

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

Vol. XXVI.

JULY, 1921.

No. 3.

The late Rev. James S. Sinclair,

JOHN KNOX'S, FREE PRESBYTERIAN CHURCH, GLASGOW,
AND EDITOR OF THE *F. P. CHURCH MAGAZINE.*

THE Rev. James S. Sinclair was born in Pulteneytown, Wick, Caithness, in the year 1868. His father, the late William Sinclair, was a merchant in that town. He was an astute and capable business man whose uprightness and integrity of character were manifest to all. But, along with these good moral qualities, he was a serious and wise man. His mother, a gentle and loving woman, died at the early age of thirty years, when James was six years of age. There were other two sons and a daughter born after James, but they all died in infancy. Thus the disconsolate father concentrated his whole heart's natural affections upon his boy, so that they became peculiarly devoted to each other. Day and night, except when the boy was in school, they were always together. This had a very salutary effect upon the boy's mind, for he could trace back occasional strivings of the Holy Spirit with him since he was seven years of age. But it was not until he was twenty-one that a real change took place.

After James S. Sinclair left the Pulteneytown Academy he went to further his studies in George Watson's College, and the Edinburgh University. Two things happened while he was in that University which changed his mind as regards time and eternity. His father was removed by death on 2nd March, 1889, which wrenched his heart for the time being from every pleasure he had in the world. He was also at that time lodging with a student who endeavoured to persuade him to accompany him to a worldly amusement of which he disapproved. The student added point to his entreaty by pressing him to admit that he was

not converted, and that there was therefore no reason why he should not come. This put his conscience to a test. He felt in his heart that he ought to love the Lord Jesus above every thing in the Universe, and in that moment he got a clear view of his interest in the great salvation, and was immediately enabled to confess Christ as his Lord and Saviour. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Math. x. 32, 33). From this time his life was devoted to the service of His Lord and Master, whose interests in the world had now become his paramount concerns. Though a devoted father and husband in after life, his daily life proclaimed clearly that the preaching of the gospel of Christ, the care of Christ's cause, and the salvation of his fellow men, were to him of all things on earth the most precious.

It was the heart's desire of James's father that he should become a preacher of the gospel, but he never expressed that wish to him lest it might influence him to enter the ministry without God's call to that high office. James realised the call now, so that as soon as he finished his course at the Edinburgh University, he entered the New College in that city to study Divinity. This was a time of searchings of heart for the divisions of the Free Church of Scotland, and James S. Sinclair was destined to have his large share of the troubles that were brewing. He had only finished two years in Divinity there, when the Free Church changed her relation to the Westminster Confession of Faith by the passing of the Declaratory Act. He, and several other students, refused to enter the New College in 1892. This caused him to go across to the Assembly's College, Belfast, where he finished his course in Divinity. Shortly after he finished his Theological studies, the separation took place in 1893, and the Free Presbyterian Church was formed. He was licensed to preach the gospel that year, and became a probationer of the F.P. Church. He did his utmost by pen and voice to defend God's word against Higher Critics, and upheld the doctrines of the Reformation against attacks made on them by a Roman Catholic priest in his native town. The lectures he then delivered were published each week in the *John o' Groat Journal* to the utter confusion of the priest, who shortly afterwards left the town, and their publication in booklet form by that paper helped mightily the vindication of the truth against the false doctrines of the Papacy—the motive which moved the author to deliver them. The reputation of Rev. James S. Sinclair as a defender of "the faith once delivered to the saints" became known, and expectations were raised as to his future achievements which were not disappointed.

He married Miss Sutherland, a daughter of Mr. George Sutherland, clothier, Pulteneytown, who has been a true helpmeet

for him during all the fiery trials through which the Free Presbyterian Church has had to wade since. The Lord blessed them with a large family—three sons and six daughters—who are all spared to mourn, with their mother, their great loss which was his unspeakable gain.

As a preacher of the gospel, Mr. Sinclair held a high place in the hearts of the Lord's people. "He gave himself wholly to God's word and prayer, studying to show himself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth." His progress in the knowledge of the Scriptures, and of the doctrines and principles set forth in them, was very manifest to all his hearers. He held firmly the doctrine of the Fall by Adam's transgression, and the universal guilt and depravity of every one of his posterity on account of it. This doctrine was always declared by him with no uncertain sound. He was too deeply conscious of the truth of it and of its awful consequences upon man's destiny, and more faithful to his fellow-men, than to preach man's pseudo goodness either by nature or practice. But he did not leave his hearers to despair. He declared the way of salvation through Christ and Him crucified as God's free gift to lost and ruined men, and called upon his hearers to close by faith with Christ as their own Saviour set forth in the free offer of the gospel. Christ's finished work and intercession as High Priest at the right hand of the Father was his own sheet anchor, and every hearer felt that the preacher's inmost soul's vehement desire was that He might be formed in his or her soul the hope of glory. The work of the Holy Spirit in applying the redemption purchased by Christ to sinners in their effectual calling, was never absent in his discourses. He gave no uncertain sound as to the absolute necessity of regeneration, and the impossibility of exercising faith or repentance without it. This very essential doctrine, which is ignored by the most of the preachers of this backsliding age, was clearly stated and defended by cogent arguments which were solidly based on God's infallible truth, so that no intelligent hearer could be ignorant of the fact that it was his or her duty to desire and pray that the blessed Holy Ghost would work effectually through the Word of God in their understanding, conscience, and heart, in order to salvation. He dwelt much upon the experience of the godly; for it was unthinkable for him that any could be converted who did not feel the inward struggle between grace and the flesh of which the Apostle Paul wrote in Romans, chapter vii., and which caused him to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" The certainty of such an inward struggle being a mark of grace in the heart, did bring much comfort to the tried souls of his hearers, which caused them often to thank God and take courage. During the last few years, some of the Lord's people spoke to the writer of their appreciation of his sermons,

and added: "Mr. Sinclair is becoming more precious to us every time we hear him." In this the truth was being fulfilled. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18).

As Editor of the *Free Presbyterian Magazine* he gained a reputation of literary ability, soundness of judgment, and sedateness in dealing with opponents which every sober-minded reader admired. The writer remembers well the pains he took in 1896, when the resolution to start the *F. P. Magazine* was formed, to find a motto for it. He told the writer that he had decided to adopt the Scripture:—"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth" (Ps. lx. 4). No other truth could have been more appropriate than this when one reviews the past history of the Magazine. During the last twenty-five years, it has been in his capable hands a banner upon which the truth has been displayed. Friends and foes acknowledged everywhere that it was the best conducted Church Magazine to be met with, and many valued it very highly who had no sympathy with the contentings of our Church. Some of these admired the patriotism of the Editor, in exposing the sins of which the British nation was guilty, and his indefatigable appeals both to the Government and people to repent and turn to God as the only remedy for all the evils with which we are afflicted. The backsliding of our nation from truth and righteousness, the advances made by our Royal family, our Government and some of the people, towards superstition, idolatry, and the Papacy, pained and alarmed him much. The Magazine issued many warnings as to the danger of this apostacy from God and the doctrines and principles of the Reformation. He knew the past history of this nation better than many, and the civil and religious liberty achieved at the Reformation from the galling thralldom, bigotry and persecution of the Papacy. This caused him as Christ's servant and as a true lover of his countrymen to sound the alarm.

When the German war began, he unsparingly exposed the treachery of that nation, and vindicated the necessity laid on us to enter into that war in self defence. Two of his sons joined the Army, rose to the rank of commissioned officers, and were both wounded before it came to an end. The other son, who is an officer in the Mercantile Marine, was torpedoed in the Mediterranean. Notwithstanding the pain these trials inflicted upon his tender, parental heart, he continued to urge upon all concerned to stand by the Government in prosecuting the war with vigour. Many admired his sincere patriotism during that prolonged and bloody campaign, and the self-denial he manifested throughout. But the painful anxiety of these years affected seriously his health, and caused such as understood the nature of his trouble much sorrow and anxiety.

He wrote a course of articles in the Magazine, shortly after it

was started, on the heresies contained in the Declaratory Act of the Free Church. The incisive and pungent manner in which he exposed the purposeful ambiguity of each clause of the Act, brought light into the minds of many. His method of dealing with opponents was always respectful. He never would condescend to irrelevant and abusive attacks upon men's personal character further than the matter dealt with might expose them; but he felt no delicacy in exposing and in condemning in strong, dignified terms hypocrisy or inconsistency.

The spiritual tone of the Magazine left nothing to be desired. The leading articles were always such as one would like to see in a Church Magazine. There was no effort made at useless literary devices to gain applause; for his aim was the edification, not the catering to the fanciful tastes, of men. He was a powerful writer of the English language, who always used appropriate and well-adapted terms to convey to the reader the thoughts that were in his own mind about the subject in hand. Whether his readers agreed with him or not, they could not but grasp his meaning. In our opinion, this is the only proper use of language. If all the articles and sermons he wrote and printed in the *F. P. Magazine* were published in book form, a very useful and edifying addition would be made to the literature of the country. But as many of the readers of the *F. P. Magazine* are quite capable of forming a correct judgment of the value of Mr. Sinclair's work as its Editor, it would be superfluous on my part to enter farther into the matter.

As Clerk of Synod he did his work with very commendable ability and faithfulness. The minutes read by him at the first sederunt of the Synod each year were masterpieces of English composition, and the energy with which they were read added much to the effect left on the minds of the members and others. In debating the items of business, he was always calm and courteous towards his brethren in the court; even when arguments were used to move the Free Presbyterian Church from her moorings, which were quite contrary to his well-grounded conviction, he never lost control of himself. He did use very forcible arguments sometimes, couched in dignified, straightforward language, when he perceived that men were not acting up to their former profession; but he always acted like a true Christian. His presence will be missed exceedingly in our Synod.

He was Clerk of the Southern Presbytery of the F. P. Church during twenty-five years. He was always ready to do all in his power to carry on the work of the Lord in our congregations. The want of his assistance in this and several other ways will hamper the writer very much; for one could trust him in such matters, and have full confidence that he would faithfully attend to every duty devolving on him. He was truly a trustworthy man in every respect.

Mr. Sinclair was possessed of a powerful intellect, a strong will, and warm affections. He was scrupulously conscientious in his

transactions in all temporal and spiritual matters. He believed wholeheartedly in the doctrines and principles of the Free Presbyterian Church, and held them firmly to the very last. Neither friend nor foe could move him to alter his adherence to the position taken up by our Church in 1893, notwithstanding the repeated efforts that were made for accomplishing that end. He was one of the few about whom no doubt could be entertained as to their constancy and trustworthiness in all matters pertaining to Christ's cause and truth. However long one might be without seeing him, one was always sure that he would find him unchanged as regards his position in relation to the Free Presbyterian Church. He was a faithful and true friend. It caused him very much pain when he had, for conscience and truth's sake, to oppose men whom he loved and admired, but "he did not confer with flesh and blood" in the great concerns of God's prerogatives and the salvation of sinners. He felt bound to maintain purity in doctrine and worship at any cost.

Mr. Sinclair went to Inverness to attend the yearly meeting of our Synod on the 17th day of last May, and accepted an invitation from Captain K. K. MacLeod to be his guest during the sitting of that court. He attended, as Clerk of Synod, all the meetings held, and was in his usual health when the Synod adjourned. On Thursday, 19th May, he became suddenly unwell, and a doctor was called in. Mrs. Sinclair was wired for, and she left immediately to attend him. He was so far recovered that he wrote several short letters and post cards on Monday the 30th, and friends had good hope that he would soon be quite better. But that night about 10.30, while speaking to Mrs. Sinclair, who sat at his bedside, he uttered one groan and suddenly passed away. The great kindness and most tender attention of Captain MacLeod and his wife could not be surpassed during his sickness. The thanks, not only of Mrs. Sinclair and her family, but also of all friends, are due to them and are heartily tendered. Like "David, after he had served his own generation, fell on sleep," Rev. James S. Sinclair served his generation faithfully, and will be missed very much, not only by our Church, but also by many who highly appreciated his integrity, ability, and usefulness as a servant of Christ. The Free Presbyterian Church lost an honoured minister of Christ, and a faithful asserter, maintainer and defender of her creed and principles. The British nation lost a patriot, and one who had the temporal and spiritual interests of all the people, high and low, engraven upon his heart. The loss to his own congregation, widow and children, is superlatively great, and most keenly realised. We desire to express our deepest sympathy with the pastorless congregation, but specially with his widow and children. May the Lord provide for, and comfort them all in their bereavement. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13).

The remains were brought to Glasgow on Thursday, 2nd June. A large number of friends met Mrs. Sinclair, her two sons, and the remains, at Buchanan Street Station, and went to 248 Kenmure Street, Pollokshields, where worship was held. Next day a very large assemblage of friends attended the funeral to Cathcart Cemetery, where the mortal remains of Rev. James Steven Sinclair were laid to rest. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job xiv. 12). N. C.

Meeting of Synod.

FIRST SEDERUNT.

AT Inverness, and within the Free Presbyterian Church there, on the 17th day of May, 1921, and at 6.30 p.m., the Synod of the Free Presbyterian Church of Scotland met.

Sederunt.—From the Western Presbytery—Revs. D. Graham, Shieldaig, D. Mackenzie, Gairloch, M. Morrison, Lochinver, and D. M. Macdonald, Portree, ministers; with Messrs. John Macdonald, Gairloch, John MacLennan, Shieldaig, and Donald Mackenzie, Lochinver, elders. From the Northern Presbytery—Revs. D. Macfarlane, Dingwall (Moderator), D. Beaton, Wick, E. Macqueen, Inverness, and D. A. Macfarlane, Lairg, ministers; with Messrs. M. Urquhart, Dingwall, and Charles Maclean, Inverness, elders. From the Southern Presbytery—Revs. Neil Cameron, St. Jude's, Glasgow, J. S. Sinclair, John Knox's, Glasgow (Clerk), and Alex. Mackay, Oban, ministers; with Mr. Neil MacSwan, St. Jude's, elder.

The retiring Moderator (Rev. D. Macfarlane) conducted public worship, and preached from Hebrews xiii. 5. After public worship was ended, the Moderator constituted the Synod with prayer.

The roll was then called, and the Clerk intimated an apology for absence from Rev. D. N. Macleod, Tarbert, Harris. Mr. John Grant was appointed officer of court, and agreed to undertake the duties.

The minutes of the last two sederunts of the previous Synod were read and approved of.

At this stage, the Moderator (Rev. D. Macfarlane) intimated that his term of office had expired, thanked the Synod for their kindness to him, and said that it now lay with them to appoint another Moderator. Rev. E. Macqueen rose and moved that the Rev. Neil Cameron, St. Jude's, Glasgow, be appointed Moderator. He said he was sure that they were all glad to see Mr. Cameron back in safety and health from South Africa, and that they would consider it appropriate that after having done this piece of work for the Church, he should be called to the Moderator's Chair.

Rev. D. Beaton seconded the motion, and endorsed what Mr. Macqueen had said in reference to Mr. Cameron. The motion was unanimously agreed to. Rev. N. Cameron rose and said that he had no expectation of receiving any such honour at this time, but if it were the Synod's mind that he should occupy the Chair, he would not refuse. He expressed the hope that the Lord would give him grace to fulfil the duties of the office.

It was moved by the Rev. E. Macqueen, seconded by the Rev. D. Graham, and unanimously agreed to, that the Rev. D. Macfarlane be asked to send his sermon for publication in the Magazine. Mr. Macfarlane expressed his willingness to comply with the request.

Rev. E. Macqueen moved that the Revs. D. Beaton, D. M. Macdonald, and the Clerk, be appointed as a Committee to draw up a Loyal Address to the King. The motion was agreed to.

The Clerk moved that the members of Synod meet as a Committee on Bills and Overtures, at the Manse, at 10 o'clock next morning. The motion was agreed to.

It was further agreed that the Synod hold two sederunts next day at 2 p.m. and 5.30 p.m.

The Synod adjourned to meet again (God willing) on Wednesday, 18th instant, at 2 p.m.

The meeting was closed with praise and prayer.

SECOND SEDERUNT.

The Synod resumed its sitting, in terms of adjournment, on Wednesday, 18th May, at 2 p.m. The meeting was opened with devotional exercises, conducted by the Moderator, Rev. N. Cameron, Glasgow.

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

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

(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. It was reported that the Committee on Church documents had not taken any steps since last Synod. It was decided to

reappoint the Committee, consisting of Revs. N. Cameron, D. Beaton, and the Clerk, with Mr. Cameron, convener. In course of a brief discussion, it was pointed out that the high cost of printing was a contributory cause to the Committee's inactivity. It was suggested that the Committee proceed with the work and get the material ready, so that if printing prices fell the Church documents could be placed in the printer's hands.

2. *Legacy Committee*.—The Rev. James S. Sinclair reported that he had received £10 9/ interest on the California legacy.

3. *Committee in connection with Church of Scotland Enabling Bill*.—The Rev. James S. Sinclair gave in the report of the Committee and read the Memorandum submitted to His Majesty's Government by the Free Presbyterian Church of Scotland in connection with the Church of Scotland Enabling Bill, which had recently been published in the *Free Presbyterian Magazine*.

(3) REPORTS OF EXAMINERS OF PRESBYTERY RECORDS.

The Examiners of the Records of the Northern and Western Presbyteries gave in favourable reports. Mr. Macqueen reported that the minute book of the Southern Presbytery was not forward.

(4) THEOLOGICAL COMMITTEE'S REPORT.

Rev. E. Macqueen, convener, reported that Rev. A. Mackay had set a paper in Theology to Mr. Roderick Macinnes, divinity student, as part of the final examination, and that he had answered the questions so as to obtain 90 per cent. marks. The papers sent by Mr. Macinnes to Rev. D. A. Macfarlane, the examiner in Hebrew, had not reached Mr. Macfarlane, having evidently gone amissing.

Rev. D. Beaton moved that the Rev. D. A. Macfarlane send another examination paper in Hebrew to Mr. Macinnes along the lines of the one he had already sent. This was seconded by the Rev. E. Macqueen, and unanimously adopted.

The Committee recommend that the Synod strongly advise students studying for the ministry of this Church to take the classes of Junior Hebrew and Hellenistic Greek (as well as Classical) in their Arts course.

Rev. M. Morrison moved that the Synod expect students studying for this Church should, in their Arts course, take the classes of Junior Hebrew and Hellenistic Greek (as well as Classical) before proceeding to their studies in divinity. This was seconded by Rev. E. Macqueen, and unanimously adopted.

(5) THEOLOGICAL TUTOR'S REPORT.

During session 1920-21 there were two students studying Theology—Messrs. John Maclachlan and Roderick Mackenzie, M.A. The subjects dealt with in New Testament Greek were the I. and II. Epistles of Corinthians—translation, exegesis, etc. In Church History, King Hewison's *Covenanters*, covering the period

of Scottish Church history from 1560 to 1691, was used as the text book, and the greater part of this period was passed in review. In continuation of this period, lectures were delivered covering the period from 1690 to 1733. Two written examinations were held in New Testament Greek and Church history subjects respectively, and the marks gained by the students were endorsed on their class certificates. I take this opportunity of publicly thanking the students for their unfailing readiness to assist me in the occasional supply of my pulpit.

The Rev. E. Macqueen moved the adoption of the report, which was seconded by the Rev. D. Macfarlane and unanimously adopted.

(6) REMITS FROM PRESBYTERIES.

There were two remits from the Western Presbytery, but consideration of these were left over until the Clerk, Rev. N. Macintyre, would be present.

(7) APPOINTMENT OF CHURCH COLLECTIONS.

It was moved by Rev. Ewen Macqueen, seconded by Rev. D. Graham, and unanimously adopted, that the Church Collections be appointed for the same dates as last year:—(1) Collection for College Fund in August, 1921—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, 1921, by book from house to house—notice to be sent by the Convener of the Finance Committee; (3) Organisation Fund, collection in December, 1921—notice to be sent by the Synod Clerk; (4) Church Building Fund, in January, 1922—notice to be sent by Synod Clerk; (5) Jewish and Foreign Missions Fund, in February, 1922—notice to be sent by Convener of Jewish and Foreign Missions Committee; (6) Aged and Infirm Ministers', Widows' and Orphans' Fund, in June, 1922—notice to be sent by Rev. E. Macqueen, Inverness.

(8) LOYAL ADDRESS TO THE KING.

The Rev. D. Beaton read the following draft of Loyal Address to the King, drawn up by the Committee, which was adopted on the motion of Rev. E. Macqueen, seconded by Rev. D. Macfarlane:—

“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 sincere sympathy with your Majesty in the present anxious and unsettled times. The present deplorable state of the country through industrial restlessness and the activities of certain evil-disposed persons against the constituted authority of this country, is a condition of things which we, as your loyal subjects, deeply deplore, and pray that the King of kings and Lord of lords might turn the hearts of the people of this nation from evil ways to paths of righteousness and truth. The state of Ireland must cause your Majesty grave concern 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, and cause violence and bloodshed to cease, and restore a righteous peace. The Synod cannot help expressing that Ireland's troubles are to a great extent due to the influence and power of the Papacy."

(9) COMMITTEE APPOINTED TO DRAW UP PROTEST AGAINST
THE GOVERNMENT IN ITS CONCESSIONS TO POPERY.

The Rev. E. Macqueen moved that the following Committee :—
Revs. N. Cameron (Moderator), D. Beaton, E. Macqueen and the Clerk, be appointed to draw up a strong Protest against the Prime Minister and the Government as to their concessions to and flattery of the Church of Rome, which have recently reached a great height, and that a copy of said Protest be sent to the Prime Minister and members of Cabinet.

This was seconded by Mr. Charles Maclean, supported by Rev. M. Morrison, and unanimously agreed to.

(10) DAY OF HUMILIATION AND PRAYER.

The Rev. E. Macqueen moved that a Day of Humiliation and Prayer be appointed for either the Wednesday or Thursday (whichever day would be most suitable to congregations) the 22nd or 23rd of June.

Mr. John Macdonald, elder, seconded, and this was unanimously agreed to.

(11) REMIT FROM WESTERN PRESBYTERY.

The Rev. N. Macintyre read a remit from the Western Presbytery *re* a missionary for Obbe. The Rev. E. Macqueen moved that the matter be remitted back to Western Presbytery to enquire and to report to next Synod, and also to enquire into the relations of the West Coast missionaries to the Free Presbyterian Church.

(12) CANADIAN MISSION REPORT.

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

"The Committee have pleasure in submitting this report for the Synod's consideration to point out that our people in the North

American Continent, notwithstanding many discouragements, are as keen and as enthusiastic as ever to face the new difficulties in their path, and long for preachers who will preach the pure Gospel of Jesus Christ to them. The Committee would take this opportunity of sending a message of encouragement to our people scattered throughout Canada and the States, appreciating as they do the depressing effect of isolation in so many cases, and express their regret for their inability to supply them with preachers as expeditiously as their earnest entreaties would demand. At present the Church has two ordained ministers labouring in Canada—Rev. William Matheson, Chesley, Ontario, and Rev. Malcolm Gillies, the Church's deputy to Western Canada, and also a lay missionary, Mr. Donald Matheson, Vancouver. But notwithstanding this our people are keen to have more. Last month a request reached us from Detroit to send out a minister to them for three months. The Free Presbyterians in Detroit, though few in numbers, make up for this lack by warm-hearted enthusiasm. The petitioners promised that they would pay all travelling expenses, expenses of board and lodging, and also supply of pulpit for the minister who went. The Committee are negotiating with one of our ministers and hope that the request of our friends in Detroit may be gratified, even though it may not be quite so early as they would have liked. I now submit the report of Rev. James Macleod, covering his visits to Winnipeg and Detroit, and also the report of Rev. Malcolm Gillies."

Rev. E. Macquoen moved the adoption of the Report and Mr. N. MacSwan seconded. Revs. D. Macfarlane, M. Morrison, and the Convener spoke in appreciative terms. In view of the fact that our people might be building churches in the near future in Winnipeg and Vancouver, the Convener was asked to send the responsible parties copies of the Free Presbyterian Model Trust Deed. It was left with the Canadian Mission Committee to carry through arrangements for the supply of Winnipeg, on Rev. M. Gillies' return to this country.

REV. JAMES MACLEOD'S REPORT.

* "I left Vancouver last year on 17th May, and, as I was directed by the Canadian Mission Committee, went to Winnipeg. Messrs. William Sinclair and D. Matheson met me at the station, and during my stay at Winnipeg I resided in the house of Mr. William Sinclair, where I was entertained during my visit in that city in a very kind and hospitable manner.

"I was for three Sabbaths at Winnipeg—visited the most of our

* Mr. Macleod's report on his visit to Vancouver was submitted to the Synod of 1920. This covers the period he was in Canada and U.S.A., after leaving Vancouver.

people, accompanied by my friend, Mr. Donald Matheson, who, I may here point out, was liked by our people, and his services highly appreciated, and, as a rule, fairly well attended.

"Mr. Lachlan Ross, elder, was unable to come into the city for the first two Sabbaths owing to a sore leg, but he was present with us on the third and last Sabbath.

"The people expected that I would hold the Lord's Supper among them, but as I had only Donald Macleod, and in the absence of Mr. Ross I could not constitute a Kirk-Session, with the result that I found it impossible to do so.

"When Mr. Ross arrived at Winnipeg, we had a Kirk-Session, and several came forward for baptism, some received the privilege before for their children from our Church, and others for the first time. On the whole, it was gratifying to find the general intelligence and acquaintance with the Word of God that they had—of course, the most were from the Highlands of Scotland.

"The Kirk-Session also intimated to me the need of adding to the membership of deacons and elders. I enquired about the male members in the congregation that were fit to be chosen for the respective offices. Three names were presented, and the said three names were, after a public intimation being made to the congregation, submitted to the members in full communion for selection—one for the office of elder, and two for deacons. It was found after opening the sealed letters which were handed in to the Kirk-Session that Mr. Wm. Sinclair was almost unanimously chosen for the office of eldership, and Messrs. Hughs and Frame were chosen for the office of deaconship. The Kirk-Session instructed the moderator to ask the said gentlemen whether they were willing to accept the said offices or not; and, in the course of a few days, the moderator informed the Kirk-Session that they were prepared to accept the respective offices.

"So, after the ordinary and usual procedure as practiced by our Church, Mr. Wm. Sinclair was ordained to the office of elder, and Messrs. Hughs and Frame to the office of deacons. They all answered the usual questions put to elders elect, and deacons elect, and signed the Formula.

"There was also a congregational meeting, and the business brought forward was to give a call to a minister, and Mr. Donald Macleod, elder, rose and proposed my own name to the congregation, and this motion or proposal was seconded by Mr. L. Ross; but I immediately rose and explained to the congregation that it was impossible for me to accept or consider the suggested proposal, owing to the fact that I had before that time and date accepted a call from another congregation of the Church. Mr. Wm. Sinclair rose and proposed the name of Rev. Wm. Matheson.

"The people were divided on Mr. Sinclair's suggestion, as Mr. Matheson had no Gaelic. Some were for doing away with the Gaelic and others for it, so when I saw that they were divided

on this matter, I informed them that the only thing I could do was to report to the Committee.

"The people attended very well during my brief stay at Winnipeg, and it was very encouraging to speak to them about their eternal welfare, and their great need of repentance towards God, and reconciliation through faith in the atonement of our Lord Jesus Christ.

"I left Winnipeg on the 9th of June for Detroit, and arrived in Detroit on the 13th. Mr. R. S. Mackenzie met me at the station and took me to his house, where I was received with all Christian kindness by Mr. and Mrs. Mackenzie. It was great pleasure to be with our few but faithful followers in the city of Detroit. I was just for two Sabbaths in Detroit. There were upwards of fifty present at the services, and, if I am not deceived, they appreciate the Gospel of the grace of God.

"I felt very sorry leaving them, as they are like sheep without a shepherd, but may the Lord enable them to wait upon Himself, who can comfort them, and guide them unto all truth by His Holy Spirit.

"I left Detroit on the 22nd of June, and sailed from Montreal on the 26th by the s.s. 'Sicilian' for Glasgow. The weather was lovely crossing the Atlantic, and the goodness and kindness of the Lord to me was wonderful in every possible way. I was almost a year away from home, and the Most High in providence was kind to me, and to His great name be the glory for ever."

REV. MALCOLM GILLIES'S REPORT.

Mr. Gillies reported as follows:—"In accordance with the request of the Synod that I should supply the Western Canadian Mission, as Church Deputy, I sailed on the 'Empress of France' from Liverpool on Wednesday, 22nd of September. The voyage across the Atlantic was somewhat rough, and was prolonged on account of fog in the Gulf of St. Lawrence, but we reached Quebec on Wednesday evening, 29th, the sea journey thus concluded in about a week. Leaving Quebec on Thursday morning, I arrived in Toronto early on Friday, where I visited some friends, including Mr. Dempster of the Reformed Presbyterian Church, who takes a lively interest in our work in Canada. I left next morning for Detroit, U.S.A., and found our friends there well, and preparations made for Sabbath services. The following Wednesday I journeyed back into Ontario as far as London, and then went north to Chesley to pay Rev. Wm. Matheson a friendly visit. I stayed with Mr. and Mrs. Matheson till Saturday and enjoyed their hospitality and meeting some of the friends of the cause there. To report on the Ontario Mission is out of my province as deputy to Western Canada, but Mr. Matheson will not mind though I express my pleasure regarding the prosperous condition of that part of the vineyard which is under his immediate care. Coming back to Detroit, I preached there for other two Sabbaths, giving

them three Sabbaths in all. The Detroit congregation is small, but that may in part be owing to the fact that they do not keep services except when they are visited. The friends there are anxious to get supply and would support one labouring among them. It is to be hoped that they can have their desire gratified in due time.

"In all my travels through America, I have never yet seen a city more given over to wickedness, especially Sabbath desecration, than Detroit. One would need to be as spiritually minded as Mr. Finlayson, Löchs, Lewis, before one would be in a frame of mind suitable for the Sabbath when going through the streets there. It is difficult to see any difference between the Sabbath day in Detroit and any other day. Shops of all descriptions are wide open, theatres make that their gala day, and in some cases, building operations are carried on, quite regardless of the physical and moral obligations of the fourth commandment. There is no place more needful than Detroit of a mission where law and gospel would be faithfully preached, and if the Lord has a purpose of grace regarding that city, He will provide the means in His own good time and way. While in Detroit, I enjoyed the unsparing kindness of Mr. and Mrs. R. S. Mackenzie, who have always done their utmost to make the visits of the deputies of the Church both comfortable and pleasant.

"I left Detroit on Monday, 18th of October, and arrived in Winnipeg in time for the prayer meeting on Wednesday. I found that during my absence, the congregation had left the building on M'Gee Street, and had rented the Scott Memorial Hall, where they used to meet five years ago. Mr. Donald Matheson, missionary, had left Winnipeg at the beginning of September to take charge of our congregation in Vancouver, and Mr. Donald Macleod, our elder, had carried on the services for the six Sabbaths that intervened between Mr. Matheson's departure and my arrival in Winnipeg. Mr. Macleod also conducted the services from November till March, when the congregation was without supply, and the Free Church, showing their desire for union with us, made a frantic effort to uphold an opposition mission in Winnipeg. Mr. Macleod is to be commended for his willing helpfulness, and has the thanks of the Winnipeg congregation and of the whole Church. I made the home of Mr. Wm. Sinclair my headquarters while in Manitoba. Mr. and Mrs. Sinclair's hospitality and interest in the cause is well known to the Church.

"The congregation in Winnipeg is in a fairly satisfactory condition in the matter of attendance. In financial affairs, it meets heavy burdens, and discharges them to the satisfaction of all concerned. Since my arrival, the last instalment of the church site debt has been paid off, and the congregation is contemplating the building of the church. Whether the church will be built or not this year is a matter to be decided on my return from Vancouver to Winnipeg. Possibly, I may be able to send information on

this point before the Synod meets. At our first meeting of Session in Winnipeg, the members of Session made diligent enquiries as to the call which had been forwarded in my favour to the Southern Presbytery. I told them that I had not seen my way clear to accept the call, but they are unwilling to take that answer as final. I feel grateful to the Winnipeg friends for this renewed token of their regard, and I am fully alive to the importance of having a man in Winnipeg, with powers to dispense Church ordinances. I know from experience that the Winnipeg congregation will do well for their pastor in temporal matters, but I am convinced that it is not the mind of the Lord that I should accede to their wishes at the present time. The fact that I have given them the equivalent of a seven years' pastorate already, confirms me all the more in my decision regarding this matter. I trust the Canadian Mission Committee and the Synod will do their utmost to supply what may perhaps be the most important charge in the Canadian Mission Field of our Church.

"I went out to Bayton for the second Sabbath of February, and spent over a week holding services among the people there. The friends at Bayton are for the most part connected with the Winnipeg congregation, and have settled on homesteads at this place, which is about 130 miles north-west of Winnipeg. Mr. Lachlan Ross, elder, and several others in full communion with the Winnipeg congregation reside there, and have been keeping services for several years.

"There had been no public worship kept for some months, owing, in part, to Mr. Ross' illness and infirmities of age. We held a congregational meeting out there, and arranged for a service and Bible class every Sabbath. I said to them that I would ask the church at home to instruct the minister or missionary supplying at Winnipeg to give them a few Sabbaths as often as he could during the year. I trust the Committee will keep in view the needs of Bayton. I had good congregations there, about forty persons at each service.

"I left Winnipeg on the 2nd of March, and after a journey of three nights and two days, I got the length of Vancouver. I found the friends in good health, and the Mission well supported by them. Mr. Donald Matheson has given good satisfaction, and his health is better since he came to Vancouver than it was in Winnipeg. I am very much at home under the hospitable roof of Mr. and Mrs. Hugh Mackay, and I meet with great kindness in visiting the friends of the congregation at their homes. I have already been five Sabbaths in Vancouver, and I propose to remain for some weeks yet till we get matters, relating to property, on a firm basis. The Vancouver congregation became a station in the Mission Field of the Free Presbyterian Church in Canada by the action of our Synod in May, 1919, in granting the petition of about 100 persons in Vancouver to be so received as a Mission station or congregation. During the month of October, Vancouver was

visited for the first time in about six years by a Free Church deputy, who prevailed on a part of the congregation to become seceders from the Free Presbyterian congregation, and form themselves into a new body, registered according to the laws of the Province of British Columbia, as 'The Highland Church of Vancouver,' under the auspices of the Free Church of Scotland. This deputy, Rev. George Mackay, has been advocating union between the Free and Free Presbyterian Churches for the last twenty years, and when he finds his day dream realised in part in Vancouver, he rests not till he has severed the connection.

"I am pleased to be able to give an encouraging report as to the prospects of the Vancouver congregation. The congregation is by no means large, but they are anxious that the means of grace be maintained among them. They do well in financial matters, in supporting their missionary and in contributing towards the building fund. They collected 635 dollars in the last fortnight for this fund alone, which more than meets the debt on the site, so that we may hear very soon that they are to proceed with the church building. The congregation has had several disappointments in connection with property, and has lost a considerable sum of money, owing to the uncertainties of real estate transactions in this country. Nothing daunted by difficulties which are somewhat similar to those experienced by Joshua and Zerubbabel at the building of the Second Temple, our Vancouver friends will soon have their desire gratified, and we wish them every success in seeking to maintain Free Church principles according to the practice of our Church at home. We have taken steps to have the congregation incorporated as the 'First Free Presbyterian Church of Scotland Congregation in the City of Vancouver, in the Province of British Columbia.' Trustees have been appointed who will hold the property of the congregation in the interests of those who will adhere to the doctrines, worship, and discipline of the Free Presbyterian Church of Scotland, as these matters are set forth in the 'Deed of Separation.' Mr. M. A. Macdonald, K.C., M.P., whose family is connected with our Church in Ontario, has undertaken to draw up the Trust Deed and act as legal adviser, gratis, so that we can be confident that this matter will be satisfactorily carried through at an early date.

"I have been corresponding with Mr. Angus Mackay, one of our elders from Rogart, Sutherlandshire, who is now at Innisfail, Alberta, and I have arranged to meet him at Calgary on my way east. We may be able to arrange services at Calgary for future deputies. I will report later how I find matters there. I expect that we will have the Sacrament of the Lord's Supper dispensed in the Winnipeg congregation on my return there. I have administered the ordinance of baptism at Chesley, Winnipeg, Bayton, and Vancouver. There is the same need in Canada as there is at home of a day of power from on high that would revive

the living and awaken those that are dead in trespasses and sins. 'Except the Lord build the house, they labour in vain that build it.'"

SYNOD'S DECLARATION ANENT CHURCH PRIVILEGES.

The Synod declares in accordance with former resolutions that Church privileges, such as Baptism, are not to be given to any who engage in Sabbath work (other than works of necessity or mercy), or who travel by trains or cars run in systematic disregard of the sacred day. The serious and careful consideration of Kirk-Sessions to be given to special cases such as that of a husband who has ceased to acknowledge the Christian religion, or who refuses to adhere to the above standard of Sabbath observance, but whose wife (desiring baptism) fulfils the demands of this declaration and is otherwise exemplary.

The Synod adjourned to meet again (D.V.) at 5-30 p.m. The sederunt was closed with praise and prayer.

THIRD SEDERUNT.

The Synod resumed its sitting at 5-30 p.m., and was constituted with devotional exercises by the Rev. N. Cameron, Glasgow, Moderator.

The roll was then called, and there were present:—From the Southern Presbytery—Revs. Neil Cameron (Moderator), Alexander Mackay, and J. S. Sinclair (Clerk), ministers; with Mr. Neil MacSwan, elder. From the Western Presbytery—Revs. Neil Macintyre, D. Graham, D. Mackenzie, M. Morrison, and D. M. Macdonald, ministers; with Messrs. John Macdonald, Gairloch, Donald Mackenzie, Lochinver, and John MacLennan, Shieldaig, elders. From the Northern Presbytery—Revs. D. Macfarlane, D. Beaton, D. A. Macfarlane, and Ewan Macqueen; with Messrs. Charles Maclean, elder.

The minutes of last meeting were held over until next meeting.

(13) FINANCE COMMITTEE'S REPORT.

The General Treasurer (Mr. Alex. Macgillivray, Inverness) read the Abstract of Church's Annual Accounts for the year ending 31st March, 1921. This being done, Rev. Ewen Macqueen moved 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 great goodness in the heartiness with which their people have contributed to the Church's support and would again recommend the several schemes of the Church to their liberality. The Synod further tender their best thanks to the Auditors for their gratuitous labours in auditing the Church's financial accounts, and to the Treasurer for his efficient services."

In submitting his motion, Mr. Macqueen spoke feelingly of the Lord's great kindness to them as a Church. Hitherto He had

been with them, and now this year they had the greatest balance to their credit at the end of their financial year which they ever had, and in this they had to recognise the hand of the Lord and make acknowledgment of the Christian liberality of the people. The Rev. D. Beaton seconded the motion, and spoke also as to the great obligations under which the Lord placed them through His abundant kindness to them. The report was unanimously adopted.

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

1. *South Africa*.—Rev. Neil Cameron, Convener, read a most interesting narrative of the visit paid to Matabeleland by Mr. Angus Fraser and himself. It was listened to with profound and rapt attention by the members of Synod and the assembled congregation, and it was felt on all hands that there was renewed reason to thank God and take courage. The spiritual and numerical success of the Mission in South Africa is beyond anything we had realised, Rev. J. B. Radasi having been so modest in his reports from time to time. Mr. Fraser, in a short and appropriate address, endorsed all that Mr. Cameron delivered, and gave a pleasing account of the warmth and liveliness of the Matabele Christians at the prayer meetings and other services. He spoke of Mr. Radasi's humility—he desired no praise, but wished to ascribe all the glory to the Lord. He was pleased to hear that friends at home were remembering him. The report was published in full in last issue of the Magazine.

The Rev. D. Macfarlane moved the adoption of the Foreign Mission Report, and made special reference to the very encouraging nature of the report given in by the deputies to the South African Mission. To himself, personally, he said it had a very uplifting effect, and he had no doubt that our people generally would do more than ever they did in the past in support of the South African Mission. The motion was seconded and unanimously adopted.

2. *Australia*.—Mr. Cameron reported that a sum of £12 5s. 7d. had been sent by Mr. James D. Kidd from our people in Ballina, N. S. Wales, for Foreign Missions. Mr. Kidd, in his letter, renewed the request that a minister of the Free Presbyterian Church would go to assist them there for a year, and that such as may go may be eligible for receiving a call from them. I hope the Synod will take this renewed appeal unto its serious consideration, for we all have in our inmost heart the deepest sympathy with our people there in their isolated position.

(15) CHURCH MAGAZINE REPORT.

The Convener, Rev. James S. Sinclair, reported on the Magazine and acknowledged the kindly and encouraging letters he, at times, received. The circulation of the Magazine was well maintained and copies for free distribution were still being sent to Mr. Bridger, who carries on his Gospel Book Mission to the Army and Navy.

"In conclusion," he said, "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 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."

The Rev. D. Macfarlane moved the adoption of the report and spoke of the excellent manner in which the Church Magazine was edited, and said the Synod was under the greatest obligations to Mr. Sinclair for his work as editor. Rev. A. Mackay seconded, and wished to associate himself with what Mr. Macfarlane had said about the ability with which the Magazine was edited. The report was unanimously adopted.

(16) CHURCH COMMITTEES.

The following Church Committees were appointed for the coming year:—

1. *Training of the Ministry and 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, A. Mackay, 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. M. Macdonald; with Mr. Graham as Convener.

(17) COMPETENT BUSINESS.

1. *Report of Mission to Fishermen Committee.*—Rev. N. Macintyre, Convener, read a brief report from Mr. Donald Mackenzie, missionary, which was unanimously adopted.

2. *Motion of Thanks to Mr. L. M. Foggin, Chief Inspector of Education, Salisbury, South Africa.*—In view of the kindness shown to our deputies, and to the Rev. J. B. Radasi, by Mr. Foggin, the Rev. D. Beaton moved, and the Rev. E. Macqueen seconded, that a letter of thanks be sent to him from the Synod. This was unanimously agreed to.

3. *Addition to Synod Clerk's Salary.*—It was moved by Rev.

D. Mackenzie, and unanimously agreed to, that the salary of the Clerk of Synod be raised from £5 to £15.

4. *Motion against Members Travelling on Street Cars on Sabbath.*—The Rev. A. Mackay moved, and Rev. E. Macqueen seconded, that it be an understood matter that such as receive Church privileges from the Free Presbyterian Church should not make use of trains or street cars run for secular purposes on the Lord's Day.

5. *Transfer of Balance of Mission to Forces Fund to Organisation Fund.*—The Rev. N. Cameron reported that a meeting of the Finance Committee at the F.P. Manse, Inverness, on 31st January, 1921, it was agreed to transfer the balance at credit of Mission to the Forces Fund to the Organisation Fund, subject to the approval of the Synod, viz., £165 14/6.

It was moved, seconded, and unanimously agreed to that the balance at credit of the Mission to Forces Fund be transferred to the Organisation Fund, and that if any who contributed to the Mission to Forces Fund object to their contributions to be so transferred, they are requested to communicate within three months to the General Treasurer as to what they desire to be done with their contributions.

6. *Salaries to Teachers in our South African Mission School.*—It was unanimously agreed that the following grants for salary be made:—£10 for teacher and £5 for female teacher at Ingwenya; £5 for teacher at Induba; £5 for teacher at Morven; £12 for school at Bembesi; £12 for Manxelleni School.

7. *Addition to Rev. J. B. Radasi's income.*—It was moved, seconded, and unanimously agreed to, that £20 be added to Mr. Radasi's income to assist him to feed and clothe those residing under his care but who do not belong to his own family. It was also unanimously agreed to that Mr. Cameron send on any surplus of fund for clothing, for the purpose of clothing heathen children.

8. *Appointment of a Joint Committee.*—The Rev. D. Beaton said it would be noticed that Mr. Cameron made reference to certain matters in connection with the lease of our Mission at Ingwenya in South Africa, and he moved that the Foreign Mission Committee and the Finance Committee be appointed a Joint Committee, with full powers, to deal with any questions arising in connection with the lease, and if they thought it necessary to call a special meeting of Synod.

9. *Remit from Western Presbytery re Missionary at Waternish.*—It was unanimously agreed that this matter be referred back to the Western Presbytery for further consideration.

This concluded all the business.

It was moved, seconded, and unanimously agreed to, that the Synod meet (God willing) at St. Jude's Hall, Glasgow, on Tuesday after the third Sabbath of May, 1922. The Synod was closed with praise in singing the last three verses of Psalm 122 and prayer.

A Letter from Rev. J. B. Radasi.

16th May, 1921.

MY DEAR MR. CAMERON,—We all hope that you have had a pleasant journey home, and that you have arrived safely. Your visit has been a great help to our cause here, and all our people were very pleased to see you, and they have been greatly encouraged by the visit. They wish me to thank the Church at home for having sent you to visit them, and they also hope that the Church at home will not forget them in their prayers. May the Lord hasten the time when Ethiopia will stretch out her hands to God.

I have seen the people and chief at Manxeleni Kraal near Libeni, and they desire to have the school set up at once. They have no school building, but the chief has promised to lend them a hut to hold the school at present. We have about 50 children belonging to our Church there, should they all attend. I have been told by our deacon at Libeni that the preacher and teacher of the London Missionary Society has been trying very hard to induce our children who had been attending his school to join their Church, but they all refused, and so some of the parents stopped them from going to their school altogether. As I told you when you were here that our children there were sent to attend their school only, but that they were to go to our own Church. They have now broken those conditions. Under those circumstances I was obliged to start a school at once at Manxeleni, and send them a teacher from Ingwenya School, a boy who is now in Standard V.

The people at Bembesi also wish to have a school of their own if they can receive help from home. Our own school-going children would be about 30 there. The school there will begin as soon as we hear from you, as to whether the Synod has consented to those grants in aid we spoke about. The Methodists there have taken our boy, who was teaching in their school at Bembesi, made him a full member of their Church, and promised to make him a candidate for their ministry. They have transferred him from Bembesi to Gwanda, a place about 100 miles from Bembesi. All this was done against his father's will, who is greatly upset about the matter. And so they have broken the conditions which they made with the boy's father.

All the scholars are supposed to buy their slates and books, but there are children of heathen parents who do not care whether their children go to school or not, and who do not even care to buy them clothes. These slates and books (of which I enclose the account) are to assist children of that kind, especially at Manxeleni, where Chief Galu is. I must now close, and remain, with kindest regards to you all; my wife and our people here also wish to be remembered to you.—Yours sincerely, J. B. RADASI.

A Sermon.

BY THE REV. GEORGE HUTCHESON, M.A., of *Edinburgh*
and *Irvine* (1674).

(*Fourteenth Sermon of Series on Psalm cxxx.*)

(Continued from page 202.)

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“But there is forgiveness with thee.”—PSALMS CXXX. 4.  
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I DID in the forenoon put a close to the third and main head of doctrine that is contained and included in this high and great privilege of the remission of sins, and that is to clear what this forgiveness is, and wherein the nature of it consists. And what ye heard upon it in the morning amounts to this—that pardon in the court of heaven is a distinct thing from the intimation of that pardon in the court of conscience; and therefore they that are running to the fountain and laying hold upon the promise of pardon, they must not conceive that they are not pardoned because they cannot feel by any sensible manifestation that they are pardoned. And the last thing I was upon was, that however pardon passed by God is irrevocable, it is a deed and sentence that is never revoked; once be pardoned of sin and it is eternally pardoned. And consequently the child of God that hath been at Christ the remedy with any sin, he must not conceive that every sin that troubles him, especially upon his falling in new guilt, is unpardoned; yet they that know how much they are in free grace’s debt for pardon should walk tenderly, that they open not these unripe graves upon themselves, which will be much bitterness to them, especially when new guilt is made a prospect wherethrough to read old guilt, though it be pardoned.

I proceed to the fourth head to be spoken to in this purpose, and that is the time when God pardoneth sin in His people. The text hath a ground for this also, for the psalmist finds it a fit time to strick in for pardoning mercy, and by faith to close with this, “There is forgiveness with thee.” When he is abased with the sight and sense of sin, when he finds sin such a debt, such a burden, “That if God mark iniquity, none can stand,” he finds it then time, I say, to strick in for pardon. But that I may speak a little more distinctly to this—which, when I have done with, there will remain only the right method of application of pardon to be spoken to that will bring me on in the text and to the practical use of all this doctrine—I shall speak briefly to these three questions on it:—

1. Whether sin be pardoned from all eternity, or when Christ paid satisfaction to justice on the cross, as the Antinomians say?
2. Supposing that sin is pardoned, not from eternity but in time, the next question will be, whether all sins be forgiven at once to the justified and pardoned man—whether in justification and

upon a man's closing with Christ, all sins, not only sins, past and present, but sins to come are actually pardoned?

3. If sins be pardoned in time, how is it said (Acts iii. 19, 20) to be done at the day of judgment: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," etc?

For the first of these questions the Antinomians make justification and the pardon of sin an imminent act in God (as they call it) and they will have it past from all eternity, and they assert that all the elect are actually pardoned from eternity, and the lowest that any of them comes is, that they will have all the elect pardoned when Christ upon the cross finished the satisfaction to justice for their sins; and all that a believer gets when he comes to Christ, and closes with Christ for righteousness and life, is not an actual pardon, but the intimation and declaration of his pardon, even as when a pardoned rebel who hath a pardon in his pocket, is brought in before the king and prays for pardon, and the king intimates the pardon which he hath already got, unto him. To clear it according to scripture and so to lead you to something practical in this, ye shall take up pardon in four steps.

1. We grant that from all eternity God decreed to pardon the sins of all the elect, and in this respect we shall not decline to say that all the elect are justified and pardoned in God's decree, to whom "Known are all his works from the beginning of the world," Acts xv. 18. Yet we must add that that will not prove *actual* pardon to the elect from eternity, for all the elect are saved as well as pardoned in God's decree; and yet they are not *actually* saved till they be glorified. There is only a decree concerning their pardon to be in due time past on gospel terms, and actual pardon is a transient act and changes the state of the person.

2. As pardon to the elect is decreed from all eternity, so it is purchased by Christ at His death, for then, Col. ii. 14, "He blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." He then blotted out our libel and dittay (bill of accusations). How? By paying a price for that pardon, that in due time, and in the use of means, was to be actually conferred; and in this sense we shall let it pass that the elect were justified in Christ, their head. At His death He took up that song, Isaiah l. 8, "He is near that justifieth me; who will contend with me?" that we might sing it after him, Rom. viii. 34, "It is God that insisteth, who is he that condemneth?"

3. But there is a third step of the pardon of sin, that is, that pardon that is decreed by God from eternity and purchased by Christ at his death, it is recorded by way of a past sentence and tendered in the word of the gospel to be embraced by sinners in due order, in the use of the means. A sentence of pardon is past and pronounced in the word of the gospel that needs no more to make it effectual to the sinner but his closing with Christ and getting in his name in the due use of the means.

4. But yet we must add a fourth step when pardon is decreed, when Christ has purchased pardon, and the sentence of pardon is past and pronounced in the Word; yet no man is actually pardoned till he come unto Christ; till he be actually penitent and a believer, he is not actually pardoned. And when he is an actual penitent and has closed with Christ for pardon of sin, righteousness and life, he may then look back with comfort on God's decree of election, on Christ's purchase of pardon, on his being on God's heart when pardon is holden out in the Word; but actually pardoned he is not, till he himself come to Christ and be a believer on Him.

Many things would fall in to be spoken to for clearing of this; some whereof will come in when we come to the resolution of the next question. I shall here offer three words for clearing and confirming this truth.

1. That all the elect before conversion are in a state of wrath even as others (Ephes. ii. 3). The elect before they be quickened are children of wrath, not in their own sense only, as the Antinomians say, but really even as others, and consequently they were not pardoned nor reconciled before they were quickened more than the pagans, children of wrath.

2. It is clear from the tenor of the Scriptures that they are not, nor cannot be, justified and pardoned till they be in Christ, the second Adam, not in a decree, or judicially, as represented by Christ, but actually by faith, for we are justified by faith (Rom. v. 1). And consequently, by faith we are pardoned, which is a branch of justification. Now men are in Christ by faith, not from eternity, but in time, and on that account (Rom. xvi. 7) Paul tells of some of his kinsmen that were in Christ before him, and consequently were not actually pardoned till they were in Him by faith.

3. In the pattern of prayer, Matt. vi., we are bidden pray daily, "Forgive us our debts, as we also forgive our debtors." The Antinomians say, when we are bidden pray for forgiveness, that it is for the intimation of pardon; but that gloss may be easily wiped off, if we consider that we are to pray for forgiveness, as we forgive others. Now we forgive others by a real passing from the wrong they have done us, and not by the intimation of pardon only. And further, it may be cleared from that same similitude that Antinomians bring of a rebel or malefactor that hath gotten a pardon from his prince. It is true, after he hath gotten his pardon, when he comes before his prince he may seek the intimation of his pardon; but he were a fool if, as oft as he came in his prince's presence, he should seek the intimation of his pardon; and consequently it is not the intimation of pardon that is to be sought daily in that petition, but actual pardon. Thus ye see that sin is not actually pardoned from eternity. This might warn us in our practice to take a right look of the decrees of God. Profane mockers begin there to cast off all fear of God, and if (say they) it

be decreed in heaven they will get it ; and if not, they will want it. Others that are more tender are ready to question if they be decreed for life, and if Christ stood in their room, and if they have interest in His death. But these are not thy first questions, but rather if thou hast need of Him, if that which thou misers (needest) be held out in the promise, and thou needest never speir (question) thy interest so long as thou hast a necessity to prove it. Till thou begin there, a comfortable look of God's decree and purpose about thee, thou will never get.

But I proceed to the second question, whether all sins of the justified be forgiven at once. The expressions of some orthodox divines run this way—that justification being an indivisible instantaneous act, all the sins of the justified, past, present, and to come, are pardoned in that first act of justification, and all that we get afterward is a renewed sense of our justification and a renewed extract of our discharge, when by new guilt it is darkened and subdued so as we cannot read it. In the clearing of this a general truth is to be granted, that when a man is once justified, no sin that he falls in after justification shall eventually condemn him ; for if we consider partly the sure decree of God that He will save His own elect whom He hath decreed to save ; partly the purchase of Christ that He will lose none that are given to Him ; and partly the sure state of the justified man, that as it is, Rom. viii. 30, "Whom he justifies, them he also glorifies" ; we may assert when once a man is justified he shall never be condemned, though he fall in new sins after justification. But this we say not upon that account, because these sins are pardoned, but because the elect justified man shall undoubtedly repent and get pardon, and these are the terms on which we say that no sin the justified man falls in shall eventually condemn him. But more particularly, in speaking of justification and pardon of sin, ye shall in the taking of it up go along with me in these four or five steps.

1. A justified man closing with Christ by faith, his person is reconciled and received in favour with God. And that is the first great step or benefit the justified person hath that the man with Abraham becomes a friend of God from an enemy. And upon this results that distinction that is to be made betwixt a man's state and his condition. The unrenewed man, both his state and condition are cursed, but the justified, as to his state is blessed, but his condition may alter as the moon upon his hand.

2. In justification, not only is the justified man's person taken in favour with God, but all his sins, past and present, all the debts wherewith he can be charged in that day when he closes with Christ, are blotted out and pardoned, no more to be remembered. And his pardon is this, when he grips by faith to Christ, and through Christ, to the promise of pardon holden forth in the Gospel, his pardon is a pronounced sentence in the Word, and all his crimes and transgressions are then done away.

3. And because a justified man is not a perfect man, but falling

daily in new escapes, whereby he contracts new guilt and pollution, therefore a justified man, beside the reconciliation of his person and the pardon of his sins he is under for the time, he hath a right to that open "Fountain opened for the house of David for sin and for uncleanness" Zech. xiii. 1. He hath a right to go to the fountain as an open fountain to wash, upon his repentance daily, as he contracts pollution, and that's another privilege the justified man hath, that he hath a fountain to go to upon his repentance, and wash and be clean.

(To be continued.)

Searmoin

LEIS AN URRAMACH C. H. SPURGEON,

*Eadar-theangaichte gu Gaelic le Alasdair Dughallach,
oileiniche ann an "Oil-thigh Spurgeon."*

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"Nithe a tha dluùth do Shlàinte."—EABH. vi. 9.  
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CHA 'N 'EIL mi làn chinnteach gu'm barannadaich mo cheann-teagaisg gach ni a their mi uime an diugh ma leughar agus ma thuigear e ann an ceangal ris a' cho'-theagasg. Ach 's ann a ghabh mi na briathran ann an rathad co'-fhreagarrachd, ni 's mò no air sheòl eile, agus ni mi feum dhiu mar sheorsa de cheannsgriobhadh do'n t-searmoin a tha mi 'n dòchas a bhi air mo dheanamh comasach a liubhairt. Shuidh mi sois, agus bheachd-smuainich mi air a cheann-theagaisg so,— "Nithe a tha dlùth do Shlàinte," agus an déigh cnuasachadh car ùine, ghabh mo smuainte cruth sgeula-samhlachail; agus anns a' chruth so tha shìl agam an cur fo 'ur comhair an diugh. 'S ann a choimeas mi Slàinte ri ionmhas saobhair agus cosdail, a rùnaich Dia 'na ghràdh agus 'na thròcair neo-chrìochnach, a chur do'n t-saoghal; agus chuimhnich mi gu'n robh a leithid de thlachd aig ar Tighearna Iosa ann ann toirt na Slàinte so chum an t-saoghail, 's gu'n do chuir e na' bhag i, agus gu'n d' thàinig e féin an cuideachd na Slàinte so agus gu frithealadh oirre. Th'air leam an sin gu'm faca mi armailt mhòr de mhuinntir dhealraich, a' siubhal air an talamh so, agus a' giùlan nam meadhon seud naomh na Slàinte. Dh'amhairc mi air thoiseach orm agus chunnaic mi freiceadan toisich treun, a bha cheana air ruigsinn tràigh na Siorruidheachd. Dh'amharc mi mu'n cuairt air Slàinte, agus chunnaic mi mòran de ghràsan agus de dheadh bheusan a' sior fheitheamh oirre anns gach cùis, cosmhuill ri marc-shluagh agus saighdearan gu a dìon air thoiseach, air gach taobh, agus na déigh.

Ach mu'n tòisich sinn, thugamaid dìreach an rabhadh so dhuibh. 'N uair a tha'n t-Abstol a' labhairt mu dheadh-bheusan agus mu ghràsan, 'se "Nithe a tha dlùth do Shlàinte" tha e 'gairm

dhiubh, cha 'n e nithe a tha 'nan aobhar air Slàinte. Cha 'n eil ar creidimh, no ar dòchas, no ar gràdh, no ar deadh oibribh, 'nan aobhar slàinte; is nithibh iad a tha dol na cuideachd, 'mar fhreiceadan urrain. Tha ceud aobhar na Slàinte a mhàin ann an toil àrd-uachdranach Dhé, an Athar, ann an éifeachd neo-chrìochnach fola Iosa, Dia am Mac, agus ann an cumhachd Dhé, an Spioraid Naoimh. Tha ann gidheadh "Nithe a tha teachd an cuideachd Slàinte." Beachdaichibh, mar gu 'm b' ann, air rìgh san t-seann aimsir, a' thriall triomh a dhùthaich. Tha sinn a' leughadh eachdraidhean mu rìghrean na h-àird an ear 's na seann linnibh, a tha nì's coslaiche ri spleadhraich na ri firinn, 'nuair a bhiodh iad a' triall le feachd-cheum, le mìlte de bhrataichean a' snàmh sa' ghaoith, agus leis gach seòrsa saoihbheis 'ga ghiùlan leò. A nis, gabhaibh so mar stéidh mo shamhlaidh, agus smuainichibh gur i Slàinte an t-ionmhas naomh a thàtar a' giùlan troimh an t-saoghal le freiceadain air thoiseach agus freiceadain 'na deighd, 'ga coimhreachd air a turas.

Tòisichidh sinn, mata, leis an fhreiceadan thoisich, a thainig an cuideachd Slàinte, no (mar is fearr a ràdh) a chaidh air thoiseach oirre. Thig sinn an sin gus an fheadhain a tha 'teachd dìreach beagan air thoiseach oirre. Agus bheir sinn an sin fa 'near iadsan a tha 'g imeachd r'a taobh, agus an sin co-dhùnaidh sinn le bhi 'toirt fa'near an fhreiceadain dheiridh a tha feitheamh air Slàinte so ar Dé.

An toiseach ma ta. Ann an siubhal mharc-shluagh agus armailtean, tha cuid ann a mharcaicheas air an aghaidh, 's a théid fad air thoiseach air a chuid eile de 'n armailt. Mar sin, ann an siubhal na Slàinte, tha buidheann àraidh de nithibh mòra agus cumhachdach, "a' teachd an cuideachd Slàinte," a chaidh fad air thoiseach oirre, a' réiteachadh na slighe. Innsidh mi dhuibh ainmean nan gaisgeach mòr so a chaidh air thoiseach. 'Se cheud aon, Taghadh; 'se 'n dora h-aon, Roi'-òrduchadh, 'se 'n treas aon Saorsa; agus 'se 'n Cùmhnant is ceannard dhaibh uile. Mu'n d' thainig Slàinte do 'n t-Saoghal so, ghluais Taghadh air an fhìor-thoiseach, agus 'se b' obair dha bhi 'g ullachadh chairtealan air son Slàinte. Chaidh Taghadh troimh an t-saoghal, agus chuir e comharr air na tighean a dh' ionnsuidh an robh Slàinte gu teachd, agus air na cridheachan anns an robh an t-ionmhas gu bhi air a thasgadh. Dh' amhairc Taghadh troimh an chinne-daonna gu léir, o Adhamh sìos gus an duine mu dheireadh, agus chomharraich e le seula naomh an dream air son an deachaidh Slàinte a rùnachadh. "B'eigin da dol troimh Shamaria," thubhairt Taghadh, agus b' éigin do Shlàinte dol an sin. Thainig an sin Roi'-òrduchadh. Rinn Roi'-òrduchadh, cha'n e mhàin comharr a chur air an taigh, ach chomharraich e an rathad anns an robh Slàinte gu imeachd a dh' ionnsuidh an taighe sin. Shònruich Roi'-òrduchadh gach ceum a bha armailt mhòr na Slàinte gu 'ghabhail; shònruich e an t-àm anns am biodh am peacach air a thoirt gu Crìosd; an dòigh anns am biodh e air a thèarnadh, na meadhonan

a bhiodh air an gnàthachadh; chomharraich e 'cheart uair agus a' mhionaid anns am beothaicheadh Dia an Spiorad an dream a bha marbh anns a' pheacadh, agus anns an rachadh sìth agus maitheanas a labhairt tre fhuil Iosa. Chomharraich Roi'-òrduchadh an t-slighe cho coimhionta 's nach téid Slàint, uair air bith thairis air na crìochan, agus nach 'eil i uair air bith an teagamh mu 'n rathad. Ann an òrdugh siorruidh an Dé a tha Ard-uachdranach, bha ceuman tròcair, gach aon diubh air an sònrachadh. Mar nach 'eil ni air bith 's an t-saoghal a' teachd mu'n cuairt le tuiteamas—mar a tha eadhon àite luachair ri taobh aibhne ró' laimh cho suidhichte ri àite rìgh, mar sin cha robh e iomchuidh gu'm biodh Slàinte air a fàgail an earbsa ri tuiteamas; agus air an aobhar sin chomharraich Dia an t-àit anns an suidhicheadh i a phàilliuin sin; agus an t-àm an ruigeadh i e. Thainig an sin Saorsa. Bha 'n t-slighe garbh; agus ged a chuir Taghadh comharr air an taigh, agus ged a chomharraich Roi'-òrduchadh an rathad; bha 'n t-slighe cho amailte 's nach b'urrainn Slàinte a coiseachd gus an deachaidh a réiteachadh. A mach thainig Saorsa; cha robh aice ach aon inneal-coaidh, b' e an t-inneal sin crann-ceusaidh uile-bhuadhach Chrìosd. An sud bha beanntaibh ar peacanna nan seasamh, bhuail Saorsa iad, agus sgoilt iad 'nam bloighdibh, agus dh' fhàg iad gleann air son muinntir shaorta an Tighearna gu imeachd troimhe. An sud bha doimhne mhòr corruich Dhé, a bhrosnuich sinne; chuir Saorsa drochaid oirre leis a' chrann-cheusaidh, agus mar sin dh' fhàg i rathad siorruidh air am faod armailtean an Tighearna dol thairis. Tholl Saorsa gach beinn o thaobh gu taobh; thiormaich e suas gach cuan; ghearr e sìos gach frìdh; dh' islich e gach cnoc àrd, agus lion i suas na glinn, air chor a's gu'm bheil rathad na Slàinte a nis còmhnhard agus simplidh. Tha Dia ceart 'nuair a tha e 'fireanachadh an duine mhi-dhiadhaidh.

A nis tha tha am freiceadan toisich naomh so a' giùlan mar am bratach; an Cùmhnant Siorruidh. Tha Taghadh, Roi'-òrduchadh agus Saorsa—na nithe a chaidh air thoiseach as an t-sealladh tha iad uile air an cruinneachadh chum a' chatha leis a' bhrataich so—an Cùmhnant, an Co-cheangal Siorruidh air a shuidheachadh anns gach ni agus a choimhdear. Tha fios againn, agus tha sinn a' creidsinn, mu'n d' fhuadaich an reulmhaidne sgàilean an dorchadais, gu'n d'rinn Dia cùmhnant r'a Mhac, gu'm bàsaicheadh esan, agus gu'n dioladh e luach saoraidh, agus air taobh Dhé an Athar, gu'n tugadh e do Iosa "àireamh nach b'urrainn neach air bith a chunntas" a bhiodh air an ceannach le 'fhuil, agus trid na fola sin a bhiodh gu ro chinn-teach air an tèarnadh. A nis, an uair a tha Taghadh a' siubhal air aghaidh, tha e giùlan a' Chùmhnaint. Tha iad so air an taghadh ann an Cùmhnant nan gràs. 'Nuair a tha Roi'-òrduchadh ag imeachd, agus 'nuair a tha comharachadh a mach slighe na Slàinte, tha e 'foillseachadh a mach a' Chùmhnaint. "Chomharraich e mach àitean a phobuill a réir threubhan Israeil." Agus tha Saorsa mar an ceudna, air

dhi bhi 'sealltuinn ri fuil luachmhor Chrìosd, a' tagradh Slàinte dhoibhsan a cheannaicheadh leis an fhuil, do bhrìgh gu'n d'òrduich an Cùmhnant dhaibh i.

A nis, mo luchd-èisdeachd ionmhuinn, tha am freiceadan-toisich so cho fad air an aghaidh 's nach urrainn sibhse agus mise am faicinn. Is teagasgan iad so a tha fìor, gidheadh ro dhiomhair; tha iad thall as ar fradharc agus ma's miann leinn Slàinte fhaicinn, cha'n fhaod sinn feitheamh gus am faic sinn am freiceadan-toisich; oir tha iad cho fad air falbh 's nach ruig orra ach sùil a' chreidimh. Feumaidh sinn an gloine naomh so a bhi againn—gloine fad-sheallach diadhaidh sin o' chreidimh—no cha bhi dearbh-chinntean nan nithe nach faicear againn gu bràth. Biomaid cinnteach, gidheadh, ma tha Slàinte againn gu 'm bheil an Taghadh againn. An tì a chreideas, tha e air a thaghadh; co air bith a thilgeas e fèin air Crìosd mar pheacach ciontach, gu cinnteach is leanabh taghta le Dia e. Cho cinnteach 'sa chreideas tu 'san t-Slànuighear agus a theid thu d'a ionnsuidh bha thu air do Roi'-òrdachadh o shiorruidh-eachd gu sin a dheanamh; agus 'se do chreidimh an comharr agus an dearbhadh mòr air gu'm bheil thu air do thaghadh le Dia, agus luachmhor 'na shealladh. Am bheil thu 'creidsinn? Ma tha buinidh an Taghadh dhuitse. Am bheil thu 'creidsinn? Ma tha buinidh an Roi'-òrduchadh dhuitse cho cinnteach 'sa tha thu beò. Am bheil thu ag earbsa 'an Iosa a mhàin? Ma tha, na biodh eagal ort; chaidh Saorsa 'rùnachadh air do shonsa. Mar sin cha bhi sinn air ar bualadh le h-uamhunn roimh 'n fhreiceadan-toisich mhòr ud a tha cheana air na sléibhtean nèamhaidh a ruigsinn, agus air àite ullachadh, far am bi na daoine taghta a' gabhail fois gu siorruidh air uchd an Dé.

(*Ri leantuinne.*)

NOTICE BY MAGAZINE COMMITTEE.

SUBSCRIBERS who are in arrears will much oblige by paying their accounts, to allow the finances of the *F. P. Magazine* to be squared up to date. Subscriptions for the current year are now due, and subscribers, who have not already forwarded the same, will oblige by doing so with as little delay as possible. Please forward financial contributions to Mr. WILLIAM SINCLAIR, 248 Kenmure Street, Pollokshields, Glasgow.

All literary communications should be sent to Rev. D. BEATON, F. P. Manse, Wick, Caithness, who has been appointed by the Committee to carry on the editing of the *F. P. Magazine* till the next meeting of Synod.

CORRECTION.—In last issue the opening paragraph on page 60—"With reference to the allegations . . . consider it fair to do so"—was inserted by mistake from the "Northern Chronicle" (Inverness).

Church Notes.

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

READERS of the Magazine will be pleased to learn that our Edinburgh congregation bought Gilmour Place U. F. Church for £3,000. They intend to occupy it first Sabbath. The debt is heavy, but we hope that our people will come to their aid. N. C.

Acknowledgment of Donations.

MR. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Rd., Inverness, acknowledges, with grateful thanks, the following donations up to 22nd June:—

Sustentation Fund.—Anonymous donor (Peterhead post mark), £1; Mr. and Mrs. K. Cameron, Island of Soay, £1; Per Rev. D. Graham—Mrs. MacLean, Newzealand, for Shieldaig, £4; Mr. A. Cameron, 73 East Clyde Street, Helensburgh, £1; Per Rev. D. Beaton—The late Neil MacKinnon, Portree—Legacy, £45; Per W. MacLeod, Clashnessie—Nurse B. MacLeod, Boston, for Stoer, £1.

Home Mission Fund.—Per W. MacLeod—Nurse B. MacLeod, Boston, U.S.A., for Stoer, £1.

Jewish and Foreign Missions Fund.—Mr. Donald Clark, Pittsburg, U.S.A., for Training Girl at Lovedale, £6; Per Mr. M. MacKay—"A Friend," Thurso, £1; Per Rev. D. Graham—Mr. MacLean, Newzealand, for Bibles to Jews, £1; Per Rev. Neil Cameron—"Friend," Skye, £4; "Anonymous," Glasgow, £1.

Inverness F.P. Manse Purchase Fund.—The Treasurer of the above Fund (Mr. J. Grant, Bank of Scotland, Inverness) begs to acknowledge the following donations:—Per Rev. E. MacQueen—Mrs. Mackenzie, 10/; Widow MacIver, 10/; and Mr. John MacIver, £1, all of Scoriag; Mr. and Mrs. Macdonald, Ardherslaig, £1; Mr. Mackenzie, Badacro, for wife now deceased, 10/, and from another person, 10/. Mr. Dunbar, farmer, Invereen, Tomatin, £1, per Treasurer.

Edinburgh Building Fund.—Mr. Archd. Maclean, 16 Marchmont Crescent, Edinburgh, desires to acknowledge, with thanks:—From Capt. MacLeod, Inverness—Per James MacKay—£5, and from Friends, £3 5/; Donald MacKenzie, missionary—Per James MacKay—10/; Miss Sutherland, Spyland Road, Edinburgh, £5; Miss M'Intosh, 10/, per Mrs J. MacKay.

The Treasurer of the Dingwall Congregation begs to acknowledge, with thanks, 2/6 for Aged and Infirm Ministers Fund; Per Rev. D. Macfarlane—from a Friend, Staffin, and from a Friend, Muir of Ord District, £1. This contribution should have been acknowledged some time ago.

Tolsta Church Building Fund.—Per Rev. N. MacIntyre, £1; Mr. Murdo Livingstone, Arrina, Shieldaig, 5/; Miss Tina Livingstone, Arrina, Shieldaig, 4/6; Miss Marion MacIntosh, North Uist, £1; Mr. Alex. MacKenzie, F.P., Ullapool, £2; "Three Sisters," Waterstein, Glendale, £2; "A Friend," North Uist, £2; Mr. Robert Morrison, Tarbert, Harris, 10/; Mr. Alex. Campbell, Diabaig, 10/; Mrs. Fraser, Diabaig, £1; "A Friend," Watten, £1; Mrs. C. Munro, Simcoe, Ontario, Canada, .

CORRECTION.—The 10/ from Dingwall in memory of Corporal John MacKenzie, and £2 from Stornoway, should have read, "Per John Campbell."

The Magazine.

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(A large number of Subscriptions, etc., have been received but are held over for lack of space.)