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Meeting of Synod.

THE Annual Meeting of the Synod of the Free Presbyterian Church of Scotland was opened in the Church at Inverness on Tuesday evening, the 18th day of May, 1920. The retiring Moderator, Rev. D. M. Macdonald, Portree, conducted public worship at 6.30 p.m., and preached from 1 Corinthians i. 21, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

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 Southern Presbytery—Rev. J. S. Sinclair, John Knox's, Glasgow (Clerk), minister; with Mr. Norman Mackay, St. Jude's, elder. From the Western Presbytery—Revs. Neil Macintyre, Stornoway, Duncan Mackenzie, Gairloch, Donald Graham, Shildaig, Murdo Morrison, Lochinver, and D. M. Macdonald, Portree (Moderator), ministers; with Messrs. John Macdonald, Gairloch, A. Mackenzie, Ullapool, D. Mackenzie, Lochinver, and Ken. Macleod, Kishorn, elders. From the Northern Presbytery—Revs. D. Macfarlane, Dingwall, and D. Beaton, Wick, ministers; with Mr. Chas. Maclean, Inverness, elder. The Clerk intimated apologies for absence from the Revs. D. N. Macleod, Tarbert, Harris, and Alexander Mackay, Oban. Mr. Ross, church officer, was appointed officer of court, and agreed to undertake the duties. The minutes of two sederunts of last meeting of Synod (not previously read) were read, and approved of.

At this stage, the Moderator (Rev. D. M. Macdonald) intimated that his term of office had expired, thanked the Synod for the indulgence they had extended to him, and said that it now lay

with them to appoint his successor. Rev. D. Beaton rose and said that if Rev. D. A. Macfarlane, Lairg, had been present at this sederunt, as was expected, he would move his appointment to the moderatorship, as he had not yet occupied the position; but, seeing that he had not come, he had pleasure in moving that their venerable father, the Rev. D. Macfarlane, Dingwall, whom they were all glad to see was still spared and active amongst them, after twenty-seven years of witness-bearing as a minister of the Church, be appointed. Rev. E. Macqueen seconded the motion. He said that it was very suitable that, when so many aged and worthy fathers of the Church were being removed by the hand of death, they should show their appreciation and regard in this way by appointing their esteemed father, Mr. Macfarlane, Dingwall, as Moderator, whom, he (Mr. Macqueen) hoped would be long left among them. Rev. D. Graham supported the motion, which was cordially agreed to. Rev. D. Macfarlane thanked the Synod for the honour that they had conferred upon him. He said that he never expected to be Moderator for the third time, but that he would endeavour to the best of his ability to discharge the duties. He then took the Chair.

Rev. Neil Macintyre moved that the Rev. D. M. Macdonald be asked to send his sermon for publication in the Magazine. The motion was seconded by the Rev. D. Mackenzie, and agreed to. Mr. Macdonald said that he would comply with the Synod's request.

Rev. E. Macqueen moved that the Revs. D. Beaton, Neil Macintyre, and the Clerk be appointed as a Committee to draw up a Loyal Address to the King. The motion was seconded by Mr. Charles Maclean, elder, and was agreed to.

Rev. D. Beaton moved that the members of Synod meet (D.V.) as a Committee on Bills and Overtures at the Manse at 10.30 next morning. Mr. D. Mackenzie, elder, seconded the motion, which was 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, 19th 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 19th May, at 2 p.m. The meeting was opened with devotional exercises, conducted by the Moderator, Rev. D. Macfarlane, Dingwall.

The roll was called, and there were present: From the Southern Presbytery—Revs. Neil Cameron, St. Jude's, Glasgow, and J. S. Sinclair, John Knox's (Clerk), ministers; with Mr. N. Mackay, St. Jude's, elder. From the Western Presbytery—Revs. N. Macintyre, Stornoway, D. Mackenzie, Gairloch, D. Graham,

Shieldaig, M. Morrison, Lochinver, and D. M. Macdonald, Portree, ministers; with Messrs. J. Macdonald, Gairloch, A. Mackenzie, Ullapool, D. Mackenzie, Lochinver, and K. Macleod. Kishorn, elders. From the Northern Presbytery—Revs. D. Macfarlane, Dingwall (Moderator), D. Beaton, Wick, D. A. Macfarlane, Lairg, and E. Macqueen, Inverness, ministers; with Mr. C. Maclean, Inverness, elder.

The minutes of the first sederunt were read and approved of. Before the Court proceeded to business, the Moderator made suitable and sympathetic reference to the death of Mr. Neil Mackinnon, elder, Portree, and other prominent office-bearers that had been taken away since last meeting of Synod.

(1) REPORT OF COMMITTEE ON BILLS AND OVERTURES.

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

(2) REPORTS OF COMMITTEES APPOINTED BY LAST SYNOD.

1. Rev. D. Beaton reported as to the work of the Committee which was appointed to draw up a Protest against the Education Act, and he read the Protest which was published in the May number of the Magazine.

2. It was reported that the Committee on Church documents had not taken any steps since last Synod, and it was agreed to reappoint the Committee, consisting of Revs. N. Cameron, D. Beaton, and the Clerk, with Mr. Cameron as convener.

3. *The Legacy Committee.*—The Clerk (Rev. J. S. Sinclair, who was also Clerk of this Committee) reported that the Church was successful in getting the legacy left by the late Mr. John Stewart, California, U.S.A., to "The Free Presbyterian Church of Scotland" declared in its favour, and that the amount realised came to upwards of £1000, which was expected to be soon in hand. He further reported that, since above legacy was first announced, another legacy was intimated as left by a Mr. Dougald MacGregor, Osprey, Ontario, for the benefit of "the weaker Churches of the Presbyterian faith in the Highlands of Scotland." Notice came from Messrs. Simpson & Marwick, W.S., Edinburgh, of said legacy, and it was arranged that these agents present the case in the Court in Canada for an equal division of the legacy between the Free Church and the Free Presbyterian Church. The Court decided on the evidence that this division should be made, and these Churches received since then the sum of £490 each. He concluded by saying that, as the whole business with the first legacy was not yet completed, it would be advisable to continue the Committee. Rev. E. Macqueen, in moving that the Committee would be continued, said that they had reason to be thankful to the Most High for His goodness at this particular time. The motion was seconded by Mr. D. Mackenzie, elder, and agreed to.

(3) REPORTS OF EXAMINERS OF PRESBYTERY RECORDS.

The Examiners of the Records of the three Presbyteries gave favourable reports as to the manner in which these books were kept by the respective clerks.

(4) THEOLOGICAL COMMITTEE'S REPORT.

Rev. E. Macqueen, as Convener of this Committee, said that the only thing he had to report upon on this occasion was the arrangement with regard to the divinity course of Mr. Malcolm Gillies, late of Winnipeg. It was proposed that Mr. Gillies, who had done two years' divinity work before he came to this country, and who had studied last winter under Rev. D. Beaton, thus making three years, should, in the event of his going back to Canada this year, be considered as having completed his theological course.

The Clerk moved that this recommendation be adopted. The motion was seconded by the Rev. D. M. Macdonald, and unanimously agreed to.

It was further reported that Mr. Roderick Mackenzie, Arts Student, Glasgow University, who had engaged, in order not to lose last session (his first) in Divinity, to do the work of the classes during the summer months of this year, and to sit the necessary examinations before joining the second year classes, had found it impossible to carry out this arrangement. The Synod agreed, on the motion of the Rev. D. A. Macfarlane, seconded by Mr. Norman Mackay, elder, that Mr. Mackenzie proceed with the second year classes this coming winter, and do the work of the first year classes (D.V.) next summer.

(5) REMITS FROM PRESBYTERIES.

1. *Northern Presbytery*.—(1) Rev. D. Beaton, clerk, submitted a remit to the Synod requesting the court to draw up a strong protest against the Matrimonial Causes Bill. Rev. E. Macqueen moved that the Clerks of the three Presbyteries be appointed as a Committee to draw up said Protest, with Mr. Beaton as convener. The motion was seconded by Mr. C. Maclean, elder, and agreed to. (2) Rev. D. Beaton also brought a remit from this Presbytery before the court with respect to a case in which one of the ministers of the Presbytery felt bound to refuse baptism to an adherent because he was regularly employed on the railway on the Lord's Day. The Synod agreed that the minister was fully justified in the refusal. It was also agreed to delete a former minute of this Presbytery, which did not sufficiently safeguard discipline on this point. (3) There was also a remit with respect to the appointment of a Day of Humiliation and Prayer for the state of Ireland and for the general world unrest. Rev. E. Macqueen moved that the Synod appoint Wednesday (or

Thursday, if found more convenient in some places) before the third Sabbath of July for such a Day of Humiliation and Prayer. The motion was seconded by Mr. D. Mackenzie, elder, and agreed to.

2. *Southern Presbytery*.—The Clerk stated that there was a remit from this court as to the Matrimonial Causes Bill, which was satisfied by the resolution already come to. There was also a remit *re* the Church of Scotland Enabling Bill which would be taken up and met under a special head yet to come.

3. *Western Presbytery*.—(1) Missionary for Achmore, Lewis. Rev. Neil Macintyre spoke to a remit on this subject, and it was agreed, on the motion of the Rev. Neil Cameron, seconded by the Rev. D. M. Macdonald, that a missionary should be granted this place. The hope was expressed that the people would do their utmost to support the Home Mission Fund.

(2) Missionary for Portree. Rev. Neil Macintyre also presented this remit. It was desired that Mr. Alexander Macaskill would be appointed missionary, the lamented death of Mr. Neil Mackinnon making the necessity urgent. It was moved by the Rev. Neil Cameron, and seconded by the Rev. D. Graham, that the request be granted. The motion was agreed to.

(3) Missionary at Coigach.—Rev. M. Morrison reported that Mr. Ronald Macsween, Skye, was acting as missionary at Coigach, and said that it was desirable Mr. Macsween should be regarded as a regular missionary of the Church. It was moved by Rev. Neil Cameron, and seconded by Mr. C. Maclean, elder, that Mr. Macsween be treated as a regular missionary as long as he remained at Coigach. The motion was agreed to.

(4) There was a remit with reference to the future payment of students and probationers. It was agreed, on the motion of the Rev. Neil Cameron, seconded by the Clerk, that they be paid by congregations in future, at the rate of 32/ per week, along with their board and lodgings (or a sum equal thereto) for the week-end.

(5) The case of Mr. James Macfarlane, retired missionary, Dunoon, who had acted for a number of years at Luib, Broadford, Skye, was taken up, and it was agreed, on the motion of the Rev. E. Macqueen, seconded by the Rev. D. Graham, that Mr. Macfarlane be granted a retiring allowance of £15 per annum.

(6) North end of Raasay, and Rona.—Rev. D. M. Macdonald spoke to a remit with respect to getting a missionary for this quarter, in view of the fact that Mr. A. Maclellan was laid aside with the infirmities of age. After deliberation it was agreed, on the motion of the Rev. E. Macqueen, seconded by the Rev. M. Morrison, that the Synod, finding that the meetings were being conducted satisfactorily by local men, counsel the people to carry on as they were doing meantime.

Northern Presbytery.—Rev. E. Macqueen brought before the Synod the question of the supply of Beaully and Daviot, and suggested that Mr. William Macdonald, elder, Inverness, should be

appointed as regular missionary for these places. Rev. Neil Cameron moved that the appointment be made. The motion was seconded by the Rev. M. Morrison, and unanimously agreed to.

(6) THE CHURCH OF SCOTLAND ENABLING BILL.

This subject was discussed, and it was agreed that the Synod take steps to protest against this Bill, and to state the constitutional position of the Free Presbyterian Church, and the grounds on which it made this protest. Rev. E. Macqueen moved that the Synod appoint a Committee to draw up a memorandum to be submitted to the Government, the Committee to consist of the Revs. Neil Cameron, J. S. Sinclair, Alexander Mackay, and Mr. Norman Mackay, elder, with Mr. Cameron as convener. The motion was seconded by Mr. C. Maclean, elder, and unanimously agreed to.

(7) MISSION TO FISHERMEN'S COMMITTEE.

The desirability of sending men to preach to the Highland people at the summer fishing stations was considered, and it was agreed that the Revs. Neil Macintyre, M. Morrison, and D. Beaton be appointed as a Committee, with Mr. Macintyre as convener, to make any necessary arrangements.

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. Macfarlane, Dingwall, Moderator.

The roll was then called, and there were present: From the Southern Presbytery—Revs. Neil Cameron and J. S. Sinclair (Clerk), ministers; with Mr. N. Mackay, elder. From the Western Presbytery—Revs. Neil Macintyre, Stornoway, D. Mackenzie, Gairloch, D. Graham, Shieldaig, etc., M. Morrison, Lochinver, etc., and D. M. Macdonald, Portree, ministers; with Messrs. John Macdonald, Gairloch, A. Mackenzie, Lochbroom, K. Macleod, Kishorn, and D. Mackenzie, Lochinver, elders. From the Northern Presbytery—Revs. D. Macfarlane, Dingwall (Moderator), D. Beaton, Wick, D. A. Macfarlane, Lairg, etc., and E. Macqueen, Inverness, ministers; with Mr. C. Maclean, Inverness, elder.

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

(8) LOYAL ADDRESS TO THE KING.

The Clerk read the following draft of Loyal Address to the King, drawn up by the Committee, which was adopted, on the motion of the Rev. Neil Cameron, seconded by the Rev. Ewen Macqueen:—

"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 Inverness, desire to renew our annual expression of loyalty and goodwill towards your Majesty's person and throne, and of constant and prayerful anxiety for the welfare and prosperity of your Majesty's reign.

We express our sincere sympathy with your Majesty in the present anxious and troublous times. The terrible War, which raged for so long, is past, but a very tumultuous aftermath has succeeded, which, we believe, is mainly due to a disregard of the spiritual lessons of the War, viewed in the light of God's Holy Word. The state of Ireland must cause much concern to your Majesty, as it does to all patriotic, Protestant, and Christian people among your Majesty's subjects, and we earnestly pray that God would bring to light the machinations of ill-disposed men, would cause violence and bloodshed to cease, and restore a righteous and beneficial peace, ordering all things, in Ireland as well as elsewhere, for His own glory and the advancement of His kingdom.

We conclude by expressing our earnest prayer that God, in His infinite grace, would bestow much of His holy fear and wisdom upon your Majesty, Queen Mary, and the Royal House, so that you would be enabled to serve Him, in your high and responsible station, to the abiding benefit of the Empire and the world."

(9) CANADIAN MISSION COMMITTEE'S REPORT.

Rev. D. Beaton, Wick, Convener, submitted the following report:—

"It will be remembered that at last meeting of Synod the Committee reported that they had approached Mr. James Macleod with a view to his proceeding to Canada, and recommended that he should be licensed and ordained before going. The Synod agreed to this recommendation, and Mr. Macleod was licensed by the Western Presbytery, and ordained as the Church's deputy to Western Canada. Owing to the difficulty of obtaining accommodation and to strikes, Mr. Macleod did not leave the Mersey until the second day of August, 1919, though the ship had been timed to leave at the beginning of July. The Committee were keenly disappointed at these delays, over which they had no control, as it had been arranged that Mr. Macleod was to proceed first to Vancouver, and return to Winnipeg on the departure of Mr. Gillies for this country to attend his theological classes, and these delays necessarily lessened the time Mr. Macleod could give to Vancouver.

"Mr. Macleod reached his destination safely after his long voyage and journey, and conducted his first service in Vancouver on the 17th August. His reports as to the attendance and attention of his hearers, sent home to the Committee, were of a gratifying and encouraging nature. Soon after his arrival, an effort, which proved successful, was made to obtain a more central place of worship than that hitherto in use. This new hall had the additional advantage of being more cheaply rented and more conveniently situated. A Committee was formed to look after the financial affairs of the congregation, and has been very helpful to Mr. Macleod in the management of this side of the congregation's interests. The attendances at the services, as has been stated, were very gratifying, and Mr. Macleod specially mentions one of his regular hearers—'Granny Macleod,' a native of Lewis—who was baptised by the Rev. Finlay Cook when minister of Cross. She remembers the worthies of a past generation, and though she has reached the great age of 90 years, her memory retains pleasant and sacred memories of the days that are gone. Mr. Macleod reports regretfully that there are a few Free Presbyterians in the city who never darken the door of the place of worship, and if this should catch their eye, we would appeal to them not to forget the training of their early years, and to consider well the paternal exhortation of David to Solomon: 'My son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts and all the imaginations of the thoughts; if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever' (1 Chron. xxviii. 9).

"In regard to the next part of the report it may be necessary to inform the Synod that for some years the Free Church had been in the habit of sending deputies to Vancouver, but for a number of years they had ceased doing so and the people felt their isolation keenly. This led to the Free Presbyterians in the city petitioning the Synod to send out a deputy, and the Synod granted their request, but Mr. Macleod had not been long in the place when the Rev. George Mackay, who had been sent out by the Free Church, appeared. He had an interview with Mr. Macleod asking that arrangements might be made for joint services. To this suggestion Mr. Macleod gave a point blank refusal, with the result that a division took place among the people. We trust, however, though the experience was not pleasant, that it will work for the furtherance of the Gospel in the great and rising city on the Canadian Pacific coast. Nothing daunted by these happenings our people worked heartily together, and just within the time when Mr. Macleod was to set his face homewards to Scotland, he was able to report that our people had secured a suitable property in a very desirable location quite near the hall where they are presently worshipping. The property consists of a hall and a dwelling-house. The hall will seat about 300 people, and later on, should the cause prosper, a church could be built on the site.

The cost of the property is 4,000 dollars, and favourable terms of payment have been granted. Already there has been a promise made by several of the people in connection with the Mission of 700 dollars in payment of the first instalment. The property comes into the possession of the congregation on the payment of this instalment. It is to be hoped that all friends of the cause who can afford to lend a helping hand to our people in Vancouver will do so. The Treasurer, Mr. Hugh Mackay, 264, 39th Avenue East, Vancouver, will be only too pleased to receive such help, and to acknowledge the same. At the congregational meeting held at the end of the financial year, 31st March, 1920, it was reported by the Treasurer that the total collected from 16th August (the time of Mr. Macleod's arrival) to 31st March, was 1,200 dollars. The congregation paid the deputy's salary and all his travelling expenses, and began the new financial year with a fair amount to their credit. Our people are keen to have a pastor set over them, and we trust in the Lord's appointed time that the prayer of their hearts will be granted them.

"In making reference to the situation in Winnipeg, the Committee would seek to recall to the memory of members of Synod that it had been decided that on Mr. Gillies' return to this country, Mr. Macleod should come east to Winnipeg. This was the arrangement suggested by the Committee, and made in the expectation that Mr. Macleod would have been a considerable time in Vancouver before it would be necessary for him to come to Winnipeg, but, unfortunately, owing to the delay referred to in the preceding part of this report, and the new developments in Vancouver, a new situation had arisen. To accentuate the Committee's difficulties, a pressing appeal from Vancouver was sent to the Committee asking them to allow Mr. Macleod to remain. After serious consideration the Committee granted this request, and proceeded immediately to make arrangements for the supply of Winnipeg. The Committee wish it to be clearly understood by our friends in Winnipeg that it was not owing to any want of consideration for them that they came to this decision. Vancouver was only beginning its career, and was face to face with a situation that had not been anticipated when the Synod arrangement had been made, whereas Winnipeg had received supply for years, and had a constituted Kirk-Session whose members were able and capable speakers. The Committee's efforts in getting supply seemed to be fairly on the way to realisation when, at the end of two or three months, the plan failed to materialise. This was a keen disappointment to the Committee, and immediately another effort was made which, after much correspondence, resulted in the acceptance of Mr. D. Matheson, a lay missionary, proceeding to Winnipeg. Though these negotiations began in November, we regret Mr. Matheson was not able to reach Winnipeg until March. The congregation in Winnipeg had the misfortune of having the hall where they worshipped burnt down, and are at

present worshipping in a hall in the city. It is their intention to build a place of worship as soon as possible. The Committee wish them every success. Mr. Macleod was asked to give a few Sabbaths to Winnipeg and Detroit on his homeward journey.

"The Committee recommend that for this year Mr. Gillies be asked to go out to Western Canada as the Church's deputy, and, if he is willing, that he be licensed and ordained. It is proposed that when Mr. Gillies goes to Winnipeg that Mr. D. Matheson proceed to Vancouver, and return to Winnipeg when Mr. Gillies visits Vancouver."

Rev. E. Macqueen moved the adoption of the report. The motion was seconded by Mr. K. Macleod, elder, and agreed to.

Mr. Macqueen further moved that the Synod request the Canadian Mission Committee to convey their desire to Mr. Malcolm Gillies that, providing he had no objection, he would proceed this year as their deputy to Canada as soon as circumstances would allow, and that, so arranging, he would be licensed and ordained, after the usual trials, for the full discharge of his work. The motion was seconded and unanimously agreed to. Rev. Neil Cameron moved that the Synod instruct the deputy who might go to Canada to ordain Mr. Hugh Mackay as elder in Vancouver, who, it was understood, had been chosen by the people there. The Clerk seconded the motion, which was agreed to.

Rev. Neil Cameron, Convener of the Finance Committee, reported that £59 had been advanced from the Organisation Fund in payment of the travelling expenses to Winnipeg of Mr. Donald Matheson, missionary, and that it was expected that £42 of said sum would be refunded by Winnipeg. In view of the circumstances of the congregation, the Synod agreed to pay the balance without refund.

The Clerk reported that, as Editor of the Magazine, he had received from a generous donor who gave no name the sum of £100 for the Canadian Mission Building Fund, and he submitted the division of the money to the Synod. It was agreed that he should send £50 to Winnipeg, and £50 to Vancouver for their respective Building Funds.

(10) FINANCE COMMITTEE'S REPORT.

The General Treasurer (Mr. Alexander M'Gillivray, Inverness) read the Abstract of the Church's Annual Accounts for the year ending 31st March, 1920. This being done, the Rev. Neil Cameron submitted the following motion:—

"The Synod adopt the yearly Financial Report, and order it to be published in the Magazine. The Synod would humbly acknowledge the Lord's goodness in the heartiness with which their people have so liberally contributed towards the Church's support, and would again recommend the several schemes of the Church to their liberality. The Synod, considering the high and increasing cost of living, decide that the salaries of ministers and missionaries shall be considerably augmented.

"The Synod, further, tender their best thanks to Messrs. James Campbell and John Fraser, Inverness, for their gratuitous labours in auditing the Church's financial accounts, and to the Treasurer for his efficient services.

"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 motion which I have submitted to the Synod humbly acknowledges the Lord's goodness in the heartiness with which our people have so liberally contributed towards the Church's support. In the month of May, 1893, we took our stand in defence of the integrity and infallibility of the whole Bible as the inspired Word of God, and also of all the principles and doctrines held by the Free Church of Scotland as constituted in 1843. When we took this step, we did so, believing that 'the earth belongs unto the Lord, and all that it contains,' and that it was our duty to cast ourselves for maintenance entirely on His providence. There was not a penny to our credit then in bank, but we based our hope for the future upon the faithfulness of the Lord, and felt confident that he would provide all that would be needful for our support. In looking back over the twenty-seven years since then, we are reminded of the question our Lord asked His Apostles: 'When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.' So must be also our answer. The Lord has proved to us that the gold and silver are His, and that He could provide for us churches, manses, salaries, and friends, an hundredfold more than we had to give up. This should encourage us in maintaining our position with the utmost fidelity. When we look back over these twenty-seven years, we feel amazed at the number of churches, meeting houses, and manses, erected and cleared of debt. We have also to consider the amount of money contributed for the maintenance of the ministers and missionaries of the Church by our people. When we consider that all this has been accomplished by a comparatively poor people, and that none of them has had to say that he or she has been in the least made poorer on that account, have we not very solid ground for thanking the Lord for His goodness to us both as a Synod and people?

"There is another consideration which, if I were not to mention it, I would fail in my duty in dealing with the matter in hand. As one who has been a member of the Finance Committee from the beginning, I have noticed that, whenever our people felt that we were in danger of compromising the position taken by us in 1893, their heartiness in providing for us abated. This was very evident during the struggle for union with the present Free Church in our Synod between 1900 and 1905. Since then our

people have gained confidence in our integrity as a court, and, notwithstanding that we passed through other two years of contentings for the faith, and that some of the ministers who pressed with all their might for union with that body were very highly valued in our Church, our people did not lose confidence in us, neither did they cease to contribute most liberally for our support. They have proved that this was the case inasmuch as they have faithfully held by us, when these men left us. We are fully convinced that the Lord will continue His goodness toward us, while we will hold steadfastly to the position we held since 1893 (which was that of the Free Church in 1843), without removing a pin or cord; but should the day come in which this Church will change from her moorings, her days shall be numbered. The Lord grant that that day may never appear!

"This year our position financially surpasses by far anything we have experienced yet. In this we have to acknowledge the Lord's goodness and our people's Christian liberality; for it has become an absolute necessity that the salaries of ministers and missionaries should be substantially augmented to meet the high cost of living. This can easily be done now. As the Lord has done so much for us in the past, both as regards our temporal and spiritual needs, let us, in the strength of His grace, resolve to stand faithfully to His Word and our subordinate standards, having no doubt in our minds concerning the future."

Rev. E. Macqueen seconded the motion, which was unanimously agreed to.

The subject of the salaries of ministers and missionaries was next discussed. It was pointed out that such was the extraordinary advance in the cost of living that £100 was much less than half its pre-war value, and that a salary of, say, £220 was not equal to £100. The general feeling, however, was that the Synod could not go beyond this total amount meantime as a ministerial salary. Rev. E. Macqueen moved that the stated salaries of ministers be £160, with the addition of £60 (£30 to be paid in August and £30 to be paid in February), thus making a total of £220 for the year, and that the salaries of missionaries be proportionally arranged by the Finance Committee. The motion was seconded by Mr. Alex. Mackenzie, Lochbroom, and agreed to.

Rev. Neil Macintyre moved that the honorarium given to Rev. D. Beaton, as Theological Tutor, be increased from £15 to £25. The motion was agreed to. Rev. D. Beaton moved that the sum of £7 be given to the Manses where members of Synod were entertained at the annual meetings. The motion was seconded by the Clerk, and agreed to.

Rev. E. Macqueen said that, while many of their people were alive to the financial situation in the country and were doing their utmost to support the Sustentation and other Funds, all did not realise the position of matters. He moved that ministers and missionaries be instructed to bring the financial situation before

the congregations, and to impress the necessity of increased subscriptions, according to people's respective abilities. Mr. Don. Mackenzie, elder, seconded the motion, which was agreed to.

(11) APPOINTMENT OF CHURCH COLLECTIONS.

The Clerk moved that the Church Collections be appointed for the same dates as last year:—(1) Collection for College Fund in August, 1920—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, 1920, by book from house to house—notice to be sent by the Convener of the Finance Committee; (3) Organisation Fund—collection in December, 1920—notice to be sent by Synod Clerk; (4) Church Building Fund, in January, 1921—notice to be sent by Synod Clerk; (5) Jewish and Foreign Missions Fund, in February, 1921—notice by Convener of Jewish and Foreign Missions Committee; (6) Home Mission Fund, second collection in April, 1921—notice to be sent by Convener of Finance Committee; (7) Aged and Infirm Ministers' and Ministers and Widows' Orphans' Fund, in June, 1921—notice to be sent by Rev. E. Macqueen, Inverness. The motion was seconded, and agreed to.

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

Rev. Neil Cameron, Convener of this Committee, read a report of the Foreign Mission in Matabeleland which he had received from the Rev. John B. Radasi, missionary. (The report is published elsewhere.) Mr. Cameron then proceeded to speak to the following effect:—

"There are several items in the Rev. J. B. Radasi's report to which I desire to refer briefly:

"1. As regards the rendering of the Psalms into metre in the Kafir language, Principal Henderson, of Lovedale, wrote us last spring and sent an account for £66 3/, being payment for a final revision of the whole Psalms by Rev. Mr. Bokwe. In the letter he said that they intended to proceed with the printing of the book at an early date. I wrote Mr. Radasi informing him of this, as I knew that he and his people were anxiously waiting for the completion of that work. Up to date this work cost our Church £125 15/. We do earnestly hope that the printing of this book will not be delayed much longer, and that the four tribes speaking the Kafir language will soon have the whole Psalter. The first twenty-four Psalms were printed in 1913, and have been their manual of praise since then. Up to that time they had only nine Psalms, but the people of our Mission confined themselves strictly to that limited number for several years.

"2. Another item is the removal by death of an exercised Christian at the age of 70 years. The report gives proofs of his sincere piety in several instances—such as his fondness of the Bible—his deep sense of the depravity of his own nature, and that there is no

salvation apart from the sovereign grace of God—his diligence in attending the means of grace, and the efforts he put forth to assist in holding meetings in the outstations of our Mission. We desire to offer the sincere sympathy of the Synod to Mr. Radasi and our people there at losing such a sincere Christian and useful helper. We have lost several men in this Church at home since the last meeting of Synod. We greatly mourn our loss, which was assuredly their great and everlasting gain. One of these was an outstanding man among his brethren; I mean Mr. Neil MacKinnon, Portree. He was a man upon whom the glory rested of being faithful above many to God's truth and cause, and to the souls of his fellow men in his day. So that we can experimentally sympathise with our friends in Matabeleland in their sorrow and loss.

"Another very pathetic item is that of the lassie who was taken home to see her Saviour at the age of fourteen years. Her diligence at school for two years, in which she had learned to read her Bible, and, better still, to believe its doctrines. How she committed whole chapters and psalms to memory, and the Psalm (the 139th) which she desired Mr. Radasi to read to her the day before she passed away; and how she told her father and mother that that was to be her last night in the world, and that she was going to see her Saviour; how she charged them to send her little brother, who used to attend school along with her, regularly to school; and how she gave him her own Bible as the only legacy she had to leave him, and, I am sure, the best, in her opinion, she could give him. These things are most touching, and they should make a deep and lasting impression upon the minds of our young girls in Scotland. Are the black Matabele young girls and boys to be at the right hand of Christ at the great day of judgment, and shall our young at home, who enjoyed much greater opportunities and privileges, be at His left hand? I appeal to our young to betake themselves to the Bible and their knees in secret, for the Lord has given the young many promises, such as: 'They who seek me early shall find me.'

"Mr. Radasi wrote me last November for more Bibles, and I sent him, through the British and Foreign Bible Society of London, £15 worth last December. He acknowledges receipt of them in his report. As I have stated on a former occasion, Mr. Radasi gives, by the full permission of the Foreign Mission's Committee, a Bible to every boy or girl who remains at school till they are able to read it in their own language, whether they adhere to our Mission there or not. We are anxious to get the Bible into the hands of as many of the young there as can read it, for we believe that His Word will not return unto Him void, but that it will prosper in the thing whereto He has sent it. I may say that up till now we have sent £60 worth of Bibles to Mr. Radasi for his schools. The British and Foreign Bible Society have done their utmost to help us, by giving us Bibles at their lowest reduced prices. For this great favour we desire to thank them very sincerely. I desire

also to thank our people at home for their liberality in supporting the Bible Fund, and to inform them that I have a balance on hand and in bank of £37.

"Mr. Radasi wrote recently that there were one hundred children in the school at Bembesi, and that the Government Inspector of Schools told him that the regulations required that there should be three teachers in that school. He did not say how many attended the other three side schools. I understood that he received nothing from the Government for furnishing the schools with the necessary materials, and I asked our worthy Treasurer to forward him £6, to meet his expenses in that way. He acknowledges that money in the report.

"There are three studying at Lovedale—two girls and a boy—at the expense of the Church. One of these went there quite recently. He sent me the certificates of the girl and boy who were there for some time, and they have been a credit to themselves and the Mission. There are others at Lovedale from Bembesi, but their parents pay for their education.

"I desire to thank very sincerely the friends who sent contributions to assist the girl in Standard V. (mentioned in Mr. Radasi's letter published in the Magazine). The thanks of the Synod are due to Mr. Clark, Pittsburgh, for his liberality by giving £6 per quarter for educating poor boys and girls connected with our African Mission, and I am sure that I express the mind of all my brethren in the court when I offer him the thanks of the Synod. I would also, in the Synod's name, thank two sisters who gave £100 for helping on our work there.

The Jews.—"Our very liberal contributor, known to us only as 'Passer-by' sent, at the end of April, another £100 for sending a Missionary to the Jews. We have now on deposit receipt £400 for this purpose. Let us pray the Lord of the harvest that he would send forth a labourer, or labourers, to do harvest work among the poor, long benighted, Jews. He knows the best time to send them, and we are sure that, when that time will come, the harvesters will be forthcoming. We, in name of the Synod, desire to thank the donor of this fund, for the £400 came from 'Passer-by,' and other £200 besides.

Australia.—"As regards Australia, I have had a letter from Mr. J. D. Kidd, renewing the prayer of the Petition presented to the Synod last year, viz. :—"to send them a minister of our Church, who could labour among them for twelve months, and who might accept a call from them." It lies with the Synod to decide as to the nature of the reply which should be sent to our friends in Australia. I am sure the deepest sympathy of each member of the court is drawn out towards them in their lonely and isolated position. May the Lord provide for them a pastor, who would feed them with knowledge and understanding! Meanwhile, they can do nothing but wait upon the Lord for help. He is never at the end of His resources, for He can make true and faithful

preachers of persecutors, as He did in the case of Saul of Tarsus. Mr. Kidd sent me the annual contribution of our people at Ballina, N.S.W. £7 1cs., in aid of Foreign Missions. We desire to express our thanks to them for continuing to remember us from year to year."

Rev. D. Beaton said that they had listened to the Foreign Mission Report with much interest and appreciation. He moved its adoption. Rev. E. Macqueen, who seconded the motion, made reference to the friends in Australia, and expressed the hope that some minister would go out as a deputy there, for a time at anyrate.

The Clerk moved that £20 be added to Rev. J. B. Radasi's salary, raising it to £180 per annum, according to value of money in South Africa. The motion was agreed to.

(13) CHURCH MAGAZINE REPORT: MAY, 1919—APRIL, 1920.

Rev. J. S. Sinclair, as Editor and Treasurer, delivered the following report:—

"Our report for the past year May, 1919, to April, 1920, does not embody anything specially new, but it is, as has been in the past, of a favourable nature. The interest in the Magazine throughout the Church and among subscribers outside is well sustained. During the past year we have issued on an average 3,100 copies. Since the War came to an end, we are not sending the same number to Army and Navy. Our only parcel now is 250 per month to Mr. R. E. Brider, who carries on his Gospel Book Mission to Army and Navy at 6 Stirling Road, Bath Road, Bristol. Mr. Brider highly appreciates our Magazine and sound literature in general, and deserves every encouragement and help in his work. He is in touch with a number of colporteurs and other agents who work among both services on land and sea, and also in hospitals, and sends them constant supplies of Magazines and other books. He sends us a note of cordial thanks every month for our parcel. We cannot do better than supply Mr. Brider, as much as possible, not knowing what God, in His rich mercy, may do in a way of blessing His Word. 'The great day' alone will declare. We still send a matter of 50 or 60 copies per month to private and public individuals and libraries in Glasgow, Inverness, Tain and Wick. These are sent under the head of 'General Free Distribution.'

"Our readers gave liberally during the year to the Free Distribution Fund for Soldiers and Sailors, and we ended the year with a balance to credit. The same has to be said of the General Free Distribution Fund, one kind anonymous donor sending the large sum of £30. To all our helpers we tender our most sincere and cordial thanks.

"We are sorry to say (at the close of April) that we must face an increase in price during the current year. The price of paper has increased greatly, and wages have also risen, so that we cannot

produce the Magazine at the same price in future. The price per copy requires to be 4d., postage extra, but we believe the vast majority of our readers will not grudge this amount, or find difficulty in giving it. If people would reckon how much money is often expended in trifling things, four pennies per month for a book which is fitted, with the divine blessing, to benefit their immortal souls for eternity, would not appear much.

"In conclusion, we desire to thank our ministers and others who have helped with the literary matter of the Magazine, and we earnestly impress upon them the desirability of helping more and more. We are glad to have obituary notices of godly persons deceased, while we deplore the necessity for so many of these, but we would wish more articles of a historical and expository kind. It is our earnest desire that the Lord, for His own name's sake, would pardon our shortcomings in all that we do, and bless the truth conveyed through the Magazine pages to the spiritual edification and everlasting good of our readers."

Rev. D. Mackenzie, in very appreciative terms, moved the adoption of the Magazine report. The motion was seconded by the Rev. E. Macqueen, and unanimously agreed to.

(14) APPOINTMENT OF CHURCH COMMITTEES.

The following Church Committees were appointed 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, with 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 Alex. 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.

(15) ANY COMPETENT BUSINESS.

1. *John Knox's Tabernacle Trust, Glasgow*.—The Clerk reported that he had received a communication from the surviving Trustees of this Trust, through Messrs. J. Andersons, Writers, Glasgow, offering the funds of the Trust to the Free Presbyterian Church under ordinary legal conditions. Rev. D. Beaton moved that the Synod refer the communication, with full powers, to the Legacy Committee already appointed, to confer with the Agents of this Trust, to make any necessary enquiry, and, if found advisable, to carry through the business. The motion was seconded by the Rev. E. Macqueen and agreed to.

2. *Anti-Opium Protest.*—The Clerk read a letter from the Hon. Secretary of the Edinburgh Anti-Opium Committee, requesting resolutions to be sent as early as possible to the Government against the Drug Traffic. It was moved by the Rev. D. Mackenzie, and seconded by Rev. D. Beaton, that a strong resolution be forwarded against this traffic.

3. *The Temperance Act, and Prohibition.*—The subject of Prohibition under this Act was discussed, and, whilst it was the mind of the Synod that there should be no interference with what was necessary for medicinal purposes, a circumstance expressly provided for by the Act, yet it was highly desirable, in view of the grievous drunkenness among the young as well as others, that Prohibition should be carried. Rev. Neil Cameron moved that the Synod strongly recommend their people as a whole to vote, whenever opportunity offered, for the total prohibition of the sale of strong drink. The motion was seconded by the Rev. D. Beaton, supported by the Rev. N. Macintyre, and others, and agreed to.

This concluded the business.

It was moved, seconded, and unanimously agreed to, that the Synod meet again (God willing) in the Free Presbyterian Church, Inverness, at 6.30 p.m. on Tuesday after the third Sabbath of May, 1921.

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

The late Mrs. B. Mackenzie, Inverness.

MRS. MACKENZIE, Gruinard Cottage, Crown Street, Inverness, better known on the West of Ross-shire by her Christian name, "Hectorina," was born at Mangtsdale, between Laide and Little Lochbroom, to which place the family removed while she was very young. There she lived and married before she attained the age of twenty, but her union with her earthly husband was not a long-lasting one. The hand of death took the husband from the young wife, leaving her with three young children.

Hectorina, naturally affectionate, felt the separation most keenly, but we believe it was the Lord's time to favour her. As she was laid aside, a teacher who feared the Lord came to see her, and, in conducting worship at her bedside, used words somewhat as follows: "If it be Thy will, spare this young woman and raise her up again, and if Thou art not to spare her, do Thou prepare her for Thy will concerning her." This made her think of death, and of meeting God as her Judge, and how ill prepared she was to meet Him. She now mourned over her own sins as the root-cause of all her troubles, and realised that God would be just in casting her to the place prepared for the devil and his

angels. By nature there is no truth in us, and as there is no truth in us, we believe the lie from Satan, rather than the truth from God, concerning Himself as righteous and ourselves as guilty; but, when the Spirit of Truth comes with the truth, and prepares us to receive the truth, then Satan's lie is disbelieved by us. Thus, Hectorina was made to realise that it was mercy from God through Jesus Christ she needed, and which alone would meet her case, and in His time the Word came to give her liberty, and she was enabled to sing of mercy and of judgment. During the wilderness journey she did not forget who her Saviour was, as far as her fellow-creatures could see, but she lamented many a day the "evil heart of unbelief" that forsaketh the living God. She loved the Word of God and good men. She was truly a companion of all those who fear and obey the Lord, and we knew of very few who valued their company more. She was not ignorant of the fiery darts of the wicked one.

In 1893 she heartily joined the Free Presbyterian Church, and walked many a long mile to hear the Word of God, and to "pay her vows" before all His people. She loved to hear of Christ crucified, as the end of the Law for righteousness, to every one who believeth, and, until her strength of body failed, she attended the public means of grace. Among our first recollections, we can see Hectorina, tall and slender, coming to show the Lord's praises in the gates of the Daughter of Zion. She truly had the marks given of the godly women of old. She lived during the latter part of her life in Inverness with her daughter, who, with her husband, nursed her with affection. She was able to attend some of the services of the Communion before she died, and rejoiced to be enabled to hear with joy what to others is but the letter that killeth.

At a testing time some feared that Hectorina's love for "the servant" might cause her to act contrary to what they would approve, but they lived to see that their fears were ill-founded. She expressed to us more than once that she dreaded she might be left to bring a spot on the cause of Christ before she would be taken away. The Lord preserved her to the last, looking to Him alone for salvation, and when the end came, peace rested upon her soul. Her mortal remains were carried by car to Gruinard, to await the coming of the Lord in the clouds with great glory. To her daughter, son-in-law and children, and her aged sister we tender our sincere sympathy.

May the Lord bless them, and raise them up to be true followers of those who are now "through faith and patience inheriting the promises." Gentle Hectorina rests from her labours. Meek and lowly, and persevering, she kept to the road. Waiting for the Bridegroom, she finished her course. E. M'Q.

THOU temptest God to suffer thy locks to be cut, when thou art so bold to lay thy head in the lap of a temptation.—*Gurnall.*

Notes of Northern Worthies.

(Many of these Notes were hitherto unpublished.)*

(Continued from page 47.)

REV. DR. KENNEDY, Dingwall, said that the marriage between Christ and His Church was the most wonderful ever heard of. It behoved each party to undergo death and resurrection, before they were united. Christ died on the cross and rose again, and all the elect of God died in themselves and rose again by faith, before they were united to Christ.

Alexander Gair said that the man who had "the law" written on his heart, and a tender conscience, would be more troubled in mind for looking into a park as he passed the road, and finding himself coveting a cow or horse, than another man would be for stealing them.

Rev. John Mackay, Lybster, said that it was man's duty, first, to know God, and then to acknowledge Him. He said that it was one of Satan's devices to keep them who knew God from acknowledging Him, and to endeavour to put them who knew Him not, forward to acknowledge One of whom they were ignorant.

Gordon Ross, Helmsdale, in speaking of Paul's being caught up into "the third heaven," said that there were three heavens the child of God was sometimes caught up to. The first was God's election of him in Christ from eternity; the second was the blessing of his effectual calling in a day of power; and the third was his after experience of the goodness and love of the Most High.

John Sutherland, Badbea, said that those whom Christ loved with an everlasting love He chastised as sons and daughters.

A certain man in a country district went one morning to see a godly man of his acquaintance. On entering the house he found that the man had not risen, and thinking that he was asleep, his friend turned away and was about to leave. "Stop," said the man in bed, "what news shall we have from you this morning?" "Nothing particular," replied the other. "Well," said the man in bed, "I have news for you this morning. There is a man in a certain house and a woman in another (*mentioning the names and places*) who are at this time entering into glory, and if my feet were

* Taken from the notebooks of the late Mr. George Sutherland, Forse, Latheron, Caithness, who died in December, 1916. (See F.P. Magazine, April, 1917.) We had already a series of interesting notes from these books, slightly supplemented from other sources—a series that was concluded in April, 1918.—Ed.

as able as yours, I would not halt till I went to both these houses." The friend went away, and found it to be true that both the persons mentioned left this earthly scene at the very time the other godly man was speaking to him. "The secret of the Lord is with them that fear him."

One, speaking of the spiritually deserted soul, said, "Well, if you find nothing in following Christ, give up following Him altogether." "O, no," says the deserted soul whose desire is truly towards Him, "not for all the world."

Rev. John Macdonald, Helmsdale, was one day expected to preach at Dunbeath, Caithness. He did not arrive at the moment, and every eye in the congregation was looking eagerly for the minister. A godly elder said to him, as he was coming in: "I am glad you have come. There are more looking for you this day than for Christ." "No wonder," replied Mr. Macdonald, "they are better acquainted with me than with Christ."

Rev. Finlay Cook, Reay, said that the prayers of the ungodly man were often more dangerous to him than his sins, for through self-satisfaction, he choked his conscience with his prayers, and then fell asleep in his carnality. (He did not intend to discourage prayer or encourage sin by this remark. The wise will understand.)

Rev. Mr. Cook was one day catechising in a house, and had asked all in the house a question. He then asked the man of the house what was the least or lowest mark by which believers would know each other. There was no answer. He asked the man's wife, and there was no answer. "Is there no one here that can answer the question?" he said. At last a man, sitting in a distant corner, answered: "I think they will know one another by their *miseries*." "Come nearer me," said Mr. Cook. The man came forward, and Mr. Cook said, "Could you not have said that they would know each other by their *graces*?" "Yes," replied the man, "but you asked for the *least mark*." "True," said Mr. Cook; and they entered into a long conversation.

Mr. Cook on another occasion remarked that, although Providence should put seven burdens on him, if He gave him seven backs to bear them, he would be content.

One said that in the building of a house the small stones were as useful in the building as the largest. All cannot be corner stones or front stones. Small stones, unseen from the outside, were useful for supporting and strengthening the building. The smallest are built on the foundation as well as the largest. Christ is the foundation, and He is also the builder.

(To be continued.)

Report from Mission in Matabeleland.

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

THE following report was read by the Rev. Neil Cameron, of the Foreign Missions Committee, at the meeting of Synod in May last:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 6th April, 1920.

MY DEAR MR. CAMERON,—I was glad to hear from you some time ago that progress was now being made in the printing of the whole Book of Psalms in metre. Our people were also very glad to hear of it, as they were always asking me what progress was being made in the printing of them, and I used to say, I have not heard yet. It is to be hoped that they will be finished before the end of this year.

I am very sorry to say that we have lost, by death, one of our aged elders. He was above seventy years of age, and greatly devoted to our cause here. He was a greatly exercised Christian, and very fond of his Bible. You would see him always reading it, and during his illness it was always under his pillow. He had learned to read his own language when he was a young man in an evening school. He was a man who was made to realise his utter sinfulness and helplessness, as he often used to complain to me about the corruption of his nature, and that there was no salvation for man apart from the sovereign grace of God. The day before he died, when I went to see him, as I often used to go, and read and pray with him, he desired me to sing the 46th Psalm. He said that he had been meditating on it just before I came, and it had given him great comfort. He said he knew I was coming, and he had expected me. He said that he had been greatly troubled with doubts and fears, and that the Lord in his mercy had now removed them. His death has caused a great blank in our Church here. He was never absent from prayer-meeting or services, unless he was ill or gone to preach in the out-stations.

We also lost by death, a fortnight after the old man's death, a young schoolgirl, about fourteen years of age. She had made remarkable progress for her age, as she had only been two years in school, and during that time she was able to read fluently and correctly the Kafir Bible, and was now in Standard II. English. She qualified for her Bible the first year, and had learned by memory the 1st, 15th, 23rd and 24th Psalms; also the 5th chapter of Matthew and the 3rd chapter of the Gospel of John. All these she could say by memory. She was only ill for a week. Her parents are both members of our Church, and they stay about four miles from our Mission here. She and her younger brother used to come to school every day, walking four miles to school, and returning home again after school. I was hurriedly called to

her death-bed, just a day before she died, as she was very anxious to see me. I found her very, very ill, almost unable to speak. She said she was very glad to see me, and wished me to read and pray. She desired to be read the 139th Psalm. After I had gone, she told her father and mother that she expected it would be her last night on earth, and that she was going to see her Saviour; that they were to give her Bible to her little brother, that it was the only inheritance she could leave to him, and that they must see to it that her brother was never absent from school. And then she called them all, and shook hands with them. The above were her last words.

The Bibles have also come, and I was very pleased to get them, as we also give Bibles to our out-station schools to scholars who have learned to read correctly and fluently the native language, with the hope and prayer that the Spirit of God may apply with power the Word read to the hearts and consciences of these little ones. We have over 100 children in our school here, and I thank you very much for the £6 you sent to assist us in buying school materials. It will enable me to buy black-boards, maps, chalk books and school registers, as the Government does not give assistance at all to native schools in buying school materials—not even registers. Some time ago I applied for a school register to the Education Department at Salisbury, and the reply I received was, that they had no registers suitable for native schools here, and that I could purchase one at Cape Town from J. Juta & Co., booksellers, there. The services in the different places are still conducted regularly every Sabbath by our preachers, and I occasionally visit the out-stations and preach to the people there. The services are usually well attended, and they seem to listen very attentively to the Word preached. Our congregations have increased, and I shall be very glad if you will send me some more of those Communion Tokens. Members who wish to be admitted to Communion for the first time are carefully examined by the Session, and if the Session is satisfied they are admitted, and, if not satisfied, they are not admitted.

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

J. B. RADASI.

An Fhasach.

Composed while on Active Service in Macedonia, 1917.

M^O staid tha nis cianail
 'S nach fhaic mis a' ghrian mar bu ghnàth,
 Anns na làithean bha breagh leam,
 'Nuair bhoisg annam Criosd le' ghràdh;
 Ach a nis' o na thriall iad,
 Gun dh' iadh ormsa neul agus sgail';
 Theich an samhradh as m'fhianius
 S' thainig geamhradh ro-fhiadhaich' na àit'.

O nam b' urrainn dhomh luaidh
 Air an aoibhneas a fhuair mi 'san àm,
 Air taobh thall na Muir Ruaidhe
 Is Pharoah 's mharc-shluagh uil' air chall,
 Gach ni bha dhomh 'na bhuannachd
 Mheas mi iad truaillaidh 's ro-ghann,
 Tre'n t-sòlas gun d'fhuair mi
 An neamhnuid as luachmhoir' a th' ann.
 Ach sheid 'ghaoth à tuath orm
 Is dh'fhàs mi ro-fhuar anns a' ghleann,
 'S le na neoil tha mu'n cuairt
 Tha mo cheum is mo ghluasad ro-mhall;
 Dh'fhag sud iomadh uair mi
 Neo-shuaimhneach 's mo bhuaireadh cha ghann,
 'S an nàmhaid ro-luath
 'G imeachd sìos agus suas air gach làimh.
 Tha mi brònach 'san fhàsach
 An t' àit' 'sam bheil gàbhadh gach am,
 'S as-credimh ag radh rium
 Nach fhaigh mi Chanàin 'tha thall
 Tha sud dhomh 'na chràdh
 Is gu h-àraidh 'gam fhàgail cho fann,
 Gus an d'thig orm am màna
 Tha toirt neart dhomh is lànachd air ball.
 So a' màna tha luachmhor
 'San fhàsach tha fuar agus aog,—
 Ta o neamh teachd a nuas
 'S toirt beatha bithbhuan do'n t-saogh'l,
 A bhlas tha do-luaidh
 Do'n t' sluagh ud a fhuair dheth gu saor,
 'Sa chreid anns an Uan
 A chaidh iobradh dhaibh shuas air a chraoibh.
 Ged bhios amhghar 'nan cuairt ac',
 'Se 'n gealladh a fhuair iad le cinnt'
 Gun sàsuich an t'Uan,
 'An Canàan tha shuas, iad gun dìth;
 'S gach peacadh is truaill'achd
 A dh'fhag iomadh uair iad gu tinn,
 Grad-sgaraidh e uatha
 'S bith 'n sonas an uair sin gun chrìoch.
 'S tric na neoil anns an fhàsach
 'Cur sgàil orr' o'n ghràdh tha 'na ghnus
 'S an peacadh tha 'ghnàth ac'
 Gu h-àraidh 'gam fàgail fo thùrs';
 Abhainn Iòrdain a bhàis dhaibh
 Na sgàth iomadh là fad an cùrs',
 Gus an ruig iad gu sàbhailt
 'Sa faigh iad 'Chanàan a nùll.

Sin iad saor o gach àmhghar
A b'abhaist an cràdh fad an cuairt,
'S bròn a bha ghnàth ac'
Air tionndadh gu gairdeachas buan;
Mìle bliadhn' mar aon là
'Measg an càirdean an lathair an Uain
A steach ann am Pàrras
A moladh an Aird-Rìgh' thug buaidh.

Plockton.

ARCHIE ROBERTSON.

Cha'n'eil Diteadh do Phobull Taghta Dhe.

LE MR. EOIN UELSH.

An t-Searmon mu dheireadh a shearmonaich Mr. Eoin Uelsh an Eithir, air Di'màirt—an triamh-la-fichead do mhios mu dheireadh an t-samhraidh'sa bhliadhna 1605 roimh'na mheadhon la,'nuair a bha e gu a thuras a ghabhail a dh'ionnsuidh Dhunéidin air a cheart là sin fein; agus air ball an deigh dha teachd an sin, bha e air orduchadh le comhairle na h-Alba a chum prìosan, agus bha e air a ghiùlain leis a gheaird a dh'ionnsuidh Caisteal Bhlaclneiss.
'Nis gu'n tugadh an Tighearn a bheannachd do fhocal fein agus gu'n d'fhigeadh spiorad Iosa a steach, an tì'se ughdar na firinn so, agus gu'n seiladh e fhirinn fein ann bhur cridheachan agus ann bhur n-anama', air sgàth Chrìosd.

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“Air an aobhar sin cha'n'eil a nis diteadh sam bith do'n dream sin a tha ann an Iosa Crìosd, a tha gluasad ni h-ann a reir na feola, ach a reir an Spioraid. Oir shaor lagh Spioraid na beatha, ann an Iosa Crìosd, mise o lagh a pheacaidh agus a bhais. Oir an ni nach robh a' comas do'n lagh a dheanamh, do bhrìgh gu'n robh e anmhuinn tre'n fheoil, aig cuir a Mhic fein do Dhia an coslas feola peacaidh, agus na iobairt air son peacaidh, dhìt e am peacadh 'san fheoil: Chum gu'm biodh fireantachd an lagh air a coimhlionadh annainn, a tha gluasad cha'n ann a reir na feola, ach a reir an Spioraid. Oir measam, nach fìu fulangais na h-aimsir a ta lathair, an coimhmeas ris a' ghloir a dh'fhoillsichear annainn. Ni h-eadh, ach anns na nithibh sin uile tha sinn a' toirt tuilleadh agus buaidh, trid-san a ghradaich sinn,” etc.—ROMH. viii. 1, 2, 3, 4, 18, 38.

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CHA'N'EIL ach dà ni gu sonruicht' a tha mi-mhisneachadh agus a' tabhairt air leanabh Dhe a bhi fannachadh ri àm a chuairt'an so; Air tùs, Tha truailidheachd nàduir an taobh a stigh dha, a tha 'ga bhacadh bho onair a chuir air an Tighearn ann an neart a chridhe, agus le saorsainn spioraid, mar a tha e ag iarraidh a dheanamh, agus a tha tabhairt air a bhi sgith de a bheatha, agus a tha 'ga chomh-èigneachadh gu glaothaich a mach as a thruaighe, agus a bhi iarrtuinneach air son fear-saoraidh a shaoradh e o a bheatha nàdurach, ni a tha na chorp bàis, a chum's gu'm biodh e air ath'rachadh, agus gu'n sguireadh am peacadh ann. Agus 'se so a shamhuil: Duine air a reic fuidh na pheacadh, air doigh's nach faigheadh e cead an ni a b'àill leis a dheanamh,

ach gu'n robh e air a chomh-eigheachadh gus an ni sin a dheanamh nach b'aill leis ; duine aig an robh lagh ann a bhuill a' cogadh ann an aghaidh lagh inntinn, agus 'ga thabhairt ann am braighdeanas, air slighe air nach b'aill leis a dhol. Agus 'se so earrann do chor na'n naoimh gu léir, agus sibhse a tha ann an Crìosd 's-aithne agus is léir dhuibh so mar-aon ; ach co liutha dhibh 's nach robh riamh fathast air bhur togail suas ann an rioghachd Chrìosd, cha'n aithne dhuibhse a leithid so do ni ; oir cha'n'eil sibh a' mothachadh a pheacaidh a bhi na uallach, cha'n'eil sibh a' faicinn truaighe, ni mo tha sibh a' mothachadh cogadh an taobh a stigh dhibh. Ach tha e air a chaochladh do dhoigh le sluagh Dhe ; tha iad a' mothachadh cogadh an taobh a stigh dhoibh, eadar an fheoil agus an spiorad, agus tha so a' tabhairt orra bhi sgith de' am beatha, do bhrìgh 's nach faigh iad cead seirbhis a thoirt do Dhia mar a b'aill leò, no a bhi ann am fìrinn an cridhe a' tabhairt glòir do Dhia. 'Se so a cheud ni agus an ni sonruichte a tha mhi-mhisneachadh leanabh Dhe agus is mò a tha 'ga bhacadh gu bhi ruith a rèis le gairdeachas agus subhachas.

'Se'n ath ni, trioblaidean agus croisean lionmhor na beatha so a tha leantuinn an deigh clann Dhe agus thùg so air an Eaglais eigheach (Dan Sholaimb. i. 4), "Tha mi dubh agus air mo losgadh leis a ghrèin, O a nigheana Ierusalem." B'e so cor a chinn, agus 'se so cor a bhuill uile, gur ann trid iomadh amhghairibh a dh'fheumas iad a dhol a steach do rioghachd neimh. Uime sin thoilich e an Tighearn, da chomhfhurtachd a chuir sios ann an so, mu choinneamh an dà mhi-mhisneach so. 'Se a h-aon diubh, "Cha'n'eil dìteadh air bith do'n dream a tha ann an Iosa Crìosd." 'Se an aon eile dhiubh, Cha'n'eil mi meas uile thrioblaidean na h-aimsir a, tha làthair, fiù'-ail air a ghlòir sin a dh'fhoillsichear annainn. Ge do tha thu peacachadh gach la, gidheadh cha'n'eil dìteadh dhuit-sa 'tha ann an Crìosd, do bhrìgh's gu'm bheil Mac Dhe a' labhairt air do shon, do bhrìgh's gu'n do bhàsaich e agus gu'n d'eirich e a ris air do shon ; agus air son trioblaidean agus croisean, tha na naoimh na's mò na na'n luchd buaidh os an ceann, trid-san a ghradhaich iad mu'n robh an saoghal ann ; agus tha dearbhachd aca, nach bi nì sam bith air neamh no air an talamh comasach air an sgaradh o ghradh Dhia ann an Iosa Crìosd. Agus 'se so gu h-aithghear suim a chaibideil so.

Sibhse 'bha air làthair an so air an latha roimhe, chuala sibh gu'n robh dà nì anns a chaibideil so, (1) aite, comhfhurtachd gu do chumail suas, a chum's nach fannaich thu fuaidh uallach do chuid peacanna ; agus anns an (2) aite, solas gu do chumail suas, air doigh's nach toir croisean agus trioblaidean na beatha so ort fàs sgith ann do chuairt, no fannachadh ann do thurus a dh'ionnsuidh neamh.

Mar air son a cheud ni, tha e anns na briathran so a leugh mi, anns a cheud aite, far am bheil an comhfhurtachd fein ; agus, anns an ath àite, iadsan do'm buin e. Tha feum agadsa air comhfhurtachd a tha mothachadh uallach a pheacaidh, agus an

daorsa gus am bheil do thruaillidheachd ghin 'ga do thabhairt, agus is aithne do na Spiorad so maith na's leoir; uime sin esan do'n aithne inntinn Dhe, agus a ta rannsachadh nithe doimhne Dhè, tha e ag innseadh dhuit ciod i inntinn Dhe ad' thimchioll fein, agus 'se so do chomhfhurtachd, nach bi fuigheal na truailidheachd an taobh a stigh dhuit comasach gu brath air do dhiteadh. So an comhfhurtachd a tha'n Spiorad a' tabhairt o an Athair agus o na Mhac, agus tha e 'ga thabhairt a dh'ionnsuidh lagh do bhallaibh a tha cogadh ann an aghaidh lagh d'inntinn, ge do bheir e ort beatha thruagh a bhi agad, agus ge do bheir e thu ann am braighdeanas gu peacadh; gidheadh cha dean e gu bràth do dhiteadh, cha dean e gu siorruidh do bhruthadh sios do dh'ifrinn, no do thilgeadh a dh'ionnsuidh dorchadais iomallach.

'Nis, tha mi ag radh, cha'n'eil an comhfhurtachd so air son na h-uile neach; oir ciod am feum comhfhurtachd a tha aige-san nach robh riamh fuidh thrioblaid? Do bhrigh's gu'm bheil lagh ann do bhallaibh-sa a tha 'cogadh ann an aghaidh lagh d'inntinn, agus a tha 'ga do thabhairt 'am braighdeanas gu peacadh, a' tabhairt ort eas-onair a thabhairt do Dhia; ach tha'n sòlas so a mhàin air do shon-sa a tha 'ga do mhothachadh fein ceangailt ann an cuibhrichean, agus b'àill leat ruith ann an slighibh Dhe, ach cha'n'eil thu 'ga dheanamh. Na'm biodh tu as eugmhais peacaidh, an sin cha bhiodh feum agad air a ghuth so a bhi air a chuir an ceill o na flaitheanas; oir 'se am peacadh a mhain a tha tabhairt eagal diteadh: ach do bhrigh's gu'm bheil peacadh 'ga do bhruthadh sios gach là, uime sin tha feum lathail agadso air comhfhurtachd an Spioraid. Agus air do shon-sa a bhlais air fearg, agus aig am bheil aithne air ciod e sin a bhi creachte deth làthaireachd Dhe gu siorruidh, cha dean comhfhurtachd eile thus a thoileachadh ach sin a tha'n Spiorad a' foillseachadh anns an fhocal. Ach air do shonsa nach robh riamh fuidh uallach air son do pheacanna, no le mothachadh feirg air son peacaidh, ni naigheachdan eile thus' a thoileachadh, ge nach cluinneadh tu gu bràth focal mu neamh no mu ifrinn, mu thimchioll beatha shiorruidh, no mu dhiteadh siorruidh.

(*Ri leantuin.*)

Notes and Comments.

Bolshevism and Religion.—A correspondent, writing from Russia, says that the Bolsheviks have made a determined attempt to abolish the Lord's Day. The hatred of these wild revolutionaries to everything that savours of religion, is seen in the substitution of Monday for Sabbath as a day of rest. "The last Sabbath in April," says this correspondent, "was peremptorily ordered to be erased from the calendar as a rest day. Works, factories, and shops were commanded to carry on their business as on other days of the week. The streets of Odessa were thronged with

crowds of truculent, jubilating 'Reds,' making a great parade of work. The following Tuesday, 1st May, was substituted for the condemned day, and duly observed as the Festival of 'the Holy Revolution.' On this day all workshops, houses of business, and factories were strictly forbidden to work; even bread was not allowed to be baked." The Bolsheviks are far-sighted enough to see that, as long as recognition of the Sabbath is made, their God-banished rule has little chance of success.

Dancing in Church Halls.—At a special conference of ministers, missionaries, and church and mission workers connected with various denominations, held in the Christian Institute, Glasgow, on 5th April, at which there was an attendance of almost 1000 persons, the following resolution was unanimously passed:—"That we, as Christian workers in the city, being deeply grieved at the inroads of worldliness and pleasure-seeking in the Church, and especially finding our own work made much more difficult by so many churches introducing dancing among their young people, appeal to all ministers, office-bearers, and workers to maintain the distinctive mission of the Church of Christ as spiritual and its function as that of manifesting God to men through Jesus Christ, and thus seeking to elevate the mind and inspire the life of our community by higher and nobler ideals. We do not presume to judge fellow-Christians in their choice of amusements, but the introduction of this form of amusement into the Church must mean dissipation of energy which should be devoted to directly spiritual work, hindrance to development, and discipline of the Christian character and such dangers as may lead to the complete annihilation of all Christian work and influence in many of our spheres of labour. We deeply deplore this untoward development in the Churches at a time when the city and the nation more than ever need the help of decisive and definite Christian character, that character which the Churches should exist to produce. We earnestly pray that God's Spirit may be poured out upon all, that we may be enabled to give ourselves without stint or reserve to the service of the Redeemer in the salvation of men."

Copies of the resolution are being sent to the City Presbyteries of the Church of Scotland and the United Free Church of Scotland, and to the Councils of other Churches and religious organisations in the city. The resolution was drawn up by a committee consisting of the Rev. J. E. Houston, Shawlands Parish Church; the Rev. W. D. Miller, Ruchill U.F. Church; the Rev. A. Gilchrist, Springburn U.F. Church; the Rev. J. M'Millan, Bishopbriggs U.F. Church; the Rev. G. Burnett, Rockcliffe U.F. Church; the Rev. J. Young, John Street Baptist Church; Mr. A. Galbraith, Seamen's Chapel; Mr. Robert Millar, Bethany Hall; Mr. G. Hood, Grove Street Institute; Mr. Herbert Lockyer, Mizpah Band; and Mr. P. T. M'Rostie, Tent Hall (Convener).—*The Glasgow Herald.*

Church Notes.

Communions.—Beaul, Lairg (Sutherland), and Raasay, first Sabbath of July; Staffin (Skye), Tain (Ross), and Tomatin (Inverness), second; Daviot (Inverness), Flashadder (Skye), Halkirk (Caithness), Kinlochbervie, and Rogart (Sutherland), third; Bracadale (Skye), North Uist, and Plockton (Ross), fourth. Dingwall, first Sabbath of August; Farr (Sutherland), and Portree (Skye), second; Bonar (Sutherland), and Stornoway, third. Vatten (Skye), first Sabbath of September; Broadford (Skye), second.

Day of Humiliation and Prayer for Ireland, etc.—We would call the attention of the Church to the Day of Humiliation and Prayer for the disordered state of Ireland and for the general world unrest, which was appointed by the Synod to be held (D.V.) on the Wednesday (or Thursday, if found more convenient in some places) before the third Sabbath of July.

Deputy to Western Canada.—Mr. Malcolm Gillies has consented to proceed to Western Canada as the Church's deputy, after his licensure and ordination. The date of his sailing will be intimated in due course.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 23rd June:—

Sustentation Fund.—"For the Church" (Rogart postmark), £1; Mrs. Cattanach, Kinrara House, Kingussie, 10/; Per Rev. J. S. Sinclair—Mrs. MacPhail, Ardentinn, 5/, Mrs. Campbell, Kilmacolm, 10/, Miss MacPhail, Ardrishaig, 10/, Angus MacKay, Innisfail, Alberta, £1, B. F., £1, and Miss Grant, Aviemore, 12/; A. MacPherson, Strontian, 10/; Per Rev. D. Graham—Mrs. MacLean, New Zealand (for Shieldaig), £4.

Jewish and Foreign Missions Fund.—Per Rev. J. S. Sinclair—James Ross, Watten (for Kafir Psalms), 15/.

College Fund.—Per Rev. J. S. Sinclair—"Wellwisher," Barrow-on-Furness, 10/.

Organisation Fund.—Per Rev. J. S. Sinclair—B. F., 10/, and Miss MacDonald, Essex, 5/.

Per Messrs. Clark & MacDonald, S.S.C., Edinburgh, and Executors for the late Mr. John Stewart, Pasadena, California, U.S.A., £1,058 1s. 5d., being Legacy for the Free Presbyterian Church of Scotland.

The Treasurer of the Inverness F.P. Manse Purchase Fund (Mr. John Grant, Bank of Scotland, Inverness) desires to thankfully acknowledge the following donations:—"A Glasgow F.P.," 10/; Miss M. Morrison, West End, Beaul, £1; "Friends in Laide Congregation," per Mr. Donald Mackenzie, missionary, £7 5/; "Friends in Diabaig and district," per Mr. D. Mackenzie, £1 3/. Per Rev. E. Macqueen—Mrs. Mackay, Sydney House, Lairg, £20; Mr. Ken. Mackay, £10, and Mrs. Mackay, sen., £3, both of Drumnadrochit Hotel; Mr. Alick Grant, Lower Evelix, Dornoch, £5; Mr. Malcolm Fraser, The Mound, Dornoch, £5; "A Friend," London, £1; Mr. Rod. M'Leod, draper, Lombard St., Inverness, £1 1/; Mr. Angus Fraser, Ullapool, £1; Mr. A. Mackenzie, Ullapool, £1; Mr. Ross, Loans of Rarichie, Fearn, £2;

An Anonymous Donor, with desire for the Redeemer's blessing, £1; Miss Macdonald, Drummond, Inverness, £1; Mrs. Fleming, Fanagmore, Scourie, 10/; and Miss Coltart, Queen's Drive, Glasgow, £1. Per Capt. Macdonald, Glasgow—"A Free Presbyterian," Partick, £2; and "A Free Presbyterian," Windsor Quadrant, Kelvinside, £1. Per Miss K. Campbell, Ardross Place, Inverness—Mrs. J. Noble, Croy, 10/; Mr. Donald Noble, Croy, 2/; and Mr. Geo. E. Campbell, 2/6. Per Miss Isabel Campbell, Ardross Place, Inverness—Mrs. J. Mackay, Fearn, 10/; Mr. W. Mackay, Fearn, 10/; and Miss I. Campbell, Fearn, 5/. Per Mr. D. Mackenzie, clothier, Academy St.—Miss Macdonald, Lochnell Castle, Argyll, £1. Per Miss J. Grant, Inverness—Mr. John Macpherson, Daviot, £5. Per Mr. Geo. Mackenzie, Young St., Inverness—Mr. D. Mackenzie, Dumballoch, Beauly, £5; and Mr. K. Mackenzie, Kildrummie, Nairn, £5.

Mr. M. Urquhart, Craig View, Craig Road, Dingwall, Treasurer of the Dingwall Congregation, acknowledges, with thanks, the following donations received by Rev. D. Macfarlane:—Per Mr. John Mackenzie, Myrtlebank, Badachro, Gairloch—"A Friend," Port Henderson, 10/, J. M'K. and M. M., Badachro, 5/ each. *Correction*.—A donation of 10/ from "F.P. Friend," Fortrose, for the Sustentation Fund, was acknowledged both in May and June Magazine by mistake.

Mr. H. S. MacGillivray, Bay View Boarding House, West Bay, Dunoon, acknowledges, with thanks, the following donations to the Dunoon Church Purchase Fund:—"A Friend," with best wishes, 10/; Per Editor of Magazine—"Anonymous" Donor, with desire for the Redeemer's blessing, £1; "Friends of Truth," £2; Mrs. M'Farlane, Dingwall, 10/; James M'Farlane, Dunoon, £1; and Mr. and Mrs. M'Gillivray, Dunoon, £2 2/.

Mr. A. Maclean, 16 Marchmont Crescent, Edinburgh, Treasurer, acknowledges, with grateful thanks, the following contributions for Edinburgh Free Presbyterian Church Building Fund:—Per A. M'Lennan, Glasgow—"A Friend," £1, "A Glasgow Free Presbyterian," 10/, and "A Friend," Raasay, £1; Per A. Campbell, Diabaig, Ross, 10/; Per Rev. J. S. Sinclair—Mrs. Sutherland, Viewforth Gardens, Edinburgh, 15/.

Rev. N. Cameron acknowledges, with sincere thanks:—For St. Jude's Sustentation Fund—M. M. L., 10/, for two months. For Kafir Bibles—Mr. Fraser, Inverness, 10/; A. Livingston, 5/, and A. Gillanders, 5/, per Rev. J. S. Sinclair.

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the last month of the Magazine year, and that payments, due for past and future, will now much oblige. All who order from the Editor and Treasurer (Rev. J. S. Sinclair) are requested to send their subscriptions to his address, 248 Kenmure Street, Pollokshields, Glasgow.

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