

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXVII.

JULY, 1922.

No. 2.

The General Assemblies.

THE General Assemblies of the larger Presbyterian bodies held their annual meetings in May. The Established and United Free Assemblies met as usual in Edinburgh, while for this year the Free Church Assembly met at Inverness. The meetings of these supreme courts of the Presbyterian Churches was at one time recognised as an event of national importance, but the glory of former days has to a great extent vanished. Still their deliberations are worthy of the most serious consideration of all those who wish to learn the trend of ecclesiastical events in Scotland, at least as far as the larger bodies are concerned.

The Church of Scotland and the United Free Church are busy carrying through the scheme for Union, and have so far been successful in getting Parliament to pass an Act to smoothen the way towards the desired goal. That Act has been severely criticised by some in the Established Church, who think that their ecclesiastical leaders have sold them into the hands of the Voluntaries; and, on the other hand, there has been strong opposition from the thoroughgoing Voluntaries in the United Free Church, who maintain that the State connection is too much in evidence. This was to be expected in an Act which has defects which we do not intend to deal with presently, but which may yet occupy an importance in the days to come which are not yet realised. The attitude of our own Church towards these Union negotiations has been clearly set forth in a Memorandum presented to the Government, and which appeared in the pages of this Magazine a few years ago. The opposition to the Union in the Established Church was led by the Rev. Dr. A. Gordon Mitchell, Killearn, and when his motion was put to the Assembly it was supported only by himself and his seconder. But it is only right to say that this gives no indication of the strength of the opposition in the Church of Scotland. Whether the dissentients have sufficient moral courage to show by action, and not merely by words, their opposition remains to be seen. The thorny question of the temporalities was referred to in the debate, and it is possible that the

ecclesiastical leaders may find much more difficulty in engineering a bill on property and finance than they did on doctrine and church principles. In the United Free Assembly the opposition mustered over one hundred of a following. These were led by Rev. James Barr, a thoroughgoing Voluntary. Here, again, we are in the dark yet as to whether these dissentients are willing to carry their opposition the length of refusing to enter the new Church.

Another matter which came up before the Assemblies of the Established and United Free Churches was the menace of Romanism, and it is encouraging to see that, at long last, many in these churches are being aroused from their apathy on this question. The betrayal so flagrantly seen in the Education (Scotland) Act of 1918, in which Roman Catholic teaching in the transferred Voluntary Schools has touched many to the injustice inflicted upon Protestant ratepayers in this matter. The Established Church appointed a Committee to look into the whole matter of the alarming increase of Roman Catholicism in the great industrial centres, and in the United Free Church the question of the Bible and the Shorter Catechism in the school was sympathetically dealt with.

Certain other matters are referred to under another heading, and also certain points brought up at the Free Church General Assembly.

A Sermon.

BY REV. D. GRAHAM, SHIELDSDAIG.

Preached 8th November, 1920.

(Taken down by a Hearer.)

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 COR. v. 17.)

WE have to consider as briefly as possible, in the *first* place, a little in connection with the affliction that is brought before us here—the affliction of the Church of God. You can see that Paul joins himself here with the Church; he says “our afflictions, his own afflictions, and the afflictions of the children of God to the end of time.

In the *second* place, we will endeavour to say a few words in connection with the description given here of their afflictions. He says “our *light* afflictions,” and we will endeavour to say a few words in connection with the way in which they may be considered light, however heavy they may be. Some of the Lord’s children have had very heavy afflictions in this world, yet it is designated here as *light* afflictions. “Our light affliction, which is but for a moment.” This is one of the reasons that causes it to be light. It is only of a short duration; it will pass away in a moment, and if we are saved and in Christ, as soon as we leave this world we will leave trouble and affliction behind us.

I. With reference to the afflictions of the Church of God, if we read our Bible, as we ought to read our Bible, we can see that the children of God from the very beginning had their afflictions in this world. Some have heavier afflictions than others, but they all had their own share, and the share with which the Lord saw right to visit them. If we begin at Abel we see that Abel had his own affliction. He was persecuted even unto death by his own brother, and this was a heavy affliction, but his affliction was only for a moment, and as soon as he died he entered the paradise above—he went home to be with Christ throughout an endless eternity. My dear friends, this should be our absorbing desire, first of all to make sure of Christ, to make sure of being in Christ, and if we are in Christ we will have an interest in this promise. All the promises are yea and amen in Christ, but as long as you are without Christ and rejecting Him in the gospel, you have no right to the promises—you have a right only to the curse of a broken law, to the condemnation that is due to your sins and to my sins. This is all that we have a right to as we are by nature, but as soon as the sinner is united to Christ he is one with Him, and then he has a right not only to one of the promises, and not only to a few of them, but he has a right to them all in Christ.

Then if we come to Enoch, we are told that he walked with God, that he pleased God, but we are told also, especially in history, that he lived in a fearfully wicked generation, and it is the opinion of some that that was one reason why the Lord caught him away. You know that in those days men lived until they were eight and nine hundred years old, and he was taken home when he was only a little over three hundred years. He was a witness for God in a wicked generation, and, according to some, the witnesses were very few in Enoch's day, and we might just think of them and of the ways of the Lord towards them as of a tender Father looking on his children mobbed by enemies. You know that if you are a father and would see your child on the street or in any other place mobbed by his enemies and that you could rescue your child, you would just go and pluck him away from them and bring him into your house in safety. That is, in a sense, we might say, the way the Lord came and plucked Enoch from that wicked mob that lived in his day. He took him home with Himself to glory, and Enoch could say, "Our light affliction is but for a moment, and though I have been suffering much from this wicked generation for the last three hundred years or so, it is only a moment, and my Father is coming, and He will take me away from them."

If we were to continue and come on to Abraham. Abraham had his own trial; he had battles with unbelief from the very first day he got the promise in regard to Isaac until the day in which he got Isaac, the son of promise, and after receiving Isaac from the Lord the Lord tried Abraham. He tried his faith, but although Abraham had great faith, we believe he had great battles with unbelief, and it will be true in regard to the child of God in

all ages that, however great his faith and other graces may be, they will be tried in this world. They will, however, stand the test, because they come from God, and what comes from Him will stand the test, but whatever we have of ourselves it is weak like ourselves, and it will not stand. They were trusting in the Lord, as it is said, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."

Now if we come on to Jacob, Jacob had his afflictions in this world. That was a very sad day in the history of Jacob when the brethren came home with the coat of Joseph rent and besmeared with blood and presented it to Jacob. He said, "All these things are against me." This was a very heavy affliction, but it was only for a moment; and you remember the day came in the history of Jacob when he, even in this world, got his Joseph back again. The dispensations of the Lord are wonderful, and it would be well for us if we had faith, and if we were seeking faith, that we would trust our all in the hands of the Lord. If you trust the Lord, give Him your soul and your body—give Him your family if you have a family, or whatever your concerns are in this world—commit them all to the Lord, and He will keep that which you have committed to Him; as Paul said, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." My dear friends, if we would commit ourselves to the Lord it would be well for us going through this wilderness of troubles and trials, for if you belong to the children of God you may put this to your account, that you will have your afflictions in this world. That does not mean that the children of God have nothing but afflictions and sorrow in the world. No. They have their days of joy and happiness, but if you take it upon the whole and put their joys in one balance and their sorrows in another while they are here on earth, their sorrows will certainly bring down the scale. "In this world," Christ told them, "ye shall have tribulation." In this world they have their night, and the day is before them, and you know the gloominess of a winter night. The believer has his winter here; his summer is before him. If we go to heaven there we will find our summer, but not on this side of heaven, although, as I have said already, that is not to say you have winter nights always on your journey; you will get glimpses now and then of the sun. I often compare this in my own mind to a very stormy and cloudy day. You see when the sky is full of clouds which are going very fast with the wind, you might get a glimpse of the sun, but as soon as you get it another cloud comes and takes away the sun from your sight, and we might say that this is something like the life of the true Christian in this world. He will have a glimpse of the sun here on earth now and then, but he is on a voyage from time to eternity, and on that voyage he will meet with storms. The wind will be high and the clouds thick, and he will only have a glimpse now and then of the Sun, but when he gets home to glory it will be an eternal summer, an eternal day, never a winter, never a

night there, but as long as the believer is in this world he may put this to his account, that he will have affliction. I have met with some who had affliction in their body during most of their lifetime until the day of their death. In many cases the Lord was very kind to them in their soul, but they had their spiritual troubles also, their dark moments, but ah! my dear friends, it was only for a moment. Some of those afflicted ones, who are now in glory we believe, could say by faith many a time, "My affliction is light because it is only for a moment, and I will soon be in heaven with God the Father, who loved me from all eternity: I will soon be in heaven with Christ the Son, who loved me and came from the bosom of the Father to this world in order to save me: I will soon be in heaven with the Holy Ghost, the third Person of the glorious Trinity, beholding angels and saints." This reminds me of an anecdote in connection with an eminent man, John Grant, who died, I think, in Caithness. Shortly before he came to his deathbed a friend visited him, and he said to his friend, "If you will hear that I am sick, do not stay long in coming to see me, for I believe that the Lord will not keep me very long at the ferry when He will send the ferryboat for me." His friend went home, and some time after this he heard that John Grant was ill, and he came to see him. John was in bed very poorly when the friend came, and he said to him, "You are very poorly to-day, John." "No," said John, "I am not poorly, and I am not to be poorly. The Father will welcome me when I go home, the Son will welcome me when I go home, the Holy Ghost will welcome me when I reach home, the angels and the saints in glory will welcome me when I reach home, and do you call that a poor man?" Oh, my dear friends, if this were true of us, whatever afflictions we would meet with in this world would they not be light?

Then others have afflictions, troubles, and trials in their families, in their congregations, and should we have no cause of sorrow in the day in which we live than seeing the great majority of our congregations careless in regard to their immortal soul, would this not be affliction? And if we were as we ought to be, seeing our own children, our sons and daughters, hearing the gospel from their childhood, and still without Christ, and that we are sure of this, that if they die as they are their sorrow will be an eternal sorrow, would this not be affliction? There were many parents we believe who had very heavy affliction during the fearful war—their sons away in the war zone in danger of being killed at any moment. I remember being in Portsmouth, the last year of the war, in March or April, when we had the fearful reverses, and I was standing at a station one day when the ambulance train came in with the wounded. There was an old man standing beside me, and he was weeping. He said, "It is awful, so many young men dying out there daily, and others wounded and maimed," and they were coming in there some without hands, others without feet, and some without eyes. He said, "I had only two sons, and one of them was killed right out

with a shell, and the other was wounded four or five times, and he is now a prisoner in Germany." Now that man had his affliction, and I had some hope it worked for his good; he had other afflictions along with them, but, however heavy they may be in this world, if they are to come to an end at our death everything will be well. Whatever prosperity you may have or I may have in this world, if we are without Christ then, at our death, our afflictions will begin, and they shall not be for a moment. No, they shall not be only for a hundred years, for, remember, if you die without Christ your sorrows will only begin at death, and there is an eternity before you without an end. This is what we may call and what the Scriptures call affliction—awful sorrow and anguish of heart, and it will meet the sinner who dies without Christ, let him be a prince or a beggar, but the affliction of the children of God is but for a moment.

II. Now I am going to say a few words in connection with the reasons which are brought before us here why the afflictions of the people of God are light, and the first reason is that they are but for a moment. My dear friends, we may say that all time, since the world was created until it will be going out of being, is only a moment in comparison with eternity, so that although you or I were suffering in this world, say, for a hundred years—and we would consider that very long—the end would come at the expiry of the hundred years. Even if we were suffering for a thousand years, and that would be a long time suffering, it would only be a moment in comparison with eternity, and we should lay this to heart. There are very few in this world who have the heart to suffer for Christ or His cause in the world, but I have no doubt that the Apostle Paul had sufferings on that account when he wrote this epistle and these words. He suffered much persecution from men from the very first day that he followed Christ and His cause. You remember that he was let down in a basket over the wall because of the persecutors after him; you remember that he was stoned and afflicted in different other ways, but he says here, "our light affliction." He had a good grounded hope that whenever he would die he would be with Christ, and that all his troubles and sorrows would be at an end then. We should all examine ourselves this very night, and ask ourselves, "Do I know anything of the troubles of the children of God? Do I know anything of their sorrows? Do I know anything of their joys?" We heard one man saying that he could follow the Lord's children better in their sorrows than in their joys, and that is true of some of the true children of God; but that did not mean that they had no joy—that they had no moments or glimpses of joy in this world. If you have found Christ as the Saviour of your soul, surely you know something of the joy and happiness of having your sins forgiven. But perhaps you say, "But very soon I was plunged in darkness and unbelief, and the devil came with his temptations and all the other things that I had to meet with in my own bosom." That may be, and, as I have said already, if the sorrows of the Lord's children in this world were put in one scale and their

joys in another scale, we believe that the scale with the sorrows would weigh down the other scale; but this is not the home of true believers. You know that when a traveller is away from home, however great the hardship he may meet with on the journey, he will say, "Ah, I am only to be here one night; I am on my way home, and when I reach my family and my home it will make up for all the troubles that I have met with." And if this is true in a literal sense, surely it is more so in a spiritual sense, and we should be willing to glory in the cross of Christ and whatever trouble we had to meet with in the world for the cause of Christ. I am not speaking of the trouble which the children of God bring upon themselves in this world, and for which they have to smite their breasts and say, "This is my own folly; it is myself who causes this trouble and this sorrow." That is not to be welcomed or gloried in, and where will they go to be relieved? Oh, they must go to Christ.

Another reason or cause of this trouble being light is that they have the Lord's promise that He will be with them. "In all their afflictions He was afflicted, and the angel of His presence saved them." And He says, "When thou goest through the waters, I will be with thee." He speaks to Jacob and to the true Church of God, "Behold, I am with thee." This is what makes the affliction of the children of God light. Perhaps, however, they will not see him always. No, their eyes may be blinded with unbelief, and they will think they are alone, and this makes the burden so heavy; but if you and I could see clearly and believe that the Lord is with us in all our troubles, then we could say in reality, as well as Paul, "Our *light* affliction." This reminds me of a little boy who fell into the river and was nearly drowned. As the current was taking him down he caught a stone in the river, and by this help, as he thought himself, he got out of the stream and came home to his mother. "Oh," she said to him, "what came over you?" "I fell into the river!" "And how did you get out?" she said; "what a mercy that the Lord was so near you; you would have been drowned were it not that the Lord was so near you and took you out." "Oh, no," said the boy, "I did not see the Lord there at all; it was the stone which I caught that helped me out." This is so like you and me when we are in our troubles. Although it is clearly evident—and the child of God will see it at some times—that the Lord was with him to help him, he will be under the power of unbelief and saying, "I was there alone; the Lord was not there," just like the little boy.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I may tell you another note in connection with a young woman who was in Caithness in the days of Mr. Cook. He was at a communion season there, and on the Sabbath he was serving a table—I think it was the last table that was served—and he was speaking to the child of God at the table in this way, "Child of God at the table, you have found the presence of the Lord at the table to-day, and you are saying to the Lord, 'Take me home with Thyself as long

as I am in this joyful frame. I am afraid of meeting the world and that the world will take away from me this joyful frame that I got at the Lord's table. Take me home to the mansions above!' Mr. Cook said, "The Lord says No. I will not bring you home yet. You have a lot of trouble to meet with in this world before I will bring you home." When the soul heard this it cried out, "Oh, take me away home with Thyself, so that I will shun these troubles." He said, "The Lord says No. I will not bring you home yet. If I were to bring you home just now without going through the troubles you have to meet with in this world, you would lose part of the exceeding great and eternal weight of glory." And when the soul heard this it cried out, "If that is so, leave me here on earth as long as Thou seest right, so that I may not lose even one drop of the exceeding great and eternal weight of glory." Oh, my dear friends, I do not say that it is what we have to suffer in this world that is to merit in the least the exceeding great and eternal weight of glory, but I say this, that these troubles are, as it were, preparations preparing the child of God to drink more and more out of the joys above when he is brought home. We read this question in the Word of God, "What are these which are arrayed in white robes? and whence came they?" And we are told that "these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." This was what sustained our forefathers when some of them had to lay down their lives for the sake of Christ. They believed that their affliction was only for a moment, and that in a very short time they would be home with Christ in Glory, and they were willing to go to the stake and face death in other ways. Ah, my friends, we look too much on the things that are seen—the pleasures of the world, riches and honour, but what will it avail us on our deathbed although we were millionaires like Carnegie if we are without Christ? Your millions would be as little in your eyes in that moment as the dust that is under your feet. The pleasures of this world will not make you happy even in time. Should you get your fill of them, you would be like the prodigal son at last. They would be nothing but husks, for the things of this world cannot satisfy the immortal soul, the never-dying soul. Nothing will satisfy our souls but Christ, and if you have Christ as your Saviour, you have everything that you need for time and for eternity. May the Lord bless His word.

OH what soul-undoing bargains do some make with the devil! He is a great trader for souls, he hath all sort of commodities to suit all men's humours that will deal with him. He hath profits for the covetous, honours for the ambitious, pleasures for the voluptuous: but a soul is the price at which he sells them: only he will be content to sell at a day and not require present pay—so that he is paid on a death-bed, in a dying hour, he is satisfied.—*John Flavel.*

Brief Obituaries.

JOHN M'DOUGALL, HARISAY, NORTH UIST.

THIS worthy man passed away some time ago, but, so far as we remember, no mention was made of his death in the Magazine.

Mr. M'Dougall held the office of elder in our North Uist congregation for many years before his death. He was a most faithful upholder of the principles of the Church, and was respected by all for his uprightness and exemplary Christian character. His removal is a great blank in the congregation which he served so well in the double capacity of elder and treasurer for many years. He was a nephew of the late Rev. Mr. Macdonald, Shieldaig.

The grace of humility was conspicuous in Mr. M'Dougall's character. He knew the deceitfulness of the human heart and the depravity of human nature. This knowledge caused him to walk humbly.

He was very kind to the poor, and a liberal supporter of the Church.

D. M. M.

MRS. M'ASKILL, CARBOST, SKYE.

ALTHOUGH Mrs. M'Askill never made a public profession, the Lord's people looked upon her as being a true believer, and we therefore think a brief reference should be made to her in the Magazine.

It appears that she became ill on her way home a short time after Portree Communion, and died about the 4th of April. Her husband, who was a highly-respected missionary in the Church, predeceased her some years ago. She was like-minded with him in all that pertained to the welfare of the Church of Christ. After his decease she carried on the various Church activities with which he was identified, and was most diligent in doing all she could for upholding our cause in Carbost.

She was naturally endowed with an intelligent and penetrating mind, and was very refined and modest in her disposition. We believe that these qualities in her were improved by grace.

Her removal is a great loss to our people in Carbost. She was a great support to them, and her gracious example and personality will be very much missed.

We regret we are not in a position to give details of her spiritual history, but her life was an open book testifying to all what she was and what she believed.

We would desire to express our heartfelt sympathy with her surviving relatives in the loss they have sustained.

May the Most High speedily heal the breaches He is making in Sion!

D. M. M.

Tabular View of the Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland, FOR THE YEAR ENDING 31st MARCH, 1922.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged and Infirm Ministers and Widows and Orphans Fund.	College Fund.	Organization Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Daviot	A. Stewart, missionary	32 13 6	3 7 0	1 0 0	.. ..	1 0 0	1 0 0	1 0 0	42 0 6
2. Dingwall	D. Macfarlane, minister	77 10 6	4 6 7	2 0 0	2 0 0	2 0 0	2 10 6	2 0 0	92 7 7
3. Lairg	D.A. Macfarlane, M.A., min.	87 5 0	12 6 3	6 4 4	4 5 0	3 10 0	4 5 9	.. ..	117 16 4
4. Dornoch	Do. do.	27 7 0	9 11 6	.. ..	3 15 0	3 13 0	4 1 0	3 3 0	51 10 6
5. Creich	Do. do.	25 0 0	4 5 6	2 1 0	2 0 0	1 14 0	1 13 0	.. ..	36 13 6
6. Rogart	Do. do.	14 0 0	4 8 0	.. ..	1 0 0	2 0 0	.. ..	.. ..	21 8 0
7. Duthil .. .. .	.. .. .	10 0 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	10 0 0
8. Kingussie .. .. .	.. .. .	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
9. Newtonmore .. .. .	.. .. .	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
10. Farr	H. Munro, missionary	8 12 0	1 19 0	1 9 0	0 10 0	0 15 0	0 14 0	1 1 0	15 0 0
11. Fearn .. .. .	.. .. .	9 18 6	2 0 0	0 10 0	0 10 0	2 12 0	0 10 0	0 10 0	16 10 6
12. Golspie .. .. .	.. .. .	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
13. Halkirk	M. Gillies, minister	86 14 8	12 1 6	6 10 6	3 0 0	2 17 7	1 11 6	2 0 0	114 15 9
14. Helmsdale	Do. do.	15 0 0	.. ..	2 10 0	2 4 6	.. ..	1 13 9	.. ..	21 8 3
15. Inverness	E. Macqueen, minister	230 11 6	32 0 0	13 0 0	18 0 0	10 0 0	15 0 0	.. ..	318 11 6
16. Kilmorack	A. Stewart, missionary	22 16 0	4 6 5	2 1 4	2 3 5	2 12 7	1 16 2	1 4 5	37 0 4
17. Moy	W. MacDonald, missionary	41 12 6	7 2 9	2 16 6	3 0 3	2 4 6	2 3 6	.. ..	59 0 0
18. Stratherrick	M. MacEwan, missionary	11 11 6	6 0 0	.. ..	2 0 0	.. ..	2 0 0	.. ..	21 11 6
19. Strathy	M. Mackay, missionary	27 0 0	15 5 0	2 0 0	2 0 0	2 0 0	2 0 0	1 15 0	52 0 0
20. Tain	Students	44 0 0	4 0 0	1 10 0	1 10 0	3 15 0	2 5 0	1 15 0	58 10 0
21. Thurso	Do. do.	8 0 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	8 0 0
22. Wick	D. Beaton, minister	112 6 1	3 0 0	2 10 0	4 10 0	3 10 0	2 5 0	2 5 0	130 6 1
		891 18 9	125 19 6	46 2 8	52 8 2	44 3 8	45 9 2	16 13 5	1222 15 4
<i>Southern Presbytery—</i>									
23. Clydebank	Ministers and Students	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
24. Dumbarton	Do. do.	.. ..	2 0 0	2 0 0	1 0 0	1 0 0	1 0 0	.. ..	7 0 0
25. Dunoon	Do. do.	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
26. Edinburgh	Do. do.	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
27. Glasgow (St. Jude's Church)	Neil Cameron, minister	690 1 8	66 14 3	68 16 6	22 0 0	28 12 6	14 5 0	18 19 8	909 9 7
28. Glasgow (John Knox's Church)	Do. do.	8 10 0	6 10 0	.. ..	6 10 0	.. ..	.. ..	.. ..	21 10 0
29. Greenock	Students and Missionaries	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
30. Kames	D. Mackenzie, min. (5 ms.)	20 0 0	5 0 0	10 10 0	.. ..	6 0 0	5 0 0	.. ..	46 10 0
31. Lochgilphead	Students and Missionaries	.. ..	1 0 0	2 10 0	.. ..	1 2 0	1 10 0	.. ..	6 2 0
32. Oban	Do. (8 months)	79 7 0	13 0 0	6 0 0	5 0 0	6 0 0	4 0 0	.. ..	113 7 0
33. Tarbert, Loch Fyne	Students and Missionaries	.. ..	2 14 8	1 0 0	1 0 0	.. ..	1 0 0	1 0 0	6 14 8
34. London Mission	A. Robertson, missionary	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
		797 18 8	96 18 11	90 16 6	35 10 0	42 14 6	26 15 0	19 19 8	1110 13 3
<i>Western Presbytery—</i>									
35. Applecross	D. MacLean, missionary	58 15 0	12 17 7	6 0 3	8 0 0	6 0 7	3 15 0	2 11 6	97 19 5
36. Lochinver	M. Morrison, minister	47 9 0	12 10 0	5 10 0	5 1 2	3 5 0	2 10 3	2 0 0	78 5 5
37. Stoer	Do. do.	71 8 6	9 17 2	2 4 2	3 6 0	2 10 0	2 15 0	3 0 5	95 1 3
38. Bracadale	D. Mackinnon, missionary	12 1 6	4 6 6	1 0 0	.. ..	1 15 0	1 5 0	.. ..	20 8 0
39. Aultbea	D. Mackenzie, missionary	48 12 0	9 3 6	1 19 6	4 7 2	2 0 9	2 3 3	.. ..	68 6 2
40. Carbost	D. Mackinnon, missionary	12 17 0	3 12 6	0 19 6	.. ..	2 1 6	0 19 0	0 14 0	21 3 6
41. Breaclete	A. Mackinnon, missionary	23 17 0	5 13 0	1 2 6	1 0 0	.. ..	1 10 0	.. ..	33 2 6
		387 18 8	100 18 11	35 16 6	23 10 0	23 10 0	23 10 0	23 10 0	470 18 8
* Prior to union with St. Jude's—4 months.									
42. Laird	A. Matheson, missionary	7 16 4	0 19 6	.. ..	.. ..	0 10 0	.. ..	.. ..	9 5 10
43. Elgoll	Do. do.	16 15 0	1 0 0	.. ..	.. ..	.. ..	0 15 0	.. ..	18 10 0

44. Broadford	Do.	14 13 6	2 6 0	2 13 6	1 0 0	..	2 7 0	1 0 0	24 0 0
45. Glendale	J. M'Leod, minister	92 17 0	11 5 7	3 17 0	3 0 0	4 8 6	5 15 0	..	121 3 1
46. Vatten	Do.	37 13 6	3 13 0	1 8 0	1 0 0	..	1 2 0	..	44 16 6
47. Waternish	Do.	24 17 0	3 3 9	..	..	0 12 0	0 15 0	..	29 7 9
48. Flashadder	F. Morrison, missionary	34 1 6	5 4 6	1 8 0	1 9 6	0 17 6	1 1 0	0 13 0	45 0 0
49. Gairloch	Students and Missionaries	140 0 0	31 8 0	4 16 9	5 13 0	6 2 0	5 3 8	4 13 6	197 16 11
50. { Tarbert	D. N. Macleod, minister	104 11 4	10 11 2	3 13 6	4 3 3	3 18 7	3 0 9	3 3 0	133 1 7
51. { Finsbay	Do.	..	..	..	..	..	..	..	..
51. { J. Macleod, missionary	J. Macleod, missionary	59 4 0	5 16 0	1 18 6	1 5 0	2 15 0	2 2 0	8 6	74 9 0
52. { Harris—Strond	D. N. Macleod, minister	28 12 0	2 10 0	1 0 0	1 6 0	1 1 6	1 0 0	1 0 0	36 9 6
52. { J. Macleod, missionary	J. Macleod, missionary	..	..	..	..	..	..	..	..
52. { D. N. Macleod, minister	D. N. Macleod, minister	17 3 6	2 11 6	..	0 19 0	1 1 0	0 14 6	0 14 0	23 3 6
53. { Northton	A. Ross, W.C. missionary	..	..	..	..	..	..	..	..
54. Scourie	H. Morrison, missionary	13 11 0	5 11 0	3 4 7	1 8 6	2 1 0	2 1 0	1 1 6	28 18 7
55. Kinlochbervie	Do.	17 4 6	5 0 8	..	1 5 6	1 17 9	1 16 6	2 0 0	29 4 11
56. Plockton .. .. .	..	24 5 6	4 5 6	1 7 6	1 11 9	1 6 6	1 7 4	1 7 0	35 11 1
57. Kyle of Lochalsh .. .. .	..	30 5 0	6 3 3	3 4 0	2 12 3	3 12 9	2 18 10	1 15 2	50 11 9
58. Kilmuir	A. Mackay, missionary	47 4 0	8 2 6	2 10 0	3 0 0	2 0 6	1 12 0	..	64 9 0
59. Shieldaig	D. Graham, minister	79 16 4	3 2 5	3 0 4	6 8 3	4 0 0	2 3 9	2 0 3	100 11 4
60. Lochcarron	Do.	53 0 0	10 5 0	4 6 9	2 19 6	1 19 0	1 16 0	1 14 0	76 0 3
61. Kishorn	Do.	27 13 8	4 8 4	6 0 0	..	0 15 0	1 11 6	0 18 0	41 6 6
62. Lochbroom .. .. .	..	50 0 0	16 0 0	5 3 0	6 0 0	8 5 0	4 0 0	4 0 0	93 8 0
63. Ness, Lewis	M. Macleod, missionary	26 17 9	13 7 3	3 0 6	2 3 6	3 3 9	3 1 0	..	51 13 9
64. Portree	D. M. Macdonald, minister	186 16 0	22 0 0	3 0 0	2 0 0	2 0 0	4 0 0	..	219 16 0
65. Stornoway	N. M'Intyre, minister	126 14 6	22 0 0	5 0 0	10 0 0	8 0 0	5 0 0	5 0 0	181 14 6
66. Achmore	J. Nicolson, missionary	19 6 6	..	..	..	..	..	..	19 6 6
67. Lurebost	Do.	3 18 0	..	..	..	..	..	..	3 18 0
68. Tolsta, North	Elders, etc.	30 0 0	..	..	..	..	..	..	30 0 0
69. Bayhead, North Uist	A. MacRae, missionary	..	3 7 0	5 0 8	2 2 6	2 9 4	1 7 7	1 4 0	15 11 1
70. Raasay	A. Tallach, missionary	66 19 5	29 6 6	2 16 0	6 12 8	..	2 10 0	1 4 0	109 8 7
70. Raasay	M. Macleod, missionary	..	..	..	..	..	..	..	..

SUMMARY.

Northern Presbytery	891 18 9	125 19 6	46 2 8	52 8 2	44 3 8	45 9 2	16 13 5	1222 15 4
Southern	797 18 8	96 18 11	90 16 6	35 10 0	42 14 6	26 15 0	19 19 8	1110 13 3
Western	1656 17 4	291 8 8	87 4 6	89 14 6	80 9 6	73 18 11	43 6 4	2322 19 9
Congregational Contributions	3346 14 9	514 7 1	224 3 8	177 12 8	167 7 8	146 3 1	79 19 5	4656 8 4
Legacies	301 18 5	..	..	..	..	..	..	301 18 5
Donations	47 14 4	17 5 4	175 1 6	1 10 0	6 7 6	3 10 6	0 1 10	251 11 0
Refunded and Money Transferred	56 0 0	..	442 19 8	..	..	169 4 3	..	668 3 11
Interest	134 6 3	..	51 12 8	35 0 0	3 4 9	..	..	224 3 8
Balance, 31st March, 1921	3886 13 9	531 12 5	893 17 6	214 2 8	176 19 11	318 17 10	80 1 3	6102 5 4
	4718 17 10	..	1815 16 2	940 18 7	145 8 7	131 1 5½	57 17 8	7809 9 8½
For Kaffir Bibles, on Deposit Receipt .. .. .	..	..	..	..	..	..	..	13,911 15 0½
								110 11 6
								14,022 6 4½

ABSTRACT of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND,

FOR YEAR ENDING 31st MARCH, 1922.

SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1921, - £4718 17 10		PAYMENTS—	
RECEIPTS—		1. To Ministers at Whitsunday, - £1120 0 0	
1. Congregational Contributions, - £3346 14 9		2. „ Lammas, - - 470 0 0	
2. Donations, - - - - - 47 14 4		3. „ Martinmas, - - 1103 17 0	
3. Home Mission Collections, - - 531 12 5		4. „ Candlemas, - - 449 12 3	
4. Legacies, - - - - - 301 18 5			£3143 9 3
5. Interest, - - - - - 134 6 3		5. To Missionaries at Whitsunday, - £226 17 9	
6. Refunded from Organisation Fund, 56 0 0		6. „ Lammas, - 455 3 3	
	4418 6 2	7. „ Martinmas, - 246 5 6	
		8. „ Candlemas, - 452 7 3	
			1380 13 9
		9. Stationery, Postage, etc., - £10 8 10	
			10 8 10
			£4534 11 10
		Balance at 31st March, 1922, - - -	4602 12 2
			£9137 4 0
			£9137 4 0

76

HOME MISSION FUND.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
1. Congregational Contributions, - - - - £514 7 1		1. To Behoof of Sustentation Fund, - - -	£530 1 5
2. Donations, - - - - - 17 5 4		2. Stationery, Postage, etc., - - -	1 11 0
	£531 12 5		£531 12 5

JEWISH AND FOREIGN MISSIONS FUND.

CHARGE.	
Balance of last Account ending 31st March, 1921,	£1815 16 2
RECEIPTS—	
1. Congregational Contributions,	£224 3 8
2. Donations,	175 1 6
3. Interest,	51 12 8
4. Mission to Jews—transfer from Deposit Receipt to Current Account,	442 19 8
5. Refunded by Deputies to South Africa,	29 10 0
	923 7 6
	£2739 3 8

DISCHARGE.	
PAYMENTS—	
1. Rev. J. B. Radasi, Salary,	£200 0 0
2. St. Jude's Supply (Minister's ab- sence in South Africa),	17 9 0
3. Kaffir Books for Student,	1 17 0
4. Printing Documents to Salisbury,	0 7 6
5. Slates, etc., for Bembesi Schools,	4 16 0
6. Upkeep of Boys at Mission,	10 0 0
7. Teachers' Salaries at Mission Stations,	49 0 0
8. Blackboards for Schools,	4 10 0
9. Principal Henderson, Lovedale (for Kafir Psalms—rendering into Metre),	27 0 0
10. Principal Henderson (for Kafir Psalms—remainder of 24 Psalm Edition),	4 1 0
11. Conference with Colonial Office,	11 0 0
12. Two Pupils at Lovedale,	72 0 0
13. Student to the Jews,	66 17 0
14. Student at Bembesi (now in Training),	36 0 0
15. Commission on Bank Drafts,	2 16 9
16. Stationery, Postage, etc.,	1 12 0
	£509 6 3
Balance at 31st March, 1922,	2229 17 5
	£2739 3 8

AGED AND INFIRM MINISTERS AND WIDOWS AND ORPHANS FUND.

CHARGE.	
Balance of last Account ending 31st March, 1921,	£940 18 7
RECEIPTS—	
1. Congregational Contributions,	£177 12 8
2. Donations,	1 10 0
3. Interest,	35 0 0
	214 2 8
	£1155 1 3

DISCHARGE.	
PAYMENTS—	
1. Mrs. Scott, Clarence River, Australia,	£27 0 0
2. Postage, Stationery, etc.,	0 13 6
	£27 13 6
Balance at 31st March, 1922,	1127 7 9
	£1155 1 3

COLLEGE FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1921, -	£145 8 7	PAYMENTS—	
RECEIPTS—		1. To Theological Tutor, - - -	£30 0 0
1. Congregational Contributions, - £167 7 8		2. „ In Aid of Students, - - -	182 0 0
2. Donations, - - - - - 6 7 6		3. Students' Supplying, Tain, - - -	13 0 0
3. Interest, - - - - - 3 4 9		4. Stationery, Postage, etc., - - -	1 12 0
	176 19 11		£226 12 0
		Balance at 31st March, 1922, - - -	95 16 6
	£322 8 6		£322 8 6

12

GENERAL BUILDING FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1921, -	£57 17 8	PAYMENTS—	
RECEIPTS—		1. In Reduction of Debt on Buildings, £70 0 0	
1. Congregational Contributions, - £79 19 5		2. Stationery, Postage, etc., - - -	0 15 6
2. Donations, - - - - - 0 1 10			£70 15 6
	80 1 3	Balance at 31st March, 1922, - - -	67 3 5
	£137 18 11		£137 18 11

79

INVERNESS, 12th May, 1922.—We have examined Vouchers of foregoing Accounts for year ending 31st March, 1922, and have found all correct.

JAMES CAMPBELL, } *Auditors.*
JOHN FRASER. }

Some Notes on the General Assemblies.

1.—ESTABLISHED CHURCH.

THE General Assembly met at Edinburgh on Tuesday, 23rd May, under the Moderatorship of Rev. John Smith, D.D., Partick. The Duke of Sutherland was Lord High Commissioner.

A matter of great interest to us as Protestants came up by way of overture from the Glasgow Presbytery, asking that a Committee be appointed to take into consideration the grave situation which had arisen in recent years as a result of the growth of the Irish Roman Catholic population in Scotland, to watch future developments, and to take such other steps as might appear necessary in the defence of the reformed faith in Scotland. The overture also directed attention to the position of the Roman Catholic Church under the Education Act of 1918, by which, it was maintained, that Church is provided with vast funds which could be used for the advancement of the Roman Church in Scotland and for the subversion of the principles of the reformed faith. The increasing tendency to mixed marriages between Roman Catholics and Protestants, which, it was stated, was being used by the Roman Church for conversion to Romanism, was also noted, and the view was expressed that the division of Scotland between two races of different faiths and ideals would lead, as in other countries, to discord and social disorder, and be fatal to the peaceful development of the civilisation of the country along Scottish lines.

The Rev. Duncan Cameron, Kilsyth, spoke in support of the overture, and as his speech contains statistics that will make many feel the menace with which we are confronted, we give the main part of his speech, as reported, while disagreeing with him in speaking of Roman Catholicism as the faith of millions of devout Christian people. It was difficult, he said, for members of the Assembly who were not resident in an industrial area to realise the great changes that were taking place in these areas. In the eighteenth century there was a very small Roman Catholic population in the industrial areas of Scotland. The Irish immigration into Scotland took place about the middle of the nineteenth century, and that great immigration was still going on at an accelerated pace. In Glasgow at the present time between one-fourth and one-fifth of the entire population was Irish, and if the suburban population in places like Pollokshields and Kelvinside were eliminated it was a reasonable and just computation that one-third of the working class population in Glasgow was Irish. He had official figures of the children attending schools under various authorities in industrial areas in Scotland. The increase in the Roman Catholic children in two years over the previous year was 1,037, and the decrease in the number of Scottish children in the two corresponding years over the previous year was 1,812. That was to say that the Irish children had increased in comparison with the Scottish children by nearly 3,000. In

Dundee the increase of the Roman Catholic children in the two years was 176 and the Protestant decrease 873—a Roman Catholic increase over the Protestant children of 1,048. In Edinburgh the Roman Catholic increase in the two years was 175 and the Protestant decrease 1,389.

The Roman Catholic Church, believing in her vision, was using the Irish race, and she was justified in using the Irish race, for the conversion of Scotland to the Roman Catholic faith. Through the agency of what Professor Phillimore called the greatest missionary race in the world, the great Roman communion was seeking to recover Scotland for herself. There might be different explanations of these startling facts. His own idea was that Scottish men were jostled and elbowed out of their jobs in factories and shipyards and coal mines, and they would find that while there was a constant stream of the very cream of their working class to the Dominions and the United States, there was no emigration of the Irish race. They were kept in Scotland for that definite purpose. They managed to get jobs which Scottish hands should do. Scotland was being deprived of her splendid sons and her virtuous daughters, and their places were being taken by people alien to them in faith and, he thought, alien also in blood. If the increase went on as it was doing, in thirty years the Irish race would have control of the great industrial centres of Scotland. What would it matter to Scotsmen and Scotswomen if they retained hold of Dumfries and Inverness when the great centres of industry, the great sources of their wealth and power, had passed into Irish hands. (Applause.)

In its propaganda the Roman Catholic Church had been provided with vast funds by the Education Act. (Hear, hear, and applause.) That Act provided that the Roman Catholic Church was to get large and generous compensation for every school she handed over. In consequence large capital sums were passing into the hands of that Church, and the Act also provided that when the Roman Catholic Church did not want to sell her schools she would get rent for them. In Glasgow alone the Roman Catholic Church had by provisional arrangement got £20,000 a year by way of rent for her schools. The Roman Catholic Church was asking £35,000, but the Education Authority would not agree, and the matter had gone to arbitration. They might take it that the Roman Catholic Church would get for her schools in Glasgow a rental of something approaching £27,000 per annum. All that money was coming from the taxation of the Scottish people, and going to subsidise the efforts of the Roman Catholic Church in her propaganda in Scotland.

SCOTTISH GIRLS AND MIXED MARRIAGES.

Mixed marriages of Protestants and Roman Catholics were taking place constantly and in increasing numbers. That was a woeful symptom of Scottish life, and the explanation, he thought, was that the young men and young women—especially the young women—had no grip on the fundamentals of the reformed faith,

and they did not know what these fundamental truths of the reformed faith meant to them. If they did, he could not conceive that those girls would betray the faith of their fathers, and also betray their country, as they were undoubtedly doing by those mixed marriages. Surely the Church could take in hand the rousing and awakening of the people of Scotland to the priceless heritage they had received from their fathers in the reformed faith of Scotland. A Scotland divided between the Irish race and the Scottish race would be an impotent Scotland. The genius of the Scottish people, instead of being directed to the uplift of the people and to the progress of civilisation, would be turned into the arena of sectarian strife and racial hatred. A Scotland without the Scottish people would be an irretrievable loss to civilisation and progress. (Applause.)

A Committee was appointed to consider the facts and tendencies referred to in the overture, and to report to next Assembly.

2.—THE UNITED FREE CHURCH.

The United Free Church Assembly met in Edinburgh on 23rd May under the Moderatorship of Rev. Donald Fraser, D.D. In his moderatorial address he dealt mainly with problems facing the missionary.

On Friday, Mr. Robert Maclaren, M.P., Airdrie, said he was glad the Church had awakened to the fact that they had the menace of Roman Catholicism in their country, and the sooner Protestant people came to recognise that fact the better it would be. Not only had they the menace of Roman Catholicism, but they had also the Socialist "Sunday schools." He was glad Mr. Gideon Murray had brought in a bill which would go a long way to help them in the matter, because the Roman Catholics and the Socialists were at one in trying to destroy their Protestant country. It was up to their Church to teach the rising generation the errors of Romanism. There had been far too much apathy all along. Something had been said about modifying the Education Act. He should like that a strong resolution should come from the Assembly that they must have the Act amended in such a way that the Roman Catholics in this country who were in the minority would no longer be a privileged class—that in education we must have the same privileges.

As indicated in the opening article this month, the Reports of the Union Committee were presented to the Assembly, with the result that the motion of Rev. James Barr opposing the Committee's report was supported by over one hundred.

3.—THE FREE CHURCH.

The General Assembly of the Free Church met at Inverness on 23rd May under the Moderatorship of Rev. Norman Campbell, Dingwall. Mr. Campbell, in his moderatorial address, dealt with such subjects as attacks upon the true Deity of the Lord Jesus and the Word of God by professed ministers of Christ. The

menace of Romanism and the question of the Union of the leading Presbyterian Churches were also dealt with.

On Thursday some discussion took place over the reception of a Baptist minister. Principal MacCulloch spoke in support of the application of Mr. Lindsay, the minister in question. Rev. Andrew Sutherland moved that the application be not received. Prof. J. R. Mackay said that in course of considerable correspondence with Mr. Lindsay he concluded he was a humble, teachable man, who would not readily say what was against the Scripture. Another application was made by Rev. K. C. MacLennan, Canada. Rev. William Mackinnon strongly dissented against these admissions.

The Rev. Kenneth Macrae brought forward a petition signed by 49 members of the Free Church congregation of Kilmuir, in Skye, praying—"That your petitioners are deeply grieved at the prevalence of congregational social meetings and sales of work within the Church, and believe that such functions are unscriptural and detrimental to true piety and Gospel increase. They consider the presence of such within the Church as a factor directly making for disquietude and disunity, and a hindrance to that spirit of brotherly love which ought to prevail. Your petitioners therefore pray the General Assembly to take such steps as will in their wisdom make an end of the practices complained of."

The Rev. Kenneth A. Macrae, Kilmuir, said the petition originated in his congregation. He drafted the petition, but further than that he had nothing to do with its origin. He was not there to plead for legislation, because he was afraid, in view of the spirit he had found, the remedy would be worse than the evil. They in Kilmuir contended that those functions were unscriptural. There was the matter of congregational socials; some thought there was warrant for such in the existence of the Love Feast of the Apostolic Church. He believed there was never an apostolic warrant for the Love Feast. Although it might have existed in apostolic times, it was not instituted by direction of the Holy Ghost. His reason for saying so was that he could not see that the Holy Spirit would have instituted a function that would become a danger in the Church. It did not matter what was consumed at those social gatherings. It was idle to make so much of the cup of tea; that was trifling with the question. They believed the congregational social was unscriptural because of its effect. Those functions did not help the soul. They believed those social meetings were unscriptural because they were of the world. The congregational social as held in their day was simply the annual function of the society or association of the world. They said the other Churches were following the world in introducing the whist drive and the dance. As regards sales of work, they contended that they were unscriptural. In the sale of work the spirit of merchandise was introduced. It was a spirit of novelty and of amusement. Free Church young people if they were not warned might be affected, and if such things continued they would be face to face with a difficult situation.

A HARDY ANNUAL.

Principal L. M'Culloch said the Church had already adjudicated upon this matter, and it was therefore not competent to bring it up year after year.

The Moderator said they had no standing order to prevent the matter being taken up at present.

The Clerk said he begged to move that the Assembly pass from the subject. He agreed with Principal M'Culloch that this question had come up in one form or another time after time, and very specially this Church gave her mind on the matter in a very definite and decided manner so far as she considered it wise then to put on a definite form when certain brethren came to them from the Free Presbyterian Church. That finding of the Assembly stood, and he took it that finding would rule in any cases that would ever come before their Courts. He regretted exceedingly the matter should be raised that day. He held they had legislation in the Church sufficient to enable the Church to deal with any cases definitely brought before them in the ordinary channels, and if there was any case of abuse the Presbytery was the first court to bring it to, and if the Presbytery did not give satisfaction it could come before the General Assembly by appeal. He held the Church would find it impossible to legislate, because they could not draw the line. Let them take the matter of sales of work. The Moderator's congregation at Dingwall had sales of work that were begun back in the days of the late Rev. Dr. Kennedy, who was revered by Highlanders everywhere. That sale of work was originated in the latter years of Dr. Kennedy's ministry, and had been continued to the present hour. He held that what was involved in the question before them was the difference between paying in money and paying in kind. He (the Clerk) was not dealing with the abuse of socials, but he held that if they did away with everything social in the cause of Christ they would reflect on the Creator, because the Creator had created man a social animal. Were they to banish the sweetest thing that entered into their Christian homes and Christian society? One of the pleasing features of their present visit to Inverness was the pleasant social element that had been shown to members of the Assembly in many of the houses in the town. (Applause.) He considered the wisdom of the Assembly would be to pass from the matter entirely.

The Rev. Mr. Cameron, Stornoway, seconded.

The Rev. William Mackinnon, Gairloch, submitted a motion to the effect that the Assembly express their sympathy with the petition, and that the Assembly recommend the discontinuance of the term social as applicable to any meetings held in connection with congregational work in the Free Church.

The Moderator said Mr. Mackinnon's motion would be in order later. The question was whether the petition was to be considered or not.

The Rev. Dr. Henry Mackay moved that the Assembly consider the matter.

The Rev. Dr. Macrae seconded the motion. On a division, the Clerk's motion to pass from the subject was carried. Several members expressed their dissent. The Rev. Mr. Mackinnon said he dissented because of the speech of Professor Cameron, the Clerk, which he held was a most unfriendly speech, and would do injury to the Free Church of Scotland. (Cries of "Order, order.")

The Clerk said the speech could not form a ground for dissent. The members could dissent from the finding, but they could not dissent on the ground of any speech.

Some discussion followed as to Mr. Mackinnon's motion, when the Clerk said if his (the Clerk's) motion was lost Mr. Mackinnon's motion would come in its place. The business had been conducted in the ordinary way.

On Monday (29th May) the Church's mission work in Peru came under review, when it was stated that Rev. Dr. John A. Mackay was to devote part of his time to the International Y.M.C.A. Rev. Prof. Mackay hoped that Dr. Mackay would be an instrument in helping the Y.M.C.A. to dissociate itself from the infidel attacks on the cause of Scripture.

The Free Church concluded its business on Tuesday (30th May), and among other subjects discussed at last meeting was the Union of the Established and United Free Churches. Mr. Archibald NaeNeilage said it was perfectly plain that the Union contemplated to-day was not a union into which those with definite Scriptural principles to witness could possibly enter. As far as the speaking in the two big Assemblies was concerned, for any word spoken, there might not have been any risen Christ.

Dissent, with Reasons,

*Against Synod's Resolution on Temperance (Scotland)
Act; with Reply to said Reasons :*

AS noted in our June issue, the Rev. William Matheson, Chesley, Ontario, entered the following dissent, with reasons, against the Synod's Resolution renewing its adherence to the position taken up by the Synod in 1920 to the Temperance (Scotland) Act :—

For ourselves and for all who may associate themselves with us herein, we solemnly enter our dissent from the finding of the Synod of the Free Presbyterian Church of Scotland of 1922, anent the resolution in the matter of the Scottish Temperance Act, as, in effect, re-iterating the same position as formerly, and for the following amongst many reasons, we do so :—

I. We cannot discover any grounds whatever in the Word of Scripture for such a measure, but contrariwise (e.g. Deuteronomy 14th chapter, verses 23-26 : i. Timothy, 4th chapter, verses 1-3, and particularly our Lord's first miracle at a marriage feast), and we must keep our conscience clear, holding the Word of Scripture as our *only* rule of faith and manners.

II. There are two antagonistic and diverging explanations of excess in the use of things. The one is that the root of excess is the use of the thing. The other is that the root of excess is the lust of man's heart. The one dishonors the use of the thing. The other honors the use of the thing as an institution of God, but lays the entire responsibility upon man for his excess with all its consequences. This resolution means the acceptance of the Prohibition principle which lays the blame upon the use and not on lust which is the doctrine of the Word of Scripture. It is an attempt to assail the abuse of the thing by striking at the use of it and therefore condemns the line of justice or truth which divides for ever between the right and the wrong.

III. The Divine basis of law is justice, and civil government is ordained of God to protect the righteous to the utmost limit in the enjoyment of all benefits and bounties and to bring only the wrong-doer under penalty, and that only for his actual wrong-doing. The aim of this resolution is to protect society from evil by encroaching upon the liberty of the righteous as well as of the unrighteous in these enjoyments. It is therefore a denial of the absolute inviolability of justice and truth—the key to Christ's death on Calvary.

IV. By dishonoring the use of intoxicating beverage, as if that had anything whatever to do with excess, this resolution casts a stigma upon the moral character of our Lord, who, by His conduct, His doctrine, and His ordinance, set the seal of His approval upon the use of intoxicating beverage. Upon all excess, which springs ever from lust alone in the heart of man, the woe of violated justice falls.

V. The principle of prohibition, accepted in this resolution, though only in one stage of its progressive application, is the same as that underlying Free Love and Communism. The misery springing from sin which is the product of lust, is laid at the door of the Divine Constitution of things, not at the door of man's own heart (James, chapter i., verses 13-16). The principle, as applied to the use of intoxicating beverage, is the spear-point of Satan's thrust aimed directly at the heart of our Lord, a thrust which aims to overthrow the moral foundations of Scripture and substitute for the Will of God, which is justice, as our guide, the will of humanity as expressed in the popular vote or, it may be, otherwise.

WILLIAM MATHESON.

Synod Committee's Answers

To Rev. Wm. Matheson's Dissent, with Reasons.

AFTER perusal of the above dissent and reasons of the Rev. Wm. Matheson from the motion anent "no license," passed by the Free Presbyterian Synod in 1920, we came to the conclusion that his arguments are the best on the side of the strong drink trade we had heard yet in Scotland, though we readily admit it was not for this end that he used them. But he has placed in

the hands of the drink trade and those who sympathise with them, a weapon which they will not be slow to use.

Mr. Matheson has had no compunction in placing the motion passed by the Synod as being in direct line with the principles of Bolshevism, Communism, and Free Love. The Committee are amazed to see the inference drawn, without the least proof (being based only on imaginary assumption) by Mr. Matheson from his resolution, that it casts a stigma on the moral character of our Lord, and also that the qualified principle of prohibition accepted in the resolution is the spear-point of Satan's thrust aimed and directed at the heart of our Lord. The Committee feel that these unwarrantable and unreasonable charges, made against the Synod's unanimous finding (Mr. Matheson excepted) require of him irrefutable proof, or else unconditional withdrawal. The Committee did not realize the serious nature of the charges brought against the Synod's finding in these statements, until they had time to examine his paper handed in.

That the abuse of strong drink has been responsible for an enormous amount of misery and degradation in the lives and homes of drunkards in this country Mr. Matheson must and does readily admit. The difference between his ideas and the resolution of the Synod lies in the way of dealing with this terrible scourge. He holds that the principle of justice set forth in God's Word is against restricting the free use of it as a beverage to any man, and that the abuse of it arises from the lusts of men's hearts. The Committee fully concur with the fact that the lusts of men's hearts are the root of all evil. The way in which he proposes to deal with these lusts is to give those who have become perfect slaves to them, unrestricted liberty for fear that the sober man should be interfered with in the use of it as a beverage. He would not reduce one of the public-houses on our streets to save the man who has become a slave to the lust of strong drink from bringing himself and his wife and children, after enduring indescribable misery, to an early grave. His only remedy is to penalize the man. He holds that the principles of justice and truth demands that there should be no interference with this trade be the consequence what they may.

According to Mr. Matheson's reasoning, all government control should be done away with, and unrestricted liberty given, which would lead to free distillation, and this as known in former days, would bring widespread moral degradation which no Christian or patriot would like to see renewed.

On Mr. Matheson's own principle, that the root of the evil is not in the use, but in the abuse, the Committee would point out that the true meaning of the Temperance (Scotland) Act is, that it honours the use (however imperfectly) by making provision for removing the abuse.

The Synod's resolution means that public-houses on our streets should be closed. The resolution does not condemn the Scriptural use of strong drink, neither does it hint that a sober and

restricted use is dishonourable. The Act gave three alternatives: (1) No change; (2) Limitation; (3) No License.

Under "no license," strong drink is still obtainable with food in hotels and restaurants, also at clubs, or by purchasing two gallons. This is the principle of prohibition to which the Synod's resolution refers; the Synod did not commit itself to *absolute prohibition*, neither do we believe it will do so.

Does Mr. Matheson not go too far in his assertion that the Word of God allows the free use of strong drink as beverage, but as a principle of justice, condemns any form of prohibition? There are certain creatures of God which are lawful and useful, but from their very nature must have a limited or restricted use, and herein we recognise a law founded in the nature of the thing itself. For instance, cocaine, which compels by its very nature restrictions, not merely in the abuse, but also in the use. Strong drink comes under the same law.

In Leviticus x. 9, the Lord commands:—"Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." We believe this restriction binds men's consciences still.

We see again in Jeremiah xxxv. 6:—"We shall drink no wine; for Jonadab the son of Rechab our father commanded us saying, 'ye shall drink no wine, neither ye nor your sons for ever.'" Did the Lord charge Jonadab for prohibiting his posterity from drinking wine, with acting in direct opposition to justice and truth? No; but on the contrary we find at the 18th verse:—"Thus saith the Lord of hosts, the God of Israel: because ye have obeyed the commandment of Jonadab your father. . . . Jonadab the son of Rechab shall not want a man to stand before me for ever." This commandment which they obeyed was prohibition in the truest sense of the term and shows that the Word of God does not support the idea that any interference with the use of strong drink is such a congeries of crimes as Mr. Matheson assumes, and that his charges are foundationless so far as the Word of God is concerned. Further, the Lord commends not merely the obedience in this case, but the prohibition. The argument as to the miracle performed by our Lord at Cana of Galilee when he turned water into wine leads us to remark that if we were more spiritually minded, we could see a miracle in every bunch of grapes although exerted by ordinary means. We admit that this miracle was performed to provide the beverage required, but we recognise in it something very much higher, as Scripture reveals:—"And manifested forth His glory." It adds nothing to the proof we possess, that the Lord has provided wine from the beginning for the use of man, neither does it help Mr. Matheson as proof that there should be no restriction placed on its abuse.

The Committee would warn with all seriousness their fellow-men of the most dangerous and soul-destroying false doctrine that if a man, who had been drinking to excess ceases entirely to do so, he is thereby saved, for: "By the works of the law

shall no flesh be justified." Also let men beware of falling into the dangerous conclusion that it is a disgrace for a man to partake of strong drink, as a beverage, i.e., in sobriety.

While recognising to the fullest extent the law of Christian liberty regarding things indifferent, we cannot shut our eyes to the fact that Scripture sets before us certain principles which restrict and regulate that law. From among these may be mentioned the principle of self-denial as set forth in 1 Corinthians viii., 12-13:—"But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Romans xiv., 21:—"It is neither good to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak."

The Committee would point out that (1) God prohibited wine as in Lev. x., 9; (2) Man prohibited wine as in Jer. xxxv., 6, of which God approved; (3) Brotherly love inculcates it, Rom. xiv., 21.

An t-Urramach Aonghas MacMhaoilán.

Searmoin I.

(Continued from page 53.)

"Oir pheacaich na h-uile, agus tha iad teachd gearr glòir Dhé."—Romhanach iii. 23.

III. Theid mi nis air m' aghaidh chum beagan a labhairt air an treas ceann teagaisg, le bhì toirt fa 'near, an seadh anns an d' thainig na h-uile dhaoine gearr air glòir Dhé.

1. Anns a cheud àite, thainig an duine gearr air a ghlòir a thug Dia dha 'n a cheud staid. Chruthaich Dia an duine le nadur reusanta, le nadur ni b' inbhich agus ni b' oirdheire no creutair faicsinneach air bith eile. "Theagaisg se e os cionn ainmhidhean na talmhainn, agus rinn e ni bu ghlic e na eunlaith nan speur." Ach ged chuir Dia onoir mhòr air an duine ann a chruthachadh le nadur ni b' oirdheire na creutair faicsinneach air bith eile, gidheadh, cha 'n ann an àrd bhuaidhibh a naduir a bha a ghlòir agus a mhaise spioradail gu sonnuichte co-sheasamh, ach ann an ionmhaigh Dhé. Tha na sgriobtuirean a teagasg dhuinn gu 'n do dhealbh Dia an duine an toiseach, a reir a choslais féin, ann an ionmhaigh mhaiseach a naomhachd féin, agus tha e na ni ro-chinnteach, gur anns an ionmhaigh so a bha glòir agus onoir an duine gu h-àraidh a comhsheasamh. Ach ma tha duine air bith, a ta ann an oifig, agus ann an onoir àrd anns an t-saoghal so, ciontach ann an ni sam bith a dheanamh a tha ga thilgeadh as àite, as oifig, agus a toirt dimeas agus masladh mòr air féin, feudar a ràdh le fìrinn, gu bheil a ghlòir air dealachadh ris. An uair a dh' ith an ceud Adhamh am meas toirmeasgte, bha e ciontach anns an ni sin a dheanamh a thilg as àit' e, agus a thug

masladh agus calldach ro-mhòr air féin, oir chaill e iomhaigh Dhé, a dheagh-ghean, agus a chinn a làthaireachd spioradail : thuit an crùn a bhàrr a chinn, agus dhealaich a ghlòir ris. An uair a tha 'm bàs a deanamh greim air duine sam bith, tha e cuir a dhreagh féin air an duine, tha e cuir as d' a shnuadh ris gu tur, an uair a tha e dol sìos do 'n uaigh, agus a faiceinn truaillidheachd. Air an amhuil cheudna 'n uair a thuit an duine gu staid peacaidh agus truaigh, thainig mi-dhreagh a bhàis spioradail air anam, bha Ichabod, mar gu 'm b' ann, air a sgrìobhadh air, a clallachadh gu 'n do shearg a bhlàth, gu 'n do chaill e mhaise, gu 'n d' fhalbh a ghlòir, gu 'n "d' thainig e gearr air glòir Dhe."

2. Thainig an ceud Adhamh gearr air glòir Dhé o 'n là air an do thuit e, le itheadh do 'n mheas thoirmeasgte. 'S e ghlòir féin a chrìoch àraidh air son an do chruthaich Dia na h-uile nithe; agus tha e soilleir, gu bheil oibre mòr agus faicsinneach na cruithachd gu h-iomlan, a foillseachadh a ghlòir. Bhunaich grian, is geallach, is reultan, o linn gu linn, a coimhlionadh a thoil; cha d' fhag iad an cùrsa, agus cha do bhris iad an reachd a thug Dia dhoibh o thoiseach an t-saoghail; cha d' thainig iad a riamh goirid air a chrìoch a fhreagar air son an robh iad air an gairm gu bith leis an Uile-chumhachdach. "Tha na neamhan," a deir an Salmadair, "a cuir an ceill glòir Dhé, agus na spéuran gnìomh a lamh." Ach bha e air orduchadh do chreutairibh reusanta, do ainglibh agus do dhaoineibh, Dia a ghlòreachadh air ghnìomhach, le seirbhis spioradail agus reusanta dheanamh dha, le umhlachd iomlan a thoirt d' a lagh. Thainig na h-aingil a thuit gearr air a ghlòir so; oir anns a cheart mhìonaid an do thuit iad, thionndaidh an cridheachan air falgh a Dhia, dh' fhuaraich an gràdh, chaochail an gnìis, sguir iad do sheinn, agus air ball dh' fhas iad neo-thoileach agus neo-chomasach, an umhlachd a thabhairt d' an Cruith-fhear, a bha lagh ag iarraidh. Agus do bhrìgh gu 'n d' thainig iad gearr air an crìoch àraidh a fhreagar, le bhì glòrachadh 's a mealtainn Dhé, bha iad air am fuadachadh a mach o a làthaireachd agus o ghlòir a chumhachd, a dh' ionnsuidh truaighe shìorruidh. Ach cha d' thainig na h-aingil thaghta, a ghleidh an ceud staid, a riamh gearr air glòir Dhé le eas-umhlachd air bith; lean iad ri Dia le làn rùn cridhe, agus bhunaich iad, mar theine lasarach, ann a sheirbhis o thoiseach gu an là an diugh.

Bha 'n ceud Adhamh, mar an ceudna, fo fhiachaibh Dia a ghlòrachadh, le umhlachd iomlan a thoirt d' a lagh, agus buanachadh anns an umhlachd so fad aimsir a chuairt air an talamh; gidheadh, cha robh aobhar aig' bhì gearan gu 'n do bhuin Dia ris mar dhuine cruaidh, a bhuaineas far nach do chuir e, agus a thionallas san ionad anns nach do sgaoil e; oir bhuin Dia ris an duine gu fial; thug e dha, 'n a cheud staid, tomhas ro phailt do ghràs—seadh, thug e dha làn chomas an lagh a choimhlionadh gu a chuid a b' fhaide. Bha 'n gràdh a lasadh agus a rioghachadh an taobh a stigh dheth, a bha deanamh umhlachd do thoil Dhé mar bhiadh agus mar dheoch d' a anam. Uime sin, tha e soilleir, nach robh anns an umhlachd a bha Dia ag iarraidh o 'n

duine ach seirbhhis reusanta, ach cìs a bha dligheach agus furasda dha iocadh d' a Chruithfhear, gun calldach air bith dha féin. Ach, mar gu 'm buineadh Dia ris gu neo-fhial, dh' fhas e neo-thoilichte le a staid, shànntaich e am meas toirmeasgte, thréig e tobar nan uisgachadh beo; agus co fhad 's a bu bheo e féin air thalamh, cha robh e tuille comasach air Dia a ghlòrachadh le umhlachd iomlan a thoirt d' a lagh.

3. O'n là air an do thuit an ceud Adhamh, thainig an cinneadh daonna uile gearr air an umhlachd a bha lagh Dhé ag iarraidh. Bha sliochd Adhamh gu h-iomlan an aithibh an leagaidh o thoiseach an t-saoghail. Thuit iad o ghràs, agus bha iad o linn gu linn a dol air seacharan mar chaoraich chaillte, thruagh. Bha Adhamh naoi ceud agus deich bliadhna fichead a dh' aois an uair a fhuair e bàs, agus anns an ùine so, bha cothrom ni bu leoir aige air toradh searbh eas-umhlachd féin fhaicinn am measg nam mìltibh agus nan deich mìltibh d' a shliochd. An àite bhi gam faicinn, o ghinealach gu ginealach, a glòrachadh Dhé, le bhi freagarach agus umhail d' a thoil, bha e ghnàth gam faicinn a brosnachadh Dhé gu feirg, le 'n ceannaire, agus a teachd gearr air a ghlòir gach là, le 'n eas-umhlachd. Bha aobhar ro mhòr aig Adhamh suidh sios gu tuirseach ri taobh aimhnichibh Bhabiloin, a chlàrsach a chrochadh air na géugaibh seileach, agus a bhi caoidh gu goirt thar na truaighibh iomarcach a thainig a steach do 'n t-saoghal trid eas-umhlachd féin. Co fhad 's a bu bheo e air thalamh, cha do sheall a shùil air neach sam bith d' a shliochd nach robh teachd gearr air glòir Dhé.

Dh' fhaig an leagadh an cinneadh daonna uile 'n an creutairean amhunn, gu h-iomlan neo-chomasach an lagh a choimhlionadh; agus uime sin tha na sgriobtuirean ag innseadh dhuinn, nach bi feoil sam bith air a firinneachadh tre oibre an lagha ann am fianuis Dé. Cha bhi Iudhach no Cinneach, Cìs-mhaor no Phairiseach, Creideach no Ana-creideach, air am fireanachadh tre oibribh an lagha, do bhrìgh gu bheil iad uile teachd gearr air an umhlachd iomlan a tha 'n lagh ag iarraidh. Feudaidh cionta cuid do dhaoine a bhi air an-tromachadh gu mòr ni 's mo na cionta cuid eile, ach ma tha 'n ciontach is lugha, co maith ris a chiontach is mo, neo-chomasach fhiachan a phàigheadh, na 'n lagh a choimhlionadh, cha 'n fheud e, air chor sam bith, a bhi air fhuireanachadh leis an lagh. Cha 'n 'eil peacaich da rìreadh comasach an lagh a choimhlionadh, ged bhiodh iad toileach, togarraich chum so a dheanamh. Tha pobull Dé air an deanamh, trid gràis, 'n am pobull toileach; tha iad ag aontachadh leis an lagh gu bheil e maith, agus toileach umhlachd iomlan a thabhairt da; gidheadh, cha 'n 'eil iad comasach an ni a b' àill leo a dheanamh—cha 'n 'eil iad comasach àitheantan Dé a choimhead gu foirfe; agus uime sin, cha 'n fhéud iad a bhi air am fireanachadh leis an lagh. Ach ma tha na h-uile dhaoine neo-chomasach àitheantan Dé a choimhead gu foirfe, tha e 'n a ni soilleir, nach 'eil ach aineolas agus an-dànachd, do neach air bith do shliochd Adhamh, a bhi 'g iarraidh no gealltainn beatha dha féin tre oibridh air a dhruideadh, agus an saoghal uile air

fhagail ciontach agus dìte ann am fianuis Dé. Tha na naoimh is treibh-dhirich air thalamh a teachd gearr gach là air an umhlachd a tha 'n lagh ag iarraidh.* Cha d' rainig iad cheana, agus cha 'n 'eil iad fathast foirfe. Tha 'n uile sheirbhis air am measgadh le truailleidheachd,—tha 'n uil' fhìreantachd féin mar luideig shalaich,—tha iad a briseadh an lagh gach là, ann an smuain, am focal, 's an gnìomh. Tha iad air am fìreanachadh, cha 'n ann air sgàth an oibribh féin, ach tre chreidimh, as eugmhais oibribh an lagh.

(Ri leantuinn.)

Notes and Comments.

Palestine.—Sir Herbert Samuel, High Commissioner for Palestine, who is on a visit to London, gave an interesting account of the archaeological research that is being carried on under his *régime* in Palestine at the annual meeting of the Palestine Exploration Fund at Burlington House on 30th May. The chief work of the fund, he said, in the last season had been the excavation of Ascalon, which he had visited. Perhaps the most interesting thing was a cutting which had been made at the edge of a hill, which showed the stratified remains of all the civilisation which had occupied the site. Layer below layer were revealed the relics of modern Arabs, Crusaders, Byzantines, Romans, Philistines, and Canaanites. This cutting of thirty feet summarised the history of thirty centuries. It was a page of history, a section cut through time. Mr. Ronald Storrs, the Governor of Jerusalem, said that the sites in and near Jerusalem were unique in the possibilities of discovery, and new chapters in the history of the ancient world might be opened up at any time. He gave an interesting account of the Pro-Jerusalem Society, which preserves the amenities of the historic city from being ruined by cheap modernisation. The citadel was in process of preservation—not restoration—waste places were being planted with trees, and among the industries started was a factory in which special tiles were being made to cover the ancient Dome of the Rock.

Progress of Roman Catholicism in Scotland.—

In another page we give the statistics given to the General Assembly of the Church of Scotland by Rev. Duncan Cameron, minister of Kilsyth. These are sufficiently serious to awaken Scottish Protestants out of their apathy, and we hope the Committee appointed by the Church of Scotland will enlighten the people of Scotland on the menace and progress of Irish Roman Catholicism in Scotland.

First Assembly of the Church of Scotland.—

The meetings of the supreme courts of the larger Presbyterian bodies in Edinburgh suggested to a writer in the *Scotsman* to write a brief article descriptive of the first General Assembly of the Church of Scotland and the place where it met—Magdalene

Chapel, in the Cowgate, Edinburgh. The Assembly met on 20th December, 1560, and sat for a week. It consisted of forty members—"ministers and commissioners of the Particular Kirkes of Scotland," who were "convened to consult upon these things quilk [which] are to set forward God's glory and well [welfare] of His Kirk in this Realme" (*Buik of the Universal Kirke*). The ministers present were few in number, and consisted of John Knox, Christopher Guidman, John Row, David Lindsay, William Harlaw, and William Christieson. This famous Assembly sanctioned the appointment of thirty-five ministers and eight readers, and passed laws which affected the whole course of the history of the Reformed Church in Scotland.

OWING to pressure on our space, obituaries of Mr. Hugh Mac-kay, Dornoch, and Mrs. Shaw, Glenlewin, N.S. Wales, are held over; also, Synod's Report on Religion and Morals.

Church Notes.

Communion.—Beaully, Lairg, and Raasay, first Sabbath of July; Staffin, Tain, and Tomatin, second; Daviot, Flashadder, Halkirk, and Rogart, third; Ploekton, fourth; North Uist and Bracadale, fifth. Dingwall, first Sabbath of August; Portree, second; Bonar Bridge, third; and Stornoway and Finsbay (Harris), last. Breasclate, Stratherriek, and Ullapool, first Sabbath of September; Broadford and Strathy, second; Applecross and Stoer, third; and Laide and Tolsta, last.

Induction at Oban.—The Southern Presbytery of the Free Presbyterian Church of Scotland met at Oban on the 15th day of June and inducted Rev. D. A. Macfarlane, M.A., to the pastoral charge in that congregation. The Rev. D. Mackenzie preached the induction sermon. Thereafter Rev. N. Cameron put the usual questions to Mr. Macfarlane, to which he returned satisfactory answers, and expressed his willingness to sign the "Formula," which he did in presence of the congregation. Rev. N. Cameron then inducted him in the usual form, and thereafter addressed the newly inducted pastor and congregation as to their respective duties. An opportunity was given, after the benediction, to the congregation to shake hands with their future pastor as they left the church.

May the Lord pour the Spirit of grace and supplication on both pastor and people, so that grace, mercy, and peace may reign among them to God's glory and their everlasting blessedness.

Acknowledgment of Donations.

It is respectfully requested that all lists of Acknowledgment of Donations (other than money sent direct to the General Treasurer) intended for insertion in the following issue of the Magazine be in the Editor's hands before the middle of the month.

Mr. ALEXANDER MACGILLIVRAY, General Treasurer, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations, up to 15th June:—

CLYDEBANK HALL BUILDING FUND.—Mr. James Nicolson acknowledges, with sincere thanks, the following donations:—"Friend," Glasgow, £11; per Miss Flora M'Lennan (Applecross card), £4 10/6; "Friend," Portree, £1; per Mr. John M'Kenzie, Clydebank—"Friend," £1; Mr. D. Young, 40 Airlie Gardens, Hyndland, 5/; Mr. Murdo Paterson, Clydebank, £1; "Anonymous" (Tighnabruaich post mark), £5; "A Friend," Plockton, 10/; per Mr. Kenneth Matheson—"Friends" and Special Collection, Dingwall Congregation, £5 1/; per Mr. John M'Lean—"Friends," Alexandria (card), £2 13/6; per Rev. N. Cameron—"Anonymous," £1; Miss Mackenzie, £1; M. K., 10/.

KYLE BUILDING FUND.—Mr. Angus Fraser begs to thankfully acknowledge, on behalf of the Plockton and Kyle congregations, the following subscriptions to the above Fund:—Mr. R. W. Anderson, Glasgow (in memory of his beloved mother), £5; Tighnabruaich postmark, £2; "Friends," Kyle, £2; D. Livingstone, Applecross, £1; Mrs. A. MacLennan, Dallas, £1; Mr. J. Macdonald, Gairloch, 10/; Mr. D. Young, Glasgow, 10/; Mr. D. Macrae and Family, 30/; Mr. M. Mackenzie and Family, 30/; Mrs. MacLennan, 7/; "A Friend," 5/; Mr. R. Mackenzie, 2/; Mrs. R. Matheson, 7/; Mrs. Mackey, 10/; Mr. D. Mackay, 7/; Mr. A. Maclean, 10/; Messrs. A. & R. Gillies, £1; Mrs. Macgruer, 5/; Mr. J. Mackenzie, 10/; "A Friend," 4/—all Ardrineaskan; Mr. D. Matheson, Strome, 10/; Miss L. Kennedy, £1; Mr. D. Mackay, 10/; Miss M. Mackenzie, 5/; Mr. M. Mackenzie, 5/; Mr. D. Mackay, 10/; Mr. Macleod, 10/; Mr. R. Macrae, £1; Mr. K. Macrae, 10/; Mr. D. Polson, £1; Mr. H. Mackenzie, 10/; Mrs. Fraser, 5/; Mrs. G. Mackenzie, 1/; Mrs. Mackenzie, 5/; Mr. A. Campbell, 10/; Mr. W. Chisholm, £1; Mr. A. Mackenzie, £1; Mr. J. Stewart, £1; Mrs. M. Macdonald, 10/; Mr. D. Mackenzie, 9/; Mr. D. Macnair, 10/; Mr. M. Mackenzie, 2/; Mrs. Macdonald, 2/6; Mrs. Kennedy, 2/; Mr. A. Macnair, 3/; Mrs. Mackenzie, 2/; Miss H. Mackenzie, 2/6; Mr. D. Kennedy, 2/; Mrs. Mackenzie, 10/—all Lochcarron; Mrs. Macdonald, Sleat, 5/; Mr. D. Nicolson, 6/; Miss M. Mackenzie (both Ardnarff), 2/6; Mr. J. Mackay, 2/6; Mr. D. Mackay (both Strome), 5/; Mr. J. Mackenzie, 10/; Mr. D. Macgregor, 10/; Mr. K. Macgregor, 10/; Miss F. Mackay, 5/; Mrs. Finlayson, 4/; Mr. F. Macrae, 10/; Mrs. Macrae, 4/; Mr. D. Gordon, 5/6; Mr. R. Gordon, 5/; Mr. J. Macrae, 10/; Miss E. Finlayson, 3/6; Mr. W. Finlayson, 10/; Mr. A. B. Finlayson, 10/; Miss A. Kennedy, 5/; Mrs. Murchison, 10/; Mrs. A. Macleod, 5/; Mr. D. Macrae, 2/6; Mr. K. Macleod, 10/; Miss M. Mackenzie, 2/6; Mr. K. Mackenzie, 6/; Miss M. Cameron, 2/6; Mr. F. Macleod, 10/; Mr. T. MacLennan, 5/—all Kishorn; Mr. K. Maciver, £1; Mr. S. Fraser, £1; "A Friend," 10/—all Strathpeffer; Miss Urquhart, £1; Mr. J. Macnair, £1; Mr. Murdo Urquhart, £1; "A Friend," £1; "A Friend," 10/; Mr. M. Matheson, 10/; Miss A. Gillies, 10/; Mr. A. Macrae (restaurant), £1—all Dingwall; Mrs. Mackay, £2; Mr. A. Gray, £1; Mr. J. Macleod, £1; Mr. D. Ross, 5/; Miss B. Ross, 2/6; Mrs. Mackay, 10/—all Lairg; Mr. A. Murray, Rogart, 10/; Mr. M. Fraser, The Mound, £5; Mr. J. Murray, Dornoch, £1; Mr. A. Grant, Dornoch, £1; Dr. Macrae, £1; Dr. Gillies, £1; Miss Macgillivray, £1; Mr. A. Macgillivray, 5/; Mrs. Macpherson and Family, £2; Mr. R. Macpherson, 10/; Mr. C. Maclean, £1; Mr. J. Fraser, £1; Captain Macleod, £1; Miss Ina

Gordon, £1; "A Friend," £1; Mr. D. Bryden, 10/; Mr. G. Mackenzie, 10/; Mr. A. Stewart, 10/; Mrs. Matheson, 10/; "A Friend," 10/—all Inverness; Mr. D. Maclean, 30/; Mr. P. Stewart, £1; Mr. D. Mackenzie, £1; Mr. Morrison, 10/—all Beaulieu; Mrs. Burus, Balquhiddy, 10/; "Free Presbyterian," Plockton, £1; C. & J. Urquhart, Dingwall, 5/; Mr. D. Mackenzie, Inverness, 6/.

SUSTENTATION FUND.—Mr. and Mrs. K. Cameron, Island of Soay, Oban, £1; Miss Cattanaich, Kinrara House, Kingussie, 10/; per the Trustees of Knox's Tabernacle, Glasgow, £14 8/9; St. Jude's Sustentation—J. Nicol, Pettigrew Avenue, Glasgow, 5/; Miss Wilson, 8 Hamilton Street, Larkhall, 5/; Miss M. MacInnes, 8 Aird, Ardvasar, Skye, £1; Mr. J. Ross, Loans of Rarichie, Fearn, Ross, 10/.

HOME MISSION FUND.—Miss M. MacInnes, 8 Aird, Ardvasar, Skye, 5/.

JEWISH AND FOREIGN MISSIONS.—*Per J. D. Kidd—The F.P.* people of Balina, Australia, £19 15/; per Rev. N. Cameron—J. Macleod, Tarbert, Harris, £10; per Mr. H. Grant—F.P. people of Clarence River, Australia, £6 10/; Two Sisters (for Kafir Psalms), £1; per Rev. M. Morrison—Miss C. Fraser, Lochinver (for Radasi Schools' Needs), 10/; A. R. Finlayson, R.R.3, Lucknow, Ontario, Canada, £1 1/6, and for Radasi Mission, £1 1/6; Mrs. Sangster, Bennbuie House, Kingussie (for Kafir Psalms), £2; Miss Macadie, Brawlin Mains, Thurso for Kafir Psalms), 10/.

ORGANISATION FUND.—Miss M. MacInnes, 8 Aird, Ardvasar, Skye, 10/.

NORTH TOLSTA BUILDING FUND.—Mrs. MacIver, Shawbost, Lewis, £1; Miss B. Mackenzie, Edinburgh, £1.

EDINBURGH CHURCH PURCHASE FUND.—Mr. Maclean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—B. M'K., Shieldaig, Gairloch, 10/; "A Friend," Halkirk, 20/; Church Purchase Fund (plate collection), 60/; From A Member (plate collection), 40/; per Miss Elsie Grant, Dornoch—Anon, 40/; Mr. J. Murray, 40/; A. Grant, 20/; Mr. J. Fraser, 20/; Mr. G. Fraser, 20/; Mrs. Grant, Deanery, 10/; "A Friend," 10/; Mr. J. Cumming, 10/; per Mr. J. Tulloch, student, 115/6 (by Coll. Card); per Mr. P. Anderson—Miss Ina Gordon, 80/ (by Coll. Card); F. P., Glasgow, 10/; "A Friend," Glasgow, 10/; Miss Jessie Sinclair, 65/; per Rev. Neil Cameron—Mrs. Urquhart, Toronto, 22/10; K. Macpherson, Gairloch, 5/; "A Friend," 20/; Two Sisters, 20/; Capt. Finlayson, 40/; per Mr. Jas. Mackay—by Georgina Matheson, 12 Harbour Street, Plockton—Mr. D. Livingstone, Milltown, 20/; Mrs. A. Macleod and Family, South Horne Place, Leith, 20/; Mrs. J. Brown, New Street, Musselburgh, 10/; "A Friend," Lochcarron, 10/; Miss MacCrae, Morningside Place, Edinburgh, 10/; A few Girl Friends, 40/; per Mr. D. Mackenzie, missionary, Aulbea (by Coll. Card), 137/; "A Friend," Glasgow, 20/; Beaton, Waternish, 10/; Mr. H. Vertican, Hull, 100/; "A Friend," Argyll, 60/; per Mr. R. MacSween—"A Friend," Coigach, 5/.

DUNOON CHURCH FUND.—Mr. MacGillivray, Ardanlee, Dunoon, acknowledges, with thanks, 20/ from Mrs. M' Cann, 180 Cambridge Street, Glasgow; 10/ from Miss Urquhart, London, per Mrs. Finlayson.

GAIRLOCH SUSTENTATION FUND.—Mr. D. Fraser begs to acknowledge, with thanks (per Mr. John Mackenzie, elder, Porthenderson), £1 from Mr. Colin Mackenzie, Canada (late of Porthenderson).

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the last month of the Magazine year, and that payments overdue and prepayments for the current year will now be accepted.

All subscriptions to the Magazine, changes of subscribers' addresses, notices of discontinuance of subscription or alteration in number of copies to be sent, and also all subscriptions to the General Church Funds, should be sent to Mr. ALEXANDER MACGILLIVRAY, General Treasurer, Glen Urquhart Road, Inverness, and *not to the Editor*.

All literary communications for Magazine should be sent to Rev. D. BEATON, Free Presbyterian Manse, Wick, Caithness, and should bear the names and addresses of the senders.

The Magazine is supplied one year, post free, for 5/- *prepaid*; six months for 2/6 *prepaid*.

Returned Copies.—Subscribers to the Magazine are requested to intimate change of address to Mr. MacGillivray, as a number of Magazines are being returned as "left."

Free Distribution Fund.—This Fund is in need of further contributions. We are sending a parcel of 250 copies of the Magazine monthly to Mr. Brider for free distribution among soldiers and sailors, and, if possible, we would like to continue this monthly parcel.

SUBSCRIPTIONS RECEIVED FOR MAGAZINE.—John Morrison, Kinlochbervie, Sutherland, 5/; W. MacPherson, Bailenanerobh, Migdale, Bonar Bridge, 5/; D. M'Leod, Shagra, Lochinver, Lairg, 5/; Miss C. M. Nicolson, 58 Second Avenue, Clydebank, £1 4/; Mrs. MacLean, 5 Upper Breakish, Broadford, Skye, 2/6; J. Nicol, 1 Pettigrew Av., Shawlands, Glasgow, 5/; Miss J. Campbell, 4 River Bank, Nairn, 5/; Mrs. Peter Stewart, Ilderton, Ontario, Canada, 5/; Miss Bella Morrison, 8 North Tolsta, Lewis, 5/; R. Colvin, The Gardens, Suisgill, Kildonan, Sutherland, 5/; Mrs. A. MacKenzie, Ester Torbreck, Rogart, £1; Neil Montgomery, Vatten, Dunvegan (12 copies quarterly), £1 6/; J. MacLean, 140 West Graham Street, Glasgow, 5/; D. MacPherson, merchant, Kames, Quarter, £2 14/3; Miss E. Cattanach, Kinrara House, Kingussie, 5/; Miss Helen Murray, Little Rogart, Sutherland, 5/; D. Finlayson, R.R., and John Finlayson, 3 Lucknow, Ontario, Canada, each 5/; A. Johnston, Ripley, Ontario, Canada, 5/; A. MacKinnon, Lucknow, Ontario, Canada, 5/; A. R. Finlayson, R.R., 3 Lucknow, 5/; D. Beaton, Dunhallon, Waternish, Skye, 3/; John M'Intyre, Carbost More, Sligachen, Skye, Quarter, £1 10/; M. M'Leod, Rona, Raasay, Kyle, 2/6; A. Gillanders, Fernabeg, Applecross, Kyle, 5/; K. MacLeod, Mossgiel Cottage, Spean Bridge, 5/; G. Finlayson, Lovat Terrace, Fort Augustus, Inverness-shire, 5/; Robert Ross, West Langwall, Rogart, 5/; John MacKinnon, Wireless Cottage, Lochboisdale, N. Uist, 5/; R. MacLean, First Coast, Aultbea, Ross, 6/; Miss Bella M'Gillivray, 9 Fife Ter., Inverness, 5/; K. Munro, Ardahairish, Garve, Ross, 5/; Miss Urquhart, Royal Hotel, Tyndrum, Perthshire, 2/6.

(A number of Subscriptions are held over till next month.)