tha e cosmhail, nach robh as eugmhais tuigse anns an lagh, ach a bha gle aineolach mu thimchioll diomhaireachd na slainte. Tha e gu mòr ri thuireadh, mu thimchioll daoine foghlumte agus tuigs-seach, aig an teid an tuigse gle fhad anns an lagh, agus ann an cùisibh eile mu thimchioll nithe na beatha so, gidheadh ann an gnothach na slàinte nach 'eil ach mar naoidheanaibh. B'aill le Nicodèmus a theachd a dh'ionnsuidh ar Tighearna, ach tha chuis a' nochdadh nach b'aill leis gu'm biodh e air fhoillseachadh, air an aobhar sin tha e a' teachd d'a ionnsuidh anns an oidhich. Tha e fa' eagal air son Chriosd aideachadh gu follaiseach dha'n t-saoghal, eagal 's gu'm fuilingeadh e call nithe eile; air dha bhi air òrduchadh le lagh, "Na'n aidicheadh duine sam bith Chriosd, gu'm biodh e air a thilgeadh a mach as an t-sionagag." Ach ciod sam bith eagal a bha air, tha ar Tighearn, a chaidh mu'n cuairt do ghnàth a' deanamh maith, a' gabhail an cothrom air labhairt ris mu thimchioll diomhaireachd mhoir na slàinte, agus tha e ag innseadh

dha, anns an treas rann, “Mur beirear duine a ris nach urrainn e rioghachd Dhe fhaicinn.” Tha Nicodémus a’ leagail ris a mhoir aineolas air an nuadh-bhreith, agus tha e a’ feoireach ceist do Criosd, “C’ionnus is urrainn duine a bhi air a bhreith a ris an uair a ta e aosda? An urrainn e dol a steach an dara h-uair do bhroinn a mháthair, agus a bhi air a bhreith?” Tha Iosa a’ freagairt a cheist, agus ag innseadh dha gu’n robh an nuadh-bhreith de’ nàdur eile, sin ri a radh, “gu’m feum e bhi air a bhreith bho uisge agus bho na Spiorad”; agus tha e ag innseadh dha a thuilleadh air a sin, nach ’eil an nuadh-breith so faicsinn-each cosmhail ri breith nàdurach, ach, ris mar a ta ghaoth a’ seideadh far an áill leatha, agus nach urrainn sinne innseadh cia as a ta i a’ teachd, no c’aite a tha i a’ dol; gur ann mar sin a tha gach neach a ta air a bhreith ’o na Spiorad. Anns an 12 rann tha Iosa ’ga chronachadh air son a mhi-chreideamh, agus aig innseadh dha, gu’m b’e a ghnòthach-sa chum an t-saoghail gu a bheatha leagail sìos air son pheacach, rann 14. “Mar a thog Maois suas an nathar anns an fhásach, gur ann mar sin a dh’fheumas Mac an duine a bhi air a thogail suas, a chum’s ge b’e a chreideas ann nach biodh iad air an sgrios, ach gu’m biodh a bheatha shiorruidh aige.” Agus ann am briathraibh ar steidh-theagaisg, tha e ag innseadh an t-aobhar air son so uile, sin ri a radh, an grádh a bha aig Dia an t-Athair do shaoghal taghta-Agus, mo chairde ionmhuinn, ’se so a h-aon deth na h-iongan. taisibh is mó a dh’fhoillsicheadh riamh anns an t-saoghal so o’s iosal, “Sann mar so a ghrádhach Dia an saoghal, gu’n d’thug e aon ghin Mhic fein.” Is esan an tiodhlac a’s mó a bha riamh air a thabhairt aon chuid do dhaoine no do dh’ainglibh. Ciod iad gach tiodhlac eile, ann an coimeas ris an tiodhlac mhòr so?

1. Air tùs, Anns na briathraibh fein, tha againn am fear tabh-airt, Dia an t-Athair.

2. Aobhar an tiodhlaic, ’sann mar so a ghrádhach Dia an saoghal gu’n d’thug e.

3. An tiodhlaic fein, “Aon ghin Mhic.” Cha robh aig Dia an t-Athair tiodhlac na bu mhò na aon ghin Mhic, a bha na luidh ann a uchd o shiorruidheachd, agus Mac nach d’thug riamh oilbheum da, ach an tì a b’e a thlachd do ghná; gidheadh air son a ghráidh a bha aige do’n t-saoghal thaghta, dhealaich e ris air son tamul, a chum’s gu’n coimhlionadh e plana no dealbh mhor na slàinte agus a ghráidh neo-chrìochnach air son peacaich de’ na chinneadh dhaoine. Uaith so feudaich sinn fhaicinn ciod e toradh a ghraidh so uile, “Chum ’s ge b’e neach a chreideas anns a Mhac, nach rachadh a sgrios, ach gu’m bi a bheatha shiorruidh aige.”

(1) ’Sa cheud aite, Ma ta, O! pheacaich, feumaidh tu a chreidsinn gur e Iosa Criosd aon ghin Mhic shiorruidh Dhia, air eideadh ann ar nàdur-ne, agus gur an trid buaidh e bhi na Dhia co maith is tha e na dhuine, a tha bheatha shiorruidh so gu bhi air a faotainn.

(2) Feumaidh tu a chreidsinn gu’n do bhásaich e air do shon

fein, gu'n d' eirich e a ris air do shon, gu'n robh e air irioslachadh air do shon, agus air a ghloireachadh air do shon-sa ; fathasd air son so uile bithidh dorchadas ; mar dhuine ann am prìosan, aig nach 'eil ach solus mar troimh tholl tora air am bheil a ghrian a' dealradh, agus tha e fa' dheoidh a' faicinn dearsadh na greine, agus fathasd cha'n'eil ach dorchadas mu thimchioll air gach taobh ; eadhon mar sin tha chùis ann an so, tha creidimh a' leigeil ris dhuit solus grian na h-ionracais a' cuir sgàil air d'anam, agus fathasd cha'n'eil a bheag ach dorchadas an taobh a stigh dhiot.

Anns an ath aite, Tha aont agus teisteanas mu'n t-solus sin, tha thu a' faicinn, a' ceadachadh, agus tha meas agad air an t-solus sin, oir is e an neamhnuid luachmhor e a tha thu ag iarraidh.

Agus (3), Tha breitheanas agus caithir bhreitheanais air chuir suas ann a'd' anam, far am bheil breitheamh, pàirtidh, orduchadh, agus cuis-lagha, agus maitheanas air a thabhairt. 'Se am breitheamh Crìosd ; 'se an reubalt ciontach d'anam fein, far am bheil breitheamh, cùislagha, dicreut, 's iad an luchd-casaid an lagh, an diabhul, agus do choguis aingidh fein, agus ceartas Dhia ; do chiont, reubalt o bhroinn do mhàthair, no o'n toiseach. 'Nis, 'se creidimh t-fhear-tagraidh ; tha e a' freagradh, tha mi ag aontachadh ri sin uile, ach tha agam na's leòir ann an Crìosd gu 'ur freagairt gu leir ; 'an sin air an dìon so, tha a bhinn so a' teachd a steach, an ni is e so, "Esan a ta creidsinn anns a Mhac cha d'theid e gu siorruidh am mugha." Tha do choguis a' freagairt, "Tha mi a creidsinn anns a Mhac." Tha an lagh agus an soisgeil a' tabhairt a mach a chomh-dhunaidh so : "uime sin cha d'theid thusa gu siorruidh am mugha."

(Ri leantuinne.)

AH ! Why are men so eager in their lifetime to receive their good things? Why are they not rather careful to secure an interest in the kingdom of heaven, which would never be taken from them, but afford them a portion to make them happy through the ages of eternity? If you desire honour, there you may have the highest honour, which will last when the world's honours are laid in the dust ; if riches, heaven will yield you a treasure ; and, there are pleasures for evermore. Oh, be not despisers of the pleasant land, neither judge yourselves unworthy of eternal life ; close with Christ, as He is offered to you in the Gospel, and you shall inherit all things. Walk in the way of holiness, and it will lead you to the kingdom. Fight against sin and Satan, and you shall receive the crown. Forsake the world, and the doors of heaven will be opened to receive you.—*Thomas Boston.*

We regret that, owing to the length of the Synod Report, we have to leave out the Annual Financial Tabular Statements and other items this month.

Church Notes.

Communion.—Beaul, Lairg, and Thurso, first Sabbath of July; Staffin (Skye), Tain (Ross), and Tomatin (Inverness), second; Daviot (Inverness), Fort-William, Halkirk (Caithness), and Rogart (Sutherland), third; North Uist, and Plockton (Ross), fourth. Dingwall, first Sabbath of August; Portree (Skye), second; Bonar (Sutherland), third; Stornoway, fifth. Breasclete (Lewis), Stratherrick (Inverness), and Ullapool (Ross), first Sabbath of September.

Meetings of Assemblies.—The General Assemblies of the Established, United Free, and Free Churches met on Tuesday, 20th May. The Moderators respectively were—Professor W. P. Paterson, D.D.; Rev. W. M. MacGregor, D.D.; and the Rev. Donald Maclean. In the Established and United Free Assemblies, motions for union between these bodies were carried enthusiastically by large majorities. The dissentients are comparatively few, and it is hard to say whether they will make a decided stand, by way of opposition, or not.

Deputy to Western Canada.—It is expected that the Rev. James MacLeod, Glendale, as deputy from our Church to Western Canada, will (D.V.) leave Liverpool by the S.S. "Lapland" on 16th July.

The Appeal to the Glasgow Education Authority.—The Clerk of the Southern Presbytery has received the following reply relative to the Appeal to the Glasgow Authority on the subject of Religious Education and other cognate matters:—"129 Bath Street, Glasgow, 9th June, 1919.—Dear Sir,—Your letter of 27th May and Appeal were submitted to a meeting of the Authority held on Thursday last. A copy of the Appeal was sent to each member of the Authority. Any member desiring to have the matter considered further must proceed by way of notice of motion, in accordance with the Standing Orders of the Authority.—Yours faithfully,

(Signed) W. ROUNSFELL BROWN,
Depute Clerk for Director of Education."

We are gratified to learn that a copy of the Appeal was sent to each member of the Authority, and trust that those of them who are in sympathy with it will do their utmost to maintain sound and wholesome education in the schools.

Northern Presbytery Collection for "Iolaire" Disaster Fund.—The following are the contributions made by congregations and mission stations within the bounds of this Presbytery to the above Fund:—Bonar Bridge, 50/; Helmsdale, 60/8; Stratherrick, 80/; Thurso, 65/; Dingwall, 107/6; Rogart, 40/; Inverness, 200/; Dornoch, 60/; Halkirk, 77/; Strathy, 67/; Wick, 87/; Tain, 68/6; Lairg, 40/; Daviot, 30/; Beaul, 82/6; Tomatin, 117/; making a total of £61 12/2. In addition, £5 was sent direct to Treasurer in Stornoway by a member of the Dornoch congregation.

Acknowledgment of Donations.

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

Sustentation Fund.—D. Gillies, Callekille, Shieldaig (for Applecross Sustentation Fund), 10/; Per A. Tallach—The late Miss M. MacIntosh, Raasay, £4; Per Rev. J. S. Sinclair—N. Mackinnon, Budshaw Farm, Chapelhall, £1 10/, and Mrs. Morrison, Findon Hotel, Culbokie, Conon Bridge, 10/; K. Macaskill, Soay Island, by Oban, £1 10/.

Jewish and Foreign Missions Fund.—Per Rev. J. S. Sinclair—Capt. A. Robertson, £1, Miss Mackenzie, Balliemore House, Otter Ferry, Argyll, £1, and Mrs. Munro, Simcoe, Ont., 17/; Per Rev. Neil Cameron—J. D., 10/, "Friend from France," 10/, and "Friend," Skye, 10/; Per Mr. Adamson, Helmsdale—"Well-wisher," 10/.

Received also, per Rev. Neil Cameron, £300 from "A Passer-by"—£100 for Special Mission to the Jews and £200 to be used as the Church directs.

Rev. Neil Cameron, Glasgow, acknowledges, with sincere thanks, the following donations from "A Passer-by":—(1) a third donation of £100 for work among the Jews; and (2) £200, "to be used as the Church directs." These generous donations were received on 27th May—since last Synod met, when reference was made to the *second* donation of £100 for work among the Jews.

Rev. Neil Cameron also acknowledges, with thanks: For St. Jude's Sustentation Fund—M., 5/; For Kafir Bibles—Mrs. B., Kishorn, 5/, and (per Rev. J. S. Sinclair), "A Friend," Watten, 12/; For Publishing Sermons—10/. He wishes to state that no more money is now required for the publication of Sermons referred to.

Mr. W. Grant acknowledges, with thanks, 10/ from Mr. Angus MacLennan, 5/ from J. N., and 5/ from Mrs. M'A., for London Church Building Fund.

The Treasurer of the Dingwall Congregation (Mr. M. Urquhart, Craig View), begs to acknowledge, with thanks, the sum of £5 from "A Lady Friend in Dingwall," for Manse Building Fund.

The Magazine.

Subscriptions Received for Magazine.—Mrs. A. Campbell, Allarburn, Kiltarlity, 5/; Per Mr. John Maclean—Miss A. Maclean, New York, U.S.A., 4/6; Miss Finlayson, Garve, 8/; M. Mackenzie, Ardeenskain, 4/; Miss J. Nicolson, Fladda, Raasay, 2/6; Miss E. Walker, Blacksboat, 4/6; D. Gillanders, Milton, Applecross, 5/; J. Macsween, Connel Ferry, 5/; Miss M. Campbell, Isle of Soay, 5/; D. Campbell, L. Scotstown, Strontian, 5/9; Per A. MacGillivray, Gen. Treas., Inverness—Miss Kennedy, Strome Carronach, Ross, 4/; Miss Macleod, 62 Aytoun Road, Pollokshields, 4/; Miss Fraser, Polmont, 5/; D. Forbes, S. Clunes, Kirkhill, 4/6; N. MacLennan, Mill Place, Raasay, 4/; Miss C. Mackenzie, Fernabeg, Shieldaig, 5/; Mrs. D. G. Mackenzie, Shieldaig, 4/; Miss Mackenzie, Balliemore House, Otter Ferry, Argyll, 5/; Mrs. P. Stewart, Park Hill, Ont., 4/1; also per above—Mrs. C. W. Stewart, Toronto, and Mrs. Siddall, Ilderton, Ont., 4/1 each; P. Stewart, Craigscurrie, Beaully, 5/; A. Macaulay, Fladda Lighthouse, 4/; Miss G. Macleod, Hill of Fearn, 4/; Miss Cormack, bookseller, Thurso, 25/6; Mrs. Macleod, Struth, Obbe, S. Harris, 4/; Pte. J. D. Mackay, Canadians, London, 7/; R. Morrison, merchant, Tarbert, Harris, £4; J. Hymers, Scotsdalder, 5/6; Mrs. Matheson, Braes, Portree, 5/; A. Macpherson, U. Scotstown, Strontian, 6/; Mrs. Polson, Slumbay, Lochcarron, 6/; Mrs. Macdonald, West Terrace, Ullapool, 4/; Per A. Mackinnon, missionary—Mrs. M. MacIver, 28 Breasclete, Lewis, 4/; Per A. Ross, missionary, Strond, Obbe, S. Harris—Mrs. Morrison and Mrs. Maclean, Northton, 2/ each; Miss MacPherson, Witton-le-Wear, Durham, 4/9; Pte. F. Macleod, Dublin, 4/; Per Mrs. Scott, Manse, Chesley, Ontario—Mrs. H. Thomson, 7/3, and Mrs. James Scott, Mrs. James Ramage, Mrs. W.

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(Notice of a large number of Subscriptions, etc., is held over till next month.)