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No. 2.

Meeting of Synod.

A T Glasgow, within the Hall of St. Jude's Free Presbyterian Church, on the 23rd day of May, 1922, and at 6.30 p.m., the Synod of the Free Presbyterian Church of Scotland met.

FIRST SADERUNT.

Southern Presbytery—Revs. Neil Cameron (Moderator), St. Jude's, Glasgow; D. Mackenzie, Kames, ministers; with Messrs. Donald Macdonald, St. Jude's; A. Sinclair, formerly John Knox's, ruling elders.

Northern Presbytery—Revs. Ewen Macqueen, Inverness; Donald Beaton, Wick; Malcolm Gillies, Halkirk; and William Matheson, Chesley, Ontario, ministers; with Mr. William Couper, Wick, ruling elder.

Western Presbytery—Revs. Donald Graham, Shieldaig, and Donald M. Macdonald, Portree, ministers.

The retiring Moderator (the Rev. Neil Cameron) conducted divine worship, and preached from John iv. 38—"Other men laboured and ye are entered into their labours." After public worship was over, the Moderator constituted the Synod with prayer.

The roll was then called, and a letter of apology was read from Rev. M. Morrison.

Mr. Donald Urquhart was appointed officer of court, and agreed to undertake the duties.

At this stage the Moderator (Rev. Neil Cameron) 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.

The Rev. Ewen Macqueen moved that the Rev. Malcolm Gillies, Halkirk, be appointed Moderator; this was seconded, and unanimously agreed to.

The Interim-Clerk of Synod (Rev. D. Beaton) intimated that it now fell to the Synod to appoint a Clerk in place of the late Rev. James S. Sinclair. It was moved by the Rev. Neil Cameron, and seconded by the Rev. D. Graham, and unanimously agreed to,

that the Rev. D. Beaton be appointed. Thereafter Mr. Beaton, in accepting office, made the customary solemn promise to discharge the duties of the office with fidelity. The newly-appointed Clerk pointed out that there was a number of Synod minutes which had not been signed owing to the death of Rev. James S. Sinclair, and asked authority for signing these. The Synod authorised the Moderator and Clerk of Synod to sign these minutes.

The Rev. N. Cameron said he had also to report that there was a number of the Southern Presbytery minutes and minutes of kirk-sessions which had not been signed owing to the cause mentioned by the Clerk, and he asked for authority to have these signed. The Synod authorised the Moderator and Clerk of the Southern Presbytery to sign the unsigned minutes of the Presbytery, and the interim-moderators and Clerks of the respective kirk-sessions to sign the unsigned minutes of the kirk-sessions over which Mr. Sinclair had been acting as interim-moderator, and any kirk-session minutes which for other reasons were unsigned.

A Committee, consisting of Revs. N. Cameron, E. Macqueen, and D. Beaton, were appointed to draw up a tribute to the late Clerk, Rev. James S. Sinclair.

The following members of the Northern Presbytery, Revs. E. Macqueen and M. Gillies, were appointed to examine the minutes of the Southern Presbytery and also of the Western, and Revs. N. Cameron and D. Mackenzie were appointed to examine the minutes of the Northern Presbytery.

It was moved by the Rev. Ewen Macqueen, and seconded by the Rev. Donald Graham, and unanimously agreed to, that the Rev. N. Cameron be asked to send his sermon for publication to the Magazine. Mr. Cameron expressed his willingness to comply with the request.

The Rev. D. Beaton, Clerk, moved that Revs. N. Cameron (Convener), Ewen Macqueen, and Mr. Gillies (Moderator) be appointed 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 in the Hall of St. Jude's Free Presbyterian Church at ten o'clock next morning. The motion was agreed to.

It was further agreed to that the Synod hold two sederunts next day—at 2.30 p.m. and 5.30 p.m.

The Synod adjourned to meet again (God willing) on Wednesday the 24th instant, at 2.30 p.m.

The meeting was closed with praise and prayer.

SECOND SEDERUNT.

The Synod resumed its sitting, in terms of adjournment, on Wednesday, 24th May, at 2.30 p.m. The meeting was opened with devotional exercises, conducted by the Moderator, Rev. M. Gillies, Halkirk.

Southern Presbytery.—Revs. Neil Cameron, St. Jude's, Glasgow; D. Mackenzie, Kames, ministers; with Mr. Andrew Sinclair, formerly John Knox's, ruling elder.

Northern Presbytery.—Revs. Ewen Macqueen, Inverness; Donald Beaton, Wick, Clerk; Donald A. Macfarlane, Lairg; William Matheson, Chesley, Ontario; Malcolm Gillies, Halkirk, Moderator, ministers; with Mr. William Couper, Wick, ruling elder.

Western Presbytery.—Revs. Neil Macintyre, Stornoway; Donald Graham, Shieldaig; Donald M. Macdonald, Portree, ministers.

An apology for absence was sent by Rev. D. N. Macleod, Harris.

The minutes of the first sederunt were read and approved.

(1) REPORT OF COMMITTEE ON BILLS.

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. *Report of Committee on Church Documents.*—The Rev. Neil Cameron, Convener, submitted the following report:—The Committee looked over all the resolutions passed by the Synod, and copied out those which they considered binding on the Church, but owing to unavoidable pressure of other urgent work they have not been able to have the matter so far advanced as they would like to have it before presenting it to the Synod. The Rev. D. Beaton went over carefully Sir Henry Moncrieff's *Practice of the Free Church* (fourth edition), and marked paragraphs, sections, and Acts which he considered not to be binding on the Free Presbyterian Church, and forwarded this to the Convener, but owing to pressure of other duties the Committee had no time to revise the work done by Mr. Beaton. In the opinion of the Committee, a Committee should be appointed to give a final revision to the two branches of the work referred to above. And they would suggest that typed copies of the resolutions, referred to above, and also a list of the suggested omissions and changes in Sir Henry Moncrieff's *Practice*, be sent to each member of the Synod, so that they may be in a position to deal finally with the matter at next meeting of Synod.

The Rev. Ewen Macqueen moved that the same Committee be re-appointed, and that the payment of the typing of the documents be paid out of the Organisation Fund.

2. *Legacy Committee.*—The Rev. Neil Cameron, Convener, gave in a report on the John Knox's Tabernacle Trust Funds, which was unanimously adopted.

3. *Committee Appointed to Draw up Protest against Government's Connivance with Popery.*—The Rev. D. Beaton gave in the report of this Committee, and read the resolution drawn up by the Committee, and which had appeared formerly in the Magazine. The report was unanimously adopted.

4. *Report by Western Presbytery re Missionary for Obbe.*—The Rev. N. Macintyre read a communication from Rev. D. N. Macleod, suggesting that in the circumstances the matter be left over for the current year.

Rev. E. Macqueen moved that Mr. Macleod's suggestion be carried out; this was seconded by Rev. D. M. Macdonald.

5. *Relation of West Coast Missionaries to the Free Presbyterian Church*.—On hearing a confidential report from Rev. D. N. Macleod, it was decided to leave the matter as it was before.

6. *Watnash Missionary*.—The Rev. N. Macintyre reported on the Watnash missionary case. The Synod agreed to the Western Presbytery's decision.

(3) APPOINTMENT OF CHURCH COMMITTEES.

The following Church Committees were appointed for the year:—

1. *Training of the Ministry and Theological Committee*—Rev. E. Macqueen (Convener), D. M. Macdonald, and D. A. Macfarlane.

2. *Finance Committee*—Revs. N. Cameron (Convener), E. Macqueen, N. Macintyre, with Messrs. Charles Maclean and Alexander Macgillivray, General Treasurer, associated with the Committee.

3. *Canadian Mission Committee*—Revs. D. Beaton (Convener), N. Macintyre, D. Macdonald, and William Matheson.

4. *Jewish and Foreign Missions Committee*—Revs. N. Cameron (Convener), D. Mackenzie, and M. Gillies.

5. *Church Magazine Committee*—Revs. N. Cameron, D. A. Macfarlane, and D. Beaton (Convener).

6. *Religion and Morals Committee*.—Revs. D. M. Macdonald (Convener), D. Graham, and M. Morrison.

(4) APPOINTMENT OF CHURCH COLLECTIONS.

It was moved by the Rev. D. M. Macdonald, and seconded by the Rev. D. Graham, and unanimously agreed to, that the Church Collections be taken up as follows:—(1) Aged and Infirm Ministers', Widows', and Orphans' Fund in June—notice to be sent by Rev. E. Macqueen; (2) College Fund in August—notice to be sent by the Rev. E. Macqueen; (3) Home Mission Fund (Missionaries and Catechists), first collection by book from house to house in October—notice to be sent by Rev. N. Cameron; (4) Organisation Fund in December—notice to be sent by Rev. D. Beaton; (5) General Church Building Fund in January, 1923—notice to be sent by the Rev. D. Beaton; (6) Jewish and Foreign Missions Fund in February, 1923—notice to be sent by Rev. N. Cameron; (7) Home Mission Fund (Missionaries and Catechists), second collection in April—notice to be sent by Rev. N. Cameron.

(5) THEOLOGICAL COMMITTEE'S REPORT.

Rev. Ewen Macqueen gave in this report, as follows:—The two students studying theology at Wick, Messrs. Maclachlan and Roderick Mackenzie, were now ready for their final theological examinations. Rev. N. Cameron moved that the Synod adopt the report and accept of the sessions given to the study of theology of the above students, and that the following subjects be set for examination:—Old Testament: Green's Introduction, the Canon—examiner, Rev. D. M. Macdonald; Epistle to the Romans—

examiner, Rev. D. A. Macfarlane; Owen on the Holy Spirit—examiner, Rev. E. Macqueen; Scottish Church History (1733 to 1843)—examiner, Rev. N. Cameron. The motion was seconded by Rev. E. Macqueen, and unanimously adopted.

(6) THEOLOGICAL TUTOR'S REPORT.

During session 1921-1922 there were two students studying theology—Messrs. John Maclachlan and Roderick Mackenzie, M.A. In New Testament Greek the subjects dealt with were the translation, the exegesis, and the outline of the argument of the Epistle to the Romans and the Greek text of the New Testament. In Church History use was made of Fisher's *History of the Church* from the earliest period of Christianity to the present time. In Scottish Church History lectures were delivered dealing with the period from 1733 to 1843. In order that the students might have the subjects required for their final theological examination, the subject of Old Testament Introduction was dealt with during the session, use being made of Green's *Introduction to the Old Testament—Canon and Text*.

I have again to thank the students for their kindness in the help ungrudgingly given in supplying my pulpit during the session.

Rev. Ewen Macqueen moved the adoption of the report, and thanked the tutor for his work. This was seconded by Rev. Donald Graham.

It was suggested by Rev. N. Cameron, in view of a statement made by Mr. Beaton as to the desirability of appointing another tutor, that the Presbyteries should give consideration to the question of the appointment of an additional tutor.

(7) LOYAL ADDRESS TO THE KING.

The Rev. N. Cameron read the following draft of Loyal Address to the King, drawn up by the Committee appointed for this purpose. The draft Address was adopted, on the motion of Rev. Ewen Macqueen, seconded by Mr. William Couper:—

"A LOYAL ADDRESS BY THE SYNOD OF THE FREE PRESBYTERIAN CHURCH OF SCOTLAND.

TO HIS MOST EXCELLENT MAJESTY, GEORGE V., King of Great Britain and Ireland, Defender of the Faith, etc.

May it Please Your Majesty,—

We, the Synod of the Free Presbyterian Church of Scotland, met at Glasgow, 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 would express sympathy with your Majesty on account of troubles at home and in your Majesty's dominions overseas, largely due to labour unrest, instigated by Bolshevik agencies and other causes, and our prayer is that our Lord Jesus Christ, to whom all power in heaven and earth has been given, would overrule these troubles, so as to bring spiritual and temporal prosperity and peace to these distracted countries. The grave con-

dition of things in Ireland must also cause your Majesty the keenest anxiety, and we, as your loyal subjects, earnestly pray that our Lord, by causing the light of His glorious gospel to shine, would bring peace to that distracted land."

The Synod adjourned to meet again at 5.30 p.m. The sederunt was closed with praise and prayer.

THIRD SEDERUNT.

The Synod resumed its sitting, in terms of adjournment, on Wednesday the 24th day of May, at 5.30 p.m. The meeting was opened with devotional exercises, conducted by the Moderator, Rev. M. Gillies, Halkirk.

Southern Presbytery.—Revs. Neil Cameron, St. Jude's, Glasgow; D. Mackenzie, Kames, ministers; with Messrs. Andrew Sinclair, formerly John Knox's; Neil Macswan, Edinburgh; and Donald Macdonald, St. Jude's, Glasgow, ruling elders.

Northern Presbytery.—Revs. Ewen Macqueen, Inverness; D. Beaton, Wick, Clerk; Donald A. Macfarlane, Lairg; William Matheson, Chesley, Ontario; and Malcolm Gillies, Halkirk, Moderator, ministers; with Mr. William Couper, Wick, ruling elder.

Western Presbytery.—Revs. Neil Macintyre, Stornoway; Donald Graham, Shieldaig; Donald M. Macdonald, Portree, ministers.

After the roll was called, the Synod took up the following business:—

(8) CANADIAN MISSION COMMITTEE'S REPORT.

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

The Committee have to report that Mr. Donald Macleod, elder, Winnipeg, was duly examined by the Kirk Session and accepted as a student, subject to the decision of one of the Presbyteries at home later on. Mr. Gillies, who was Moderator of the Kirk Session, sent home to the Committee a full report of the steps taken. Mr. Macleod has been supplying Winnipeg while studying at Manitoba University. The congregation are keenly anxious to begin building a place of worship, and we are sure all friends of the cause hope that the desires of their heart may soon be realised.

Vancouver, which passed through its own trials, as members of the Synod will remember, is at present supplied by Mr. Donald Matheson, missionary. Our people in Vancouver, nothing daunted by their difficulties, set about building a place of worship, and had the gratification of worshipping in it for the first time on Sabbath the first day of January of this year. The site, we understand, is in an excellent position, and the Committee feel highly gratified that our people have at length a place of worship in this rising and important city on the Pacific Coast. The people connected with our cause in Vancouver, alike by their hands and means, helped right heartily and devotedly in the work.

In regard to Detroit, the Rev. James Macleod, who intended going out last year, was detained through illness in his home, with

the result that, notwithstanding efforts on the part of the Committee, we failed in getting some one to take his place. For this year, as you are aware, the Convener of the Canadian Mission is to give twelve Sabbaths to our people in Detroit. The friends of the cause there, though few in numbers, generously offered to pay all travelling expenses and supply of deputy's pulpit. This is to their credit, when one remembers the increased expense of traveling in these times.

We have now one ordained minister, Rev. William Matheson, Chesley, a student and a lay missionary conducting services in Canada, but our prayer and heart's desire is to see the Free Presbyterian Church make still greater advances.

It is now twenty years since the first deputy, the Rev. N. Cameron, from the Free Presbyterian Church visited Canada, and since then almost every year deputies were sent out from this country. The labours of the deputies were first confined to Ontario. Then the sphere was enlarged westwards and southwards to Winnipeg and Detroit, and finally as far west on the mainland as we can go—to Vancouver. In this country we can have no idea of the feeling of isolation that possesses our people out in the new lands of Western Canada. The young people from this country are pouring into this wonderful land, and it is gratifying that so many of them, whatever may be said of others, are keenly anxious to have the pure gospel preached to them, and to have public worship conducted as they saw it at home by their godly fathers. We appeal to our people at home to remember those who are going out with the gospel message to this distant land, and especially do we appeal to the young men in our Church studying for the ministry, to cast an eye on the fields already whitening to the harvest and bearing more precious grain than ever was reaped from the far-stretching prairie lands of Western Canada.

The Rev. D. M. Macdonald moved the adoption of the report. This was seconded by Mr. Neil Macswan, and cordially supported by Rev. William Matheson, Ontario, who thanked the Synod for the interest they had taken in his native land.

(9) TRIBUTE TO REV. JAMES S. SINCLAIR, LATE CLERK OF SYNOD.

The Synod resolve to place on its Records its deep sense of the great loss sustained through death of their beloved brother and Clerk, the Rev. James S. Sinclair.

The Court desires to acknowledge the Lord's goodness to them as a Church in providing officials well suited for the various posts requiring special gifts in carrying through the business of the Church. They would gratefully recognise that in carrying through the duties of this Court since his appointment in 1905 Mr. Sinclair whole-heartedly and devotedly used his special gifts in guiding and directing the business of the Court in the most praiseworthy manner. His calm demeanour and deep interest in the affairs of the Church specially suited him for the work that he so long and successfully carried through.

The Synod would humbly give thanks to the Lord for the gift

that He has seen meet to remove from our midst, and would recognise His great kindness to His servant for guiding him so honourably right on to the end.

As his brethren, we would seek to place on record that his relations with us were of the kindest nature, and we mourn his loss as a brother beloved. Of him it could be truly said that he was "acceptable to his brethren."

The Synod desire to convey to Mrs. Sinclair and family their heartfelt sympathy in their great loss, and pray that the Lord's gracious promise of being a Husband to the widow and a Father to the fatherless would be very manifestly fulfilled in their case.

Rev. E. Macqueen moved the adoption of this tribute, and Rev. W. Matheson seconded, and it was unanimously agreed to by the Synod.

(10) REPORTS OF EXAMINERS OF PRESBYTERY RECORDS.

The examiners of the Records of the Western and Northern Presbyteries gave in favourable reports. The examiners appointed to examine the Southern Presbytery Records reported that they had not done so. They were instructed to examine the Records at their earliest convenience.

(11) FINANCE COMMITTEE'S REPORT.

Mr. William Grant read the Abstract of the Church's Annual Accounts for the year ending 31st March, 1922, for Mr. Macgillivray, the General Treasurer, who was not present. This being done, the Rev. Neil Cameron 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 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."

Rev. N. Cameron, in moving the adoption of the report, said that the longer he lived the more convinced was he that the Lord had a care of the Free Presbyterian Church. And he was also convinced that the more faithfully they stood to the truth the less they would need to care what men said. The state of the funds was specially gratifying in view of the widespread unemployment in the country. The balances in most of the funds were higher at the end of the year than in the former year. Mr. Cameron then made reference to the union of John Knox's with St. Jude's congregation. The motion was seconded by Rev. Ewen Macqueen, who also acknowledged the Lord's great goodness to us as a Church in the wonderful way He supplied the Church's financial needs.

(12) FOREIGN MISSION REPORT.

The Rev. Neil Cameron, Convener, gave in the following report:—

South Africa.—The very gratifying and encouraging report sent us by the Rev. J. B. Radasi is printed

elsewhere in the Magazine, and it should cause thankfulness to the Lord in the hearts of our people at home. In the first place, it is very gratifying to learn that they have now received the whole Book of Psalms in metre in Kafir. Mr. Radasi writes about this as follows:—"We have now the whole Book of Psalms in metre in Kafir, and our people are very glad to have them. I remember the time when I first came here that our people were singing only nine psalms out of a certain hymn book. Even at that time they were very faithful, and they never used any thing but those nine psalms. I then happened to come across another hymn book, which contained a few more. They never made a single complaint, but used exclusively those few psalms, as they were told from the very beginning that our Church use only the psalms, and that we do not use uninspired hymns in our public or private worship, and that all who join our Church must understand that from the beginning. They were also told at the beginning that our Church does not believe in concerts, tea meetings, soirees, or instrumental music in public worship, nor in prayers at the grave when people are buried. We were told by the other Churches that we were narrow-minded and peculiar in our views, and that we would never be able to gather a congregation. Their prophecy has not yet been fulfilled, as all our people have so far proved faithful to our Church in the midst of great trials and difficulties by the setting up of churches and schools right amongst our people; but they have not succeeded in breaking up our people, and some of them have had to close their schools for want of children." The above quotation shows both the wisdom and faithfulness of Mr. Radasi in as much as that he at the beginning of his work there explained the practice of the home Church to the people, and that every one who would join our Mission would be bound to conform to that practice. We can testify to the fact that some of the other Missions there have done their very utmost to break up our Mission by building churches and schools in the centre of our people, but such efforts have utterly failed, and it is to be hoped that such conduct may have come to an end.

The report on the schools is encouraging. There were 320 children in the five schools at the time of writing the report. The two new schools taken up by our Mission last year have greatly increased in numbers since, and so did the other three schools. I expect the Induba school will benefit much by the change of teachers, for although Kiwa Mhlalo is a sincere Christian, he has got very little education, even in the native language. I suggested to Mr. Radasi to offer him lodgings in the Mission, so that he could attend the school at Ingwenya for some time. Mr. Radasi made the offer, but am sorry to say that he has not availed himself of it.

There are now several in secondary schools, as you will see from the report. One of the girls, Adelaide Ntuli, has acquitted herself excellently at Lovedale. She gained two certificates of merit—one for religious knowledge and the other for general work in her classes. This girl is a credit to our Mission. The other girl and boy there have also done well, and bear a very good

character, both in school and boarding-house. The teacher at Ingwenya when we were there has gone to St. Matthew's Training Institution, Cape Colony, to finish his education for becoming a qualified teacher. Two are in an industrial institution in Mashonaland. Let us hope that they will learn forms of industry which will benefit the poor, thriftless people; if so, this will be a temporal blessing to many. Two or three are at an institute for training teachers in Bechuanaland. They will have gone there probably because it is not at all so far from their homes as Cape Colony, which is, at the nearest point, a thousand miles away. I wish it to be understood that those who went to Mashonaland and Bechuanaland are there at their own expense.

Mr. Radasi wishes me to refer to another matter, and I will quote his own words:—"I have just received your letter and the money order for £4 5/; £2 being for clothing the children, and £2 5/ for my personal use. I desire to thank those friends most sincerely for their gifts to myself and the school children."

He refers to another matter, which will, I am afraid, prove to be very serious, viz.:—"There has been a very severe drought this year, and the crops sown last November and December have been a failure. There is no grass for the cattle, and water is getting very scarce. Famine has set in, and so great numbers of people are on the point of starvation. A bag of mealies" (the bag of mealies is 80 lbs.) "which last year cost 10s., now costs £1 5s. here, and is still going up in price, and in other places it costs £1 10s." This is rather alarming, seeing these natives depend entirely on mealies for food. Should it become necessary we may have to do something to help our people out there. If we find this to be necessary due notice will be given to our congregations.

Australia.—Although we have had two or three letters from our friends in Australia since last meeting of Synod, nothing was said about the condition of our cause among them. They have, however, sent from Ballina £19 in aid of our Foreign Mission, which is a big advance upon any sum hitherto received from Australia, and indicates a growth numerically in that town. They have also to contend with a difficulty which crops up in several colonies, viz., the Bible without the psalm book in metre, which is an indication that they are augmented as a congregation by people from Scotland. We also understand that in the Sabbath school kept at Ballina by the Messrs. Kidd there are between twenty and thirty children attending. I have had no renewal since last Synod of their request that a deputy should be sent from the home Church. Our deepest sympathies go forth to our friends in their isolated position.

The Jews.—Our people will have noticed in the Magazine that a young man, Mr. Donald Urquhart, offered himself as a student with a view to preparation for Mission work among the Jews. He has attended the University of Glasgow during the last session. We hope that our praying people will plead with the Lord that He will baptize him with the Holy Ghost and make him faithful in the maintenance of His truth and cause in connection with the Free Presbyterian Church of Scotland, and that He will spare

him to be a blessing to the poor Jews. The thanks of the Free Presbyterian Church are due to "Passer-by" for placing £400 in our hands to educate one for mission work among the Jews.

The Rev. D. Beaton moved that the Foreign Mission Report be adopted, and that the Synod tender its sincere thanks to the Convener, the Rev. N. Cameron, for his indefatigable and successful labours in connection with our cause in the South African field. The motion was seconded by Rev. Ewen Macqueen, and unanimously adopted.

The Rev. N. Cameron suggested that the Synod should adopt the following resolution:—"The Synod of the Free Presbyterian Church of Scotland, at a meeting held in Glasgow on 24th May, 1922, received with much gratitude a resolution passed by the Synod of Kafraria, expressive of friendship and appreciation for the work accomplished by the Free Presbyterian Church in translating the Psalms of David in metre in Xosa, the language of the native peoples of South Africa. This Synod would humbly suggest to the Synod of Kafraria that they lend their valuable aid and influence in getting the native churches and missions under their control to adopt this Xosa Psalm Book as their manual of praise."

The motion was moved by the Clerk, and seconded by Rev. E. Macqueen, and the Clerk was instructed to send a copy to the Clerk of the Synod of Kafraria.

It was moved by Rev. E. Macqueen that any surplus, after paying the teachers the amount authorised by the Synod last year, be utilised by Mr. Radasi for relieving distress in connection with famine, if there be such. The motion was seconded by Rev. D. Graham, and unanimously agreed to.

(13) REPORT ON RELIGION AND MORALS.

The Rev. D. M. Macdonald, Convener, gave in the report, which will appear in the Magazine in a future issue. The Rev. E. Macqueen moved the adoption of the report. The motion was seconded by Rev. Duncan Mackenzie, and agreed to.

The Rev. D. M. Macdonald moved the following motion:—"That the Synod of the Free Presbyterian Church unanimously disapprove of the clause in the 1918 Education (Scotland) Act making it compulsory on Education Authorities to provide for the teaching of the Roman Catholic religion in schools within their area, and would respectfully urge upon the Government to repeal this section of the Act as being unscriptural and contrary to the views and wishes of the great majority of the Protestant ratepayers of Scotland, and the Synod protest against the Protestant religion being taught on sufferance only, and would appeal to the Government to make its teaching compulsory in our schools."

The motion was unanimously adopted, and the Clerk was instructed to send copies of the same to the Secretary for Scotland.

(14) EDITOR'S REPORT ON MAGAZINE.

The Rev. D. Beaton gave in the following report:—"As has already been reported, I was asked by the Magazine

Committee to take over the editorial work of the Magazine in July. The remoteness of Wick from the printers was a disadvantage that can only be realised by those who are familiar with such work as falls to an editor. However, this disadvantage was the less felt because we were confronted with it at the very outset in taking over the editorial work of the Magazine, and we set about making arrangements to make it as advantageous as possible. An effort has been made to bring out the Magazine a week or so earlier in the month, so that outlying places may get it earlier than used to be the case. We would respectfully call the attention of subscribers to the notice that all money is to be sent to the General Treasurer of the Church (Mr. Macgillivray, Woodbine Cottage, Glen Urquhart Road, Inverness), as failure to do so not only leads to unnecessary correspondence, but the additional postage swallows up the small margin of profit there is on each copy.

The report was moved by Rev. E. Macqueen, and seconded by Rev. D. M. Macdonald, and adopted.

Mr. William Grant reported on the financial affairs of the Magazine, and pointed out that the income met all expenditure for the year.

(15) COMPETENT BUSINESS.

1. *Aliens' Restriction*.—The Rev. Ewen Macqueen moved the following motion:—"The Synod of the Free Presbyterian Church would earnestly pray the Government to pass an Aliens' Restriction Bill, binding aliens to submit to the laws of this country in observing the sanctity of the Lord's Day." The motion was seconded by Rev. D. Mackenzie, and adopted. The Clerk was instructed to send copies of the motion to the Secretary for Scotland and to Sir Murdoch Macdonald, M.P. for Inverness-shire.

2. *Overture re Trust Deed Model Clause*.—The Rev. N. Cameron brought to the Synod's attention that it had been suggested, on legal advice, that slight additions be made to our Trust Deed Model Clause. He moved the following motion:—"The Synod approve of the additional words introduced in the Model Clause of this Church relative to property, and authorise the same to be registered in the Book of Sasines in Edinburgh, and also decide that the changes adopted shall cover all the Trust Deeds of the property of the Free Presbyterian Church of Scotland in which the clause, as it formerly read, has been inserted." The motion was seconded by Rev. E. Macqueen, and unanimously adopted.

3. *Greenock Legacy*.—A letter was read from Messrs. F. D. & D. A. Morrison, writers, Greenock, intimating that a legacy had been left by Mr. John Macphail to certain funds of the Church, and asking that their letter be submitted to the Legacy Committee in order that said Committee might give their views for the guidance of the Testator's Trustees. It was decided that the whole matter be referred to the Legacy Committee.

4. *Motion in Reference to Synod's Resolution on the Temperance (Scotland) Act, 1913*.—The following motion was made by Rev. N. Cameron, and seconded by the Rev. D. Graham:—"The Synod renews its attitude taken up on the drink question as set

forth in their resolution passed by the Synod in 1920, when they affirmed that it was highly desirable, in view of the grievous drunkenness among the young, as well as others, that Prohibition or No License, as indicated by the Temperance (Scotland) Act, 1913, should be supported by our people."

There was no counter motion. Rev. William Matheson, in dissenting from the above motion, expressed his views at considerable length on the general principle underlying Prohibition, which he strongly condemned, and gave in his dissent with reasons. It was decided that a Committee be appointed to answer his reasons; consisting of Revs. N. Cameron, M. Gillies, and the Clerk, and that both reasons of dissent and the reply to them be published at an early date in the Magazine.

5. *Motion of Sympathy with our People in Harris.*—The Rev. N. Macintyre brought to the notice of the Synod the heavy financial burden that had fallen on our people at Finisbay through the destruction of their church fifteen months ago by the storm, and also the heavy burden that had fallen on our people at Tarbert through the necessary repairs of the manse, which will probably cost about £600. This is all the more trying in view of the fact that all debt on both buildings had been cleared off, and now our people are face to face with these new financial burdens.

The Rev. E. Macqueen moved, and Mr. Neil Macswan seconded, that "The Synod tender their sincere sympathies to our Harris people, and commend their case to the Christian liberality of our people throughout the Church." The motion was unanimously adopted.

6. *Sentence of Deposition.*—Notice had been received by the Clerk from the Southern Presbytery that they had deposed the Rev. Alexander Mackay, Oban, for reasons already published in the Magazine.

It was moved, seconded, and unanimously agreed to that the Synod meet again at Inverness, within the Free Presbyterian Church, on Tuesday after the third Sabbath of May (22nd May), 1923, at 6.30 p.m.

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

A Letter from Rev. J. B. Radasi,

Free Presbyterian Missionary, Matabeleland.

F.P. MISSION, BEMBESI, MATABELELAND,
SOUTH AFRICA, 24th March, 1922.

MY DEAR MR. CAMERON,—I am glad to inform you that the Lovedale authorities have finished printing, in metre, the whole Book of Psalms, and five hundred copies have been sent to me here. They arrived yesterday. All our people will be very glad to hear the Psalms have arrived. They were always asking me when they would be completed.

The yearly returns of our five schools were sent to Mr. Foggin,

Director of Education, Salisbury, at the end of the year; and in February £53 5s. (Fifty-three pounds five shillings) were sent to me by the Education Department as a yearly grant for the five schools. There were, at the end of the year, 320 children on the roll in the five schools for quarter ending 31st December—Ingwenya School, 116; Morven, 66; Induba, 50; Libeni, 46; and Bembesi, 42. I was obliged to send another teacher to Induba more qualified than Kiwa Mhlahlo, who is only in the second standard, as the people were complaining that the children were not making any progress under him, and so some of the more advanced children left the Induba School. The Inspector of Schools said himself that Kiwa Mhlahlo needed a little more education himself in order to teach efficiently. I fully agree with what the Inspector said. The boy I sent to Induba from the Ingwenya School was in the fifth standard. The attendances at Morven and Bembesi have increased. I am sorry the teacher at Morven has had to leave. He has gone to Tiger's Kloof Institution, Bechuanaland, to complete his education. It is a London Missionary Institution. Two of our scholars went there this year, and three went to an industrial institution, Salisbury, Mashonaland. And so we had to send another teacher from Ingwenya to Morven. The people at Morven liked their teacher very much, and they were very sorry to part with him. He was also liked by the school children. We follow the same custom as in Ingwenya by giving a Bible to a scholar who has learned to read the native language fluently and correctly, and every now and then those who have learnt to read apply for Bibles. I visit all the out-stations every quarter and preach to our people, and the services are usually well attended. I think I told you that at Libeni our people have built a church there. The size of it is as big as our Ingwenya schoolroom. Services are held there every Sabbath by one of our men, and in my quarterly visits I always find the church crowded in every corner. The building seems to be too small to hold all the people comfortably, and it will need to be enlarged very soon. Paul Hlazo went to St. Matthew's College in Cape Colony in February. I was very glad to hear that Mr. Tallach had consented to come to Matabeleland as a missionary of our Church. His presence with me here will be a great help to our cause and a great encouragement to me and our people here. They were all very glad when I told them of it. It is to be hoped that the Lord will spare him, and give him grace and strength, and make him, by His Holy Spirit, a vessel fit for the Master's use. The harvest truly is great, but the labourers are few. We need to pray to the Lord of the harvest to send forth labourers into His vineyard, who will faithfully preach the unsearchable riches of Christ, and tell sinners their great need of repentance towards God, and reconciliation through faith in the atonement made by our Lord Jesus Christ. I am also sending you the reports of the progress of our students in Lovedale.

Mr. Foggin, Director of Education, has again shown his kindness and consideration and friendly feeling towards our Church, and we highly appreciate his kindness and interest.—Yours sincerely,

J. B. RADASI.

The late John Macdonald, Elder, Ness, Lewis.

IT is with the deepest regret we have to record the removal of John Macdonald, elder, Lionel, Ness, from the ranks of the church militant to the church triumphant. The loss to the cause has left a blank not easily filled. Nothing, of course, is impossible to Him who can call into being the things that are not, and there is much need. May He hasten the day!

He can bring the showers upon the reaped fields of Ness, of which

Many years ago—long before the advent of the Free Presbyterian Church—Mr. Macdonald realised that here he had no continuing city, and from that time he was a consistent man of prayer, seeking the city that hath foundations. So that the call, "Arise, let us go hence," although sudden, found him on the watch tower—"What I say unto you I say unto all men, Watch." Physically, he was healthy and robust, and lived an active life. But since the premature death of his very excellent son, an engineer to trade, fast rising to eminence in his profession, he was perceptibly failing, and more especially was this observed after the death of his amiable and exemplary Christian wife, who died seven years ago. But, notwithstanding his loss of vigour and activity, he was not thought to be more frail than would be expected of a person of his years (74). And although he was obliged to take to his bed a week or two before the end, no one felt that his trouble was anything more serious than a passing cold. Indeed, the household had concluded he was much better, and would soon be up and about as usual, when, without the slightest warning, while his very devoted daughter-in-law was in attendance, he passed away on the morning of the 19th of December to, we believe, his eternal rest. The startling suddenness cast a very deep gloom over the whole district, and the funeral, notwithstanding the very inclement weather, was the largest seen in recent times at Ness, several friends from Stornoway being present, with Rev. N. Macintyre, who conducted the funeral service at the deceased's house.

Mr. Macdonald was a native of Lionel, where he conducted a business as general merchant, and was intimately well known, earning the respect and fullest confidence of all who dealt with him.

He never allowed his name to be put forward as candidate for a seat on any of the public bodies, but his counsel and guidance were esteemed highly by the people of the parish.

In the church he was equally backward. He several times declined office after elections to the eldership. On the last occasion, however, he accepted the office. He explained he had made up his mind to do what another man elected to the same office would do, when the passage, "What is that to thee? follow thou me" appealed to him so strongly that he accepted the office independent of what others would do.

His reticent disposition, however, even before he took office,

never prevented him from doing his duty when, from any cause, the highly-respected missionary of the congregation could not be present. And the services rendered were always appreciated. With much pressure he would occasionally be prevailed upon to rise on the Friday, when he would speak appropriately and to the point, but never too long.

He acted as the precentor in the congregation since its origin in a very efficient manner, and several times, before failing in health, held singing classes, and thus kept the singing in the congregation above the general average. In this sphere alone it will be difficult to fill his place. His melodious voice will be much missed in leading the praise at Ness.

He was ever mindful of his duty to the sick and bereaved, and was a most welcome visitor to those houses visited by sickness or bereavement. Since he first embraced the testimony of 1893 he did not for a single hour waver in his allegiance and support of the Church, notwithstanding the several testing trials permitted to come over her. He attended the first Communion held on the island in connection with the Free Presbyterian Church. This was at Stornoway in February, 1894, when the congregation experienced the greatest difficulty in getting a place to hold the service in. The Drill Hall, it was found at the last moment, was not available, although the services were intimated in the hope of getting it, and it looked like that the services would have to be cancelled. On the Monday, however, the late Mr. R. D. Mackenzie, Cromwell Street, was approached for his large yard on Kenneth Street, which he readily granted. This yard was but partially closed in, and the inclement state of the weather, several inches of snow being on the ground at the time, did not make it an inviting place for such a purpose. But our respected townsman, ex-Provost Mackenzie, and his late kind brother, came to the rescue, and supplied, free of charge, the loan of the material required to close it temporarily, and a willing gang of workers had the place transformed into a church in time for the service to begin on Thursday. It was seated for 500, and it was fully occupied all the time in comfort. The officiating clergymen were Mr. Macfarlane, Dingwall, and the late Mr. MacDonald, Shieldaig. Mr. MacDonald carried away deep and lasting impressions and experiences of the occasion, of which he often spoke afterwards. We have but very few left now of the number who witnessed then for Christ at the first Free Presbyterian communion in Lewis. The very substantial building in which the Ness congregation worship now at Lionel was opened several years ago, practically free of debt, and this was largely due to the deceased's keen and unflinching interest in the Building Fund, of which he was in charge.

He leaves two sons, both married, to mourn his loss. The eldest holds the honourable position of H.M. Inspector of Schools at Glasgow, while the other, who is an engineer to trade, succeeds to the holding and business, where he now resides. While we know the young occupants of the home will welcome friends of the cause, as they have seen their worthy parents do, still we must

say there will be something wanting when Mr. John Macdonald and his very kind wife are not there to receive them.

May the Lord grant them His loving kindness and comfort in their bereavement, and make them His own in Christ Jesus. "Be ye also ready."

A. M'K.

The late Mr. Archy M'Lean, Elder, Hougharry, North Uist.

WE regret to have to record the death of one of our outstanding office-bearers in the Free Presbyterian congregation of North Uist. Archy M'Lean was born at Hougharry 76 years ago, and died on 26th January last. He was like the rest of Adam's race till he was twenty-four years of age. It was at the time his godly brother, Alexander, who, in a small boat with a few others, was drowned not more than two or three hundred yards from his own home. Archy at this time began to think of how he would stand in the presence of God if he had been taken before the judgment seat, and while thus thinking he was so deeply touched that he fainted. Ever after that his ruined soul and his sinful state took up all his thoughts. His godly brother always had family worship, morning and night, and Archy would often, after his brother had been drowned, say to himself, "What am I to do?" and at last he resolved to follow his brother's example. Some time after this he became a communicant in the Free Church, Paible, and shortly afterwards he was ordained an elder in that congregation. In 1893, when the stand for truth had to be made, he was glad that a great number of godly people stood for the infallibly inspired word of God, and he at once cast in his lot with the Free Presbyterians who were then forming a congregation at Bayhead. Mr. M'Lean was about the first to join that congregation, and remained an outstanding elder till his death. He would not turn his coat for any reason, but stood till the last faithful to the cause. His last words were:—"They have killed me; I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." We express our sincere sympathy with his widow, sons, and daughters. May the Lord be the stay of his family.

J. M.

THE power of God, considered as exerted in and for His believing people, becomes a gracious medium of their present and eternal felicity. But that same adorable attribute, when set in array against reprobate angels and men, burns as a fire which none can quench. Who knoweth the power of Thy wrath? And O! how irresistibly will that power be made manifest, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that believe not the gospel.—*Toplady.*

An t-Urramach Eòghanas MacMhaoilàn.

Searmoin I.

(Continued from page 24.)

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

II. Tha na nithe so 'g ar treòrachadh a dh' ionnsuidh an dara ceann teagaisg, gu bhi taisbeanadh agus a dearbhadh, gu 'n do pheacaich na h-uile dhaoine. Tha 'n t-Abstol Pòl, ann an toiseach na litir so, a sgrìobh e chum nan Romhanach, a dearbhadh gu soilleir, gu bheil araon, Iùdhaich agus Cinnich fo uachdaranachd a pheacaidh.

1. Anns a cheud àite, tha e soilleir gu 'n do pheacaich na Cinnich uile. Fo linn an t-Sean-Tiomnaidh, bha luchd-àiteachaidh an t-saoghail air an roinn eadar Iùdhaich agus Cinnich; agus tha 'n t-Abstol a toirt eunntas sonruichte mu thimchioll staid bhrònach nan Cinneach, anns a cheud chaibdeil do 'n litir so. Tha e soilleireachadh, agus a dearbhadh, o aineolas, o iodhol-aoraidh, agus o chleachdainnibh truailidh a phobuill so, gu 'n do pheacaich iad uile; agus dh' fheudta an ni ceudna dhearbhadh o chleachdainnibh nan Cinneach aineolach gus an là an diugh. Rè linn at t-Sean-Tiomnaidh, bha na Cinnich 'n an suidhe ann an dorchadas, “Chomhdaich dorchadas an talamh, agus dall-cheò na Cinnich.” Ach tha 'n t-Abstol ag innseadh dhuinn, gu robh aineolas agus aindiadhachd nan Cinneach ag éiridh ann an tomhas mòr, o naimhdeas an eridheachaibh an aghaidh Dhé. Cha robh nadur naomha, fìorghlan, na diadhachd a cordadh r' an inntinnibh dorch, truailidh; agus uime sin, cha b' àill leo eolas Dé a chumail, na buil cheart a dheanamh do mheadhonaibh an eolais a bha aca. Bha iad a druidealh an sùl an aghaidh na fianuis shoilleir a bha oibre faicsinneach na cruitheachd a toirt, mu thimchioll bith, is buaidh-ibh, agus glòir an Dé neo-fhaicsinneach. “An uair a b' aithne dhoibh Dia, cha d' thug iad glòir dha mar Dhia, agus cha robh iad taingeil;” agus air an aobhar so, bithidh iad air am fagail gun leithsgeul air an là mhòr anns an toir Dia breth air an t-saoghal uile ann an ceartas.

Bha na Cinnich, cha 'n e mhaing air an slugadh suas ann an aineolas air an Dia bheò, ach mar an ceudna toirt aoradh do iodholaibh marbh, do dhealbhaibh snaidhte agus leaghta—do oibribh an lamha féin. “Chaochail iad fìrinn Dé gu bréig, agus thug iad aoradh, agus rinn iad seirbhis do 'n chreutair ni 's mò na do 'n Chruith-fhear, a ta beannaichte gu sìorruidh.” An uair a chaill iad eolas air an fhìor Dhia, thionndaidh iad an deigh dhiathaibh bréige; 'n uair a thréig iad tobar nan uisgeachadh beò, thosich iad air a bhi cladhach sluichd eu-dìonach nach cum uisge. Bha iad o linn gu linn a “leantuinne diomhanasa bréigach, agus a treigsinn an tròcair féin.” Thug siad iad féin thairis mar an ceudna do oibribh na feòla, do mhaenus, do striopachas, agus do neo-ghloine mhi-nadurra—seadh, do gach cleachdainn

ghràineil agus ole, ionnas gu robh e 'n a aobhar nàire bhi 'g ainmeachadh na nithibh anns an robh mòran diubh ciontach. Tha e soilleir o fhocal Dé, agus o eachdraidh an t-saoghail, gu robh na Cinnich uile, eadhon a mhuinntir a b' àirde tomhas do ghliocas agus do fhoghlum 'n am measg, air an slugadh suas ann an clabar na truailidheachd, air a leithid a dhiogh 's a bha dearbhadh, gu 'n "do pheacaich iad uile, 's gu 'n d' thainig iad gearr air glòir Dhé."

2. Ach tha e soilleir gu 'n do pheacaich na h-Iùdhaich uile, co maith ris na Cinnich. Bha na h-Iùdhaich 'n am pobull a sgar Dia o Chinnich eile na talmhainn, agus a chuir e air leth gu bhi 'n an sluagh sonruichte dha féin. 'S ann 'n am measg-san a bha eaglais Dé air a suidheachadh, agus sochairean na h-eaglais air am frithealadh, 's air am mealtuinn, fo linn an t-Sean-Tiomnaidh. Dheonaich Dia do 'n phobull so, solus agus sochairean nach d' thug e do Chinneach air bith eile. "Dhiobh-san bhuineadh an uchdmhacachd, agus a ghlòir, agus na coimh-cheangail, agus tabhairt an lagha, agus seirbhis Dé, agus na geallana." Bha focal na fàidheadaireachd, agus ministriealachd nam fàidhean aca, o ghinealach gu ginealach, a shoillseachadh an inntinn ann an eolas air toil Dé, agus a threòrachadh an cos air slighe na sìth. 'S ann am measg a phobull so a rinn Dia na h-oibre a bu mho 's a b' iongantaich a choimhlion e riamh air thalamh. Dh' fhoillsich se e féin doibh mar nach d' rinn e do 'n chuid eile d' n t-saoghal. Ach an deigh gach sochair agus tròcair a dheonaich e dhiobh, agus gach comain fo 'n robh iad a bhi umhal, agus tangeil d' an Cruith-fhear, tha na sgrìobtuirean a teagasg dhuinn gu soilleir, gu 'n robh iad 'n am pobull eas-umhal agus neo-thaingeil, a bha ghnàth teachd gearr air glòir Dhé, le bhi mi-bhuileachadh an sochairean. Tha 'n cunntas a ta Maois agus na fàidhean a toirt mu thimshioll nan Iùdhach, a dearbhadh gu robh iad, anns a choitehionn, 'n an sluagh ceannairceach, a bha ghnàth dol air ceacharan o Dhia, agus ga bhrosnachadh gu feirg. Bha iad a mi-naomhachadh orduighean an Tighearna, a toirt fuath d' a theachdairibh, a geur-leanmhuinn a sheirbhisich, na fàidhean; agus an uair a chuir e Mhac féin o neamh d' an ionnsuidh, ag ràdh, "Bheir iad urram do 'm Mhac," dh' fhuathaich agus mhaslaich iad esan mar an ceudna—seadh, mharbh iad, le lamhaibh aingidh, Prionnsa na beatha. Agus leis a ghnìomh eagalach so dheanamh, thug iad an dearbhadh a bu mho a fhuair an saoghal a riamh, air ole neo-chrìochnach a pheacaidh.

Ged bha barrachd aig na h-Iùdhaich air na Cinnich, a thaobh solus agus sochairean o 'n leth a mach, gidheadh, cha robh iad a chuid a bu lugha ni b' fhearr a thaobh naduir. Thuit iad uile anns a cheud Adhamh, agus thainig iad a dh' ionnsuidh an t-saoghail fo chionta peacach gin, agus le nadur truailidh, co maith ris na Cinnich; bha iad gu nadurra fo mhallachadh an lagha, agus 'n an cloinn feirg eadhon mar chàch. Gidheadh, air sgàth an sochairibh o 'n leth a mach, bha iad 'g am meas féin ni b' fhearr no na Cinnich, ni b' airidh air deadh-ghin Dhé agus air a bheatha mhaireannaich; ach tha 'n t-Abstol ag innseadh dhuinn, aig an naoitheamh rann do 'n chaibideil so, gu 'n do dhearbhadh e na

h-Iùdhaich a bhi fo uachdaranachd a pheacaidh co maith ris na Cinnich. Dhearbh e, o sgriobtuiribh an t-Sean-Tiomnaidh, o theisteas an Dé bheò, nach comasach bréug a dheanamh, nach robh “ionracan ’n am measg, nach robh fiù a h-aon.”

3. Tha e soilleir gu ’n do pheacaich na h-uile dhaoine, do bhrìgh gu bheil na h-uile buailteach do ’n bhàs. ’S e ’m peacadh ceud aobhar uile thruaighibh na beatha so. Thainig tuil do thruaighibh a steach do ’n t-saoghal an lorg a pheacaidh, agus tha na truaighean so uile an tòir air an duine, agus gu tric a deanamh a bheatha scarbh anns an t-saoghal so féin. ’S ann do na truaighean eagalach a tha ’n tòir air an duine, am bàs. Tha ’m bàs air a ghairm anns na sgriobtuiribh, “an nàmhaid deireanach.” ’S e an nàmhaid mu dheireadh ris am bheil aig an duine ri cath a chur, ri cogadh a dheanamh anns an t-saoghal a ta làthair. Ach co do shliochd Adhamh a dh’ fheudas seasamh anns a chath so, na dol as anns a chogadh so? “Co e ’n duine a ta beò, agus nach faic am bàs, no theasairgeas anam féin a laimh na h-uaigh?” Bha ’m bàs air ordachadh aon uair do na h-uile dhaoine, agus tha e soilleir gu ’n robh an t-ordugh so air a chuir an gnìomh gu rodhiongmhalta o thoiseach an t-saoghail; oir cha ’n ’eil cunntas againn anns na sgriobtuiribh, gu ’n deachaidh aon neach as o ’n bhàs, o cheann dlùth air sea mìle bliadhna, ach Enoch agus Elias. Agus ged bha e air orduchadh le Dia, air sgàth aobharan àraidh, gu rachadh, chaidh iad troimh chaochladh a bha co-fhreagar ris a bhàs, mu’n deachaidh iad a steach do rioghachd neimh.

Ach ’s ann “far an do rioghaich am peacadh a rioghaich am bàs;” oir cha ’n fhaigheadh am bàs buaidh thar na h-uile dhaoine, mur bhiodh gu ’n do pheacaich iad uile. Cha bhiodh ughdarras aig a bhàs a lamh a leagail air duine ’s am bith, na dochann a dheanamh air aon neach do ’n chinneadh dhaoine, mur bitheadh e ’n a pheacach. ’S e ’m peacadh a dh’ armaich am bàs le cumhachd a chuir an cinneadh daonna uile fo a smachd, agus a dh’ fhag iad ’n a laimh. ’S e chuir an corran géur an laimh a bhàis, leis am bheil e gearradh sìos ginealach an deigh ginealach do shliochd ciontach Adhamh, agus ’g an tionndadh gu dùslach. Tha e air a mheas gu bheil timchioll ochd ceud muillion do shliochd Adhamh àir aghaidh na talmhainn air an là an diugh; ach ann an àireamh bheag do bhliandhnachaibh bidh iad uile ’n am biadh do ’n bhàs, do chnuimhibh suarach an dùslaich; do bhrìgh gu ’n do pheacaich iad uile. Ach ’n am biodh an saoghal uile air a rannsachadh gu géur, nach fheudta cuid-eigin fhaotainn a’ measg a luchd-àiteachaidh, a tha saor o pheacadh, agus neo-bhuailteachd do ’n bhàs? Cha ’n fheudta, cha ’n fheudta; oir tha briathra air teagaisg ag innseadh dhuinn, “gu ’n do pheacaich na h-uile dhaoine.” A nis, do bhrìgh gu ’n do pheacaich na h-uile, tha na h-uile buailteach do ’n bhàs; “oir is e tuarasdal a pheacaidh am bàs.” “An t-anam a pheacaicheas gheibh esan bàs.”

4. Tha e soilleir gu ’n do pheacaich na h-uile dhaoine, do bhrìgh gu bheil feum aig na h-uile air slainte an t-soisgeil. Cha robh feum air Slànuighear anns an t-saoghal so gus an d’ thainig am

peacadh a steach. Co fhad 's a bhunaich an ceud Adhamh 's an staid naomha, neochiontach, anns an do chruthaich Dia e, cha robh feum sam bith aig air slàinte an t-soisgeil, agus 'n am bunaicheadh an cinneadh daonna anns an staid neo-chiontach so, cha biodh feum air turus Chrìosd a dh' ionnsuidh an t-saoghail so mar Shlànuighear, agus cha bhiodh feum aig' idir air a "bheatha leagail sìos mar éiric air son mhòran." Bhiodh bàs Chrìosd gun aobhar, nam biodh na h-uile dhaoine saor o pheacadh. Ach 's ann do bhrìgh gu 'n do pheacaich na h-uile, a thainig Chrìosd a thearnadh pheacach; 's ann do bhrìgh gu robh na h-uile ann an staid chàillte, a thainig e dh' iarraidh an ni bha càillte; 's ann do bhrìgh gu robh pobull taghta Dhé ann an daorsa chruaidh a pheacaidh, co maith ri muinntir eile, a thainig e shaoradh a phobull so o 'm peacaibh. Feudaidd eadardhealachadh mòr a bhi eadar aon chinneach agus cinneach eile a thaobh oilean is eolas litereil, agus nithibh eile o 'n leth a mach, ach tha na h-uile dhaoine gu nadurra anns an staid cheudna, fo 'n dìteadh cheudna, buailteach do 'n pheanas cheudna, agus feumail air an t-Slànuighear cheudna. Agus tha slàinte an t-soisgeil, cha 'n e mhain feumail do na h-uile, ach mar an ceudna freagarrach do staid, do uireasbhuidh, agus do thruaighibh nan uile dhaoine air aghaidh na talmhainn.

Bha fios aig Chrìosd gu robh na h-uile dhaoine feumail air slàinte an t-soisgeil, an uair a dh' orduich e d' a dheisciobluibh dol a mach chum an soisgeul a shearmonachadh do gach Cinneach, agus fianuis a dheanamh mu thimchioll féin agus a shlàinte ann an Iudea, ann an Samaria, agus gu iomall an domhain. Agus an uair a chaidh na deisciobuil a mach a searmonachadh an fhocail, tha e 'n a ni cinnteach nach do thachair droing sam bith do dhaoine orra, air aon taobh a dh' imich iad, am measg Iudhach no Chinneach, air nach robh feum air an t-slàinte so—seadh, ged bhiodh neach air bith do theachdairibh Chrìosd comasach air dol timchioll an t-saoghail, air an là 'n diugh, agus an saoghal uile rannsachadh air fhad 's a leud, cha tachradh aon neach air am measg a luchd-àiteachaidh gu h iomlan, aig nach 'eil feum air an t-slàinte mhòr so. Bha dearbh fhios aig na h-Abstoil gu robh na h-uile dhaoine 'n am peacaich thruagh, a bha feumail air an t-slàinte so, an uair a bha iad ga tairgse do na h-uile. As eugmhais so, cha 'n fheadadh iad an soisgeul a shearmonachadh le treibh-dhireas do na h-uile dhaoine. Cha bhiodh ach fanoid a dheanamh air daoine bhi 'g an gairm gu aithreachas, na tairgse slàinte an t-soisgeil idir dhoibh, mur biodh iad 'n an creutairean ciontach, càillte, agus feumail do na h-uile dhaoine anns na linntibh a chaidh seachad, tha i feumail do na h-uile air an là 'n diugh, do bhrìgh gu bheil na h-uile 'n am peacaich a "thainig gearr air glòir Dhé."

(*Bi leantuinn.*)

THE Scriptures teach us the best way of *living*, the noblest way of *suffering*, and the most comfortable way of *dying*.—*Flavel.*

Memoirs of Elizabeth Cairns.

Written by herself some years before her death, and now taken from her original Copy with great care and diligence.

- “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—PSALM lxvi. 16.
 “As we have heard, so have we seen in the city of the Lord of Hosts.”—PSALM xlvi. 8.
 “Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”—2 COR. iii. 18.

(Continued from page 380, vol. xxvi.)

ANOTHER lamentable fruit of this division is, some of the really godly are put upon the rack when they see brother persecuting brother, and division both of practice and doctrine among preachers; also, many of the indifferent sorts of hearers undervalue the precious truths of the Gospel on this account. Oh! how are the profane and graceless hardened. There are also many inward plagues on the souls and consciences of people. Oh, what hardness of heart, unbelief, and atheism do prevail. And that which is the crowning stroke in my weak up-taking is, a hiding God, and that both in secret, public, and private, and few laying it to heart. “Oh! how hath the Spirit been grieved, quenched, and resisted, so that He is justly retired and withholds His operations—such as His convincing, converting, quickening, and comforting influences, together with that wonted zeal and love for God’s glorious work of reformation and covenanted truths, that sometime a-day were the privileges of our land and church.” All these things, together with my own case, were so exercising unto me that many times my sleep went from me, and I was filled with terror that God would pour out some immediate judgment on the generation and myself also. Yet the Lord pitied me, and allowed me to come to mercy’s footstool and throne of His grace, and there to spread out the libel of my own and the generation’s sins, and to wrestle for sparing and pardoning mercy.

As to Gospel truths I was hearing, the Lord made them to my soul as my daily food, by which I was confirmed of my union to Christ, my covenanted and living head, and secured as to my perseverance in this union and communion with the Father, Son, and blessed Spirit.

Also, by this Gospel I was confirmed in the faith of all the promises made to glorious Christ, and in and through Him to His covenanted members, all to take effect and be accomplished in due time; but ah! I have it to lament that for the most part I want the exercise of that faith and patience that ought to quiet my soul until they shall all have their accomplishment, which makes me many a time cry out, “Oh! distance is a torment, absence is as a hell, and makes me long for a dissolution of this body of sin and death, of flesh and blood, and to be clothed upon

with that house from heaven not made with hands, according to His promise, made like unto Him, and put in a capacity of seeing Him as He is, and so made perfectly able to serve Him and enjoy Him without hazard of offending Him, or any mixed clouds to hide His blessed and gracious face." Thus passed the thirty-and-sixth year of my life.

EIGHTH PERIOD.

Concerning an account of my parents coming to live with me in Stirling, of the great affliction they came under, and of the outcome by a comfortable death, together with my own particular exercises under this trial of my faith.

This year my parents came to abide with me, who were both of them a great age and full of trouble; my father eighty-four and my mother above seventy, wanting the use of one of her hands. I therefore thought it my duty to wait on them in their old age, and as a part of my generation-work I had to do in the world, the impression of which had been on my mind for several years ago, and now it comes to be put in my hand. My father continued in sore afflictions, one of which was a great agony of pain in passing gravel-stones; yet he was helped to bear all with great patience and submission. The ordinary word he had in his greatest trouble was, "Oh! to be ready for death." He was at the time under a dark cloud of desertion and great fears of death, under which he had continued for several months, all which were very exercising to me; yet the Lord pitied me with support both of body and mind.

In this case I was led out to reason in this manner: I thought if he should die under this cloud, he being a professor of religion from his youth, and had continued therein through the late times of persecution, and for that cause had lost his all he had in the world except his life—oh, I thought if he died in this case it would harden carnal onlookers, and make them think God a hard Master, and His service to get but a poor reward; as also, I thought it would be discouraging to some of the Lord's own people. Under the consideration of this and some other things I forbear to name, I was like to break in pieces, and could not bear up under. In this condition I plied the throne of grace, and there was helped to lay all out before the Lord, pleading after this manner: "Oh thou gracious prayer-hearing God, if thou see it for thine own glory and the honour of those truths thou helped him formerly to own, and as a confirmation of thy people's faith, and the conviction of carnal onlookers, thou wouldst remove this cloud from off his soul, and open his mouth to the commendation of thy name and way."

There was one great mercy he enjoyed that is sometimes rare to one of his age, namely, he had the use of all his natural senses, and particularly his judgment, notwithstanding the complex troubles he was under for so long a time, which was the mercy and goodness of God to him and me. He had now and then some revivings as to his soul's case, but did not long continue; but it pleased the Lord two days before his death to remove the dark

cloud of desertion from off his soul, and opened his mouth to the praise of God that was much shut before, for when he spoke it was in a way of complaint; but now for the space of six hours he spoke, to the great satisfaction and surprise of all that heard him, in which time he got a view through his life, and told many passages with great distinctness what God had done for him and had brought himself and family through, namely, when called to suffer for the truth, saying to them that were present that God was a good Master and worthy the serving, for He rewards His servants double, and that godliness is great gain, having the promise of this life and that which is to come. Oh, that I could tell you all what a good God He is! and called if any young folk were there; he exhorted them to engage in God's service, for He would reward them double; and came over that word many times, "I shall see Him as He is, and be made like unto Him." He said, "Christ has always kept glooms within doors between Him and me, but praise, praise to free grace." He said to my mother, "That champion Unbelief will be up upon you, but knock it in the head; do not believe a word that it says." The last word that I could understand was, with his eyes lifted up, "Now my hope is fixed within the veil." Thus ended his long life, which was full of trouble and sore affliction.

I might have given a more large account of my father's life and death, but I design no more but what answers my own exercises, and shall only remark the goodness and sovereignty of a gracious God in removing the dark cloud he was under, and allowing him a gale of His gracious Spirit and a blink of His reconciled face that removed the terror of death and opened his mouth to the commendation of Christ and His way to all that were about him, in which I got a renewed display of that gracious title the Lord hath taken to Himself, that He is both a prayer-hearing and a prayer-answering God.

"Oh, that I had my heart enlarged and my tongue loosed to proclaim the praises of Father, Son, and Holy Ghost while I live; that all along my life hath been a present help in time of need, and given me cause to set up my Ebenezers, and say, 'Hitherto hath the Lord helped.'" The Lord is my witness, I had no selfish design in asking that request for my father, as above mentioned, but my gracious sympathising High Priest knows it was what I could not well bear, on the reasons formerly mentioned: 1. The glory of God and the honour of those truths he formerly had owned. 2. The confirmation of His people's faith. 3. The preventing of carnal onlookers from having hard thoughts of God, as if He were an hard Master.

Here I desire to remark—1. That one in a gracious state may die safely, and yet not comfortably. 2. As the exercise of faith on Christ in the promises makes a believer's life comfortable, so it must be the lively exercise of the same grace on unseen things that can make death desirable and comfortable. So I desire to live all my days a needy and dependent life, and as a beggar about God's gracious and liberal hand for fresh supplies of grace to carry me through my wilderness life, and for immediate gales

of His Spirit to fill my soul and clear my way through the dark trance of death. So much for the thirty-and-seventh year of my wilderness life.

The next year began with some composure of mind and sweet reflections on what God had brought me through the last year; as also I got daily support by the preaching of the Gospel, in which I saw my state confirmed, and the way of maintaining my spiritual life, by improving Christ in the promises from day to day, held forth. Yet when I compare my present life with the former, or my days of youth, it is but like starlight in comparison of the light of the sun. Nevertheless, though I be denied of those bright blinks of divine light and life and sensible income of grace, yet I am enabled to believe that those my former experiences were no delusions, but an earnest of the promised inheritance; and so I believe, that as sure as I got those first fruits, so shall I be put in the full possession in God's own time, and though now I am, as it were, set to my shift, and by faith to glean in the field of the promises, yet I desire to fight through the field of temptations and desertions under the banner of Christ the Captain of my salvation; and though I should be obliged to meet the whole way home to my Father's house on my knees, and though I should wear my tongue to the roots and my knees to the bones, yet I am resolved, through grace, never to give it over till my glorious Captain call me off the field and crown me with victory.

As to the case of the generation and present state of the Church, I remain under the same exercise and concern I was in, as is formerly marked, in the thirty-and-sixth year of my life; and besides the spiritual plagues we lie under, the Lord this year is threatening a famine, for all this summer there has been a great drought, yet the Lord in sovereignty opened the clouds and gave showers of rain, which prevented the fears of that justly-deserved stroke. Oh, were the voice of this dispensation heard by the generation, what good fruits might it bring forth? But alas! how many were murmuring under the apprehensions of a threatened temporal stroke, who in the meantime seemed to have their senses altogether stupefied as to the feeling of spiritual plagues. Few eyes opened to see our sin written on our judgment; for because of barrenness under the waterings of Gospel ordinances and other ways, the Lord hath taken in the dispensations of His providence with this generation—He has been causing the earth answer us as we have answered Him and His pains both in His ordinances and providences; and however easy dispensations of this nature be to others, it is not so with me.

The rest of this year passed by with much composure of mind and a kind of satisfaction with reflection on what God had brought me through, and was making me to share of in an ordinary way, although sense was denied. So much for a hint of the thirty-and-eighth year of my life.

The next year my mother's trouble did seize her whole body, being a disease which physicians called an universal gout. This great affliction was very exercising to me, and I fell under a quarrelling as to my soul's case, and ere I was aware I was

plunged in the depth of unbelief, and quarrelling with God's ways of dealing, which issued in a cloud of atheism, the like of which I had never met with through the former periods of my life. But I have often remarked that outward afflictions and inward desertions have been mixed together in my cup, and no doubt the devil is not wanting in this case to throw in his fiery darts. This trial continued for about the time of three months, and so extraordinary was it that sometimes when I had bowed my knees in prayer there would have fallen such a cloud on my spirits that cast me in such disorder that I could not pray any. But when this disorder went off, then I would have begun to meditate on fundamental truths. But then I found two parties, as it were, fighting within me. The devil and unbelief said that God was not omniscient and everywhere present; though the other party—namely, enlightened reason, laboured to silence unbelief by viewing of God in His works of creation and providence, and how His divine perfections were displayed in them all. But I found not so much difficulty in opposing these suggestions as to grapple with the dark cloud of affliction and contradicting-like providences that trusted with my present case and lot. This brought forth daily provision for unbelief, for when I cried to God and was not heard, the devil and unbelief said that God neither heard nor yet regarded me. In this sad condition it pleased a merciful and gracious God to restrain those suggestions by shining into my soul with such light, and gave such power of faith, so as I could have begun at Genesis and gone through the whole Scriptures to the end of the Revelation, and argued the being of God and His perfections more distinctly than in all my life formerly. "Oh, glory be to God! who only knows how to outwit the devil and break the power of unbelief, and so bring glory to Himself out of seemingly contradicting providences."

(To be continued.)

Notes and Comments.

Ireland.—The Millennium, which was to dawn with the establishment of the Irish Provisional Government, says the *Catholic*, has failed to appear. Instead, a black night of tragedy overspreads the land. Life and property are nowhere secure; crime of almost every description stalks abroad at noonday. *The Spectator*, April 8th, says:—"Look at the state of anarchy in the South and the predatory instincts that have been let loose! Take, for example, the recent case where a family was massacred, including two girls, one deliberately killed and the other dangerously wounded, not for any alleged political reason, but because the father was in possession of land which stronger people desired to take from him. Look at the way in which the Irish Republican Army held its Convention in Dublin, in direct defiance of the Provisional Government! Look at the wrecking of the *Freeman's Journal*! Look at the state of Donegal! Look

at the seizure of the Admiralty vessel laden with arms off Queens-town! Look at a dozen other acts of political brigandage perpetrated against the Provisional Government in the South! Look at the way in which the Provisional Government has been hampered by provocative acts, on the part of the I.R.A., along the Northern Boundary! Finally, look at what has happened and is happening in Belfast!" Mr. Winston Churchill, once a believer in the Millennium like our ever sanguine Prime Minister, is now in a more chastened mood. The best comfort he can offer his party now is that it is yet too soon to despair. Perhaps? Many, however, disagree, men too who know Ireland better than he.

False Charity.—A recent paragraph in the *Oban Times* recorded the death of Monsignor Mackintosh, the Roman Catholic incumbent of St. Mary's, Fort-William. In all the churches in Fort-William, irrespective of creed, it was stated, sympathetic and appreciative references were made to the deceased. The Rev. W. Macleod, U.F. Church, Fort-William, is reported as saying:—"As Protestants, we must be careful not to make the territory of Christ's Kingdom too narrow. But, however this may be, we cannot withhold our profound esteem from one so earnest in using his gifts for the highest service, or our sympathy from his bereaved relatives and Church." This is a fair specimen of the false charity so prevalent in our time. We have utterly failed to understand our Bible and the soul-ruining tenets of the Church of Rome if any of her priests in the exercise of their so-called priestly functions are using their gifts for the highest service.

The Decline of the Cinema.—To our readers it will be no sad news to learn that the cinema business is in jeopardy. A cry is going up from those who put their money in the devil's latest snare that is farcical in the extreme. They are posing as men whose high patriotism drew money from their pockets to build these palaces of questionable pleasure lest the depressing effect of the War would be too much for the nerves of the British people. There are not wanting signs that the devil will not be able to use the cinema much longer, but we can rest assured he is busy preparing for his next campaign, and whatever it may be he will have a large following from a people who proclaim that they are lovers of pleasures more than lovers of God.

Hymns.—The larger Presbyterian denominations are troubled with the vexed question of the revision of the Church Hymnary, which has served them for about twenty-five years. A writer in *The Scotsman* gives reasons why this revision should be undertaken, and remarks that "even in England there has been a reaction in favour of the grand old tradition of Reformation and earlier and later psalmody that had fallen into neglect and disuse." One of the vices of the music of the Church Hymnary, it is pointed out, is its unsuitability for congregational singing; it is a book for choirs. Carnegie organs, it is further affirmed, have not wrought the desired reformation. The men who were to

bring about an improved service in the house of God were told these things long ago, and it is something, after so long a time, to know that the innovators themselves are beginning to see a little of their own folly. Since they wish a change, we trust they will have courage to go back to the good old Reformation principle in these matters.

The Turks at their Old Work.—The House of Commons listened with feelings of horror to a recital of the atrocities perpetrated by the Turks on Greeks and Armenians in Asia Minor. The story of these atrocities would touch the hardest heart, and it is to be hoped that the nations of Europe will deal in a drastic way with a nation that permits such unheard-of cruelty. The Turks have a long, bad record and impunity from punishment through the jealousy of the Great Powers, which has emboldened them to continue their diabolical work. The sentence of God on the oppressor and the murderer is in no uncertain terms, and vengeance belongs to Him.

Church Notes.

Communions.—Coigach, first Sabbath of June; Shieldaig, second; Dornoch, Lochcarron, and Glendale, third; Gairloch and Inverness, fourth. Beaul, Lairg, and Raasay, first Sabbath of July; Staffin (Skye), Tain, and Tomatin, second; Daviot, Flashadder, Halkirk, and Rogart, third.

Free Presbyterian Services in Detroit.—As intimated in the May issue of the Magazine, the Rev. D. Beaton, Wick, is to conduct services in the Hall, Eastern Temple Building, 69 Edmund Place, near Woodward Avenue, beginning the second Sabbath of June (11th June). The services will (D.V.) be held at 10.30 a.m. and 7.30 p.m. Letters may be addressed to Mr. Beaton, c/o Mr. R. S. Mackenzie, 474 East Grand Boulevard, Detroit, Michigan, U.S.A.

CORRECTION.—Insert "to treat" after the words "have designed" on page 20, line 11, from end of article.

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 May:—

Edinburgh Church Purchase Fund.—Mr. Maclean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the

following donations:—Per Mr. Wm. Day—F. M., 20/; Miss K. Gillies, 10/; Miss C. Gillies, 5/; Miss M. Gillies, 10/; Miss M. Park, 10/; Miss M. Macpherson, 10/; Mr. Malcolm Macleod, 10/; Mr. M. Mackenzie, 10/; Mr. John MacLennan, 5/; Mr. A. Gillies, 5/; Mrs. Matheson, Grove Street, 5/; Mr. M. Mackenzie, 5/—all of Glasgow; per Mr. Duncan Fraser—Free Presbyterian Congregation, Stratherrick, 100/; per Mr. Alex. MacGillivray, Inverness—Miss Christina Wilson, 331 Winsona Avenue, Pasadena, California, 34/; “M.” (Helmsdale postmark), 20/; per Rev. Neil Cameron, Glasgow—“Friend,” Balquhiddie, 20/; “Friend,” Glasgow, 10/; Free Presbyterian, Boston, U.S.A., 27/; Mrs. Mackinnon, Applecross, 40/; Mrs. A. Mackenzie, Gairloch, 10/; M. Macleod, South Arnish, 8/; per Mr. F. Macleod, student—“Friend,” Partick, 20/; per Mr. James Mackay—Mr. Duncan Campbell, Portree, 20/; Lieut. Commander H. D. Grant, 20/; Miss M. Mackenzie, 10/; St. Jude’s Congregation, Glasgow, £25; A. H. Pottinger, 20/; per Rev. D. Graham—Mrs. D. Gillanders, Fernabaig, 20/; per Mr. MacDonald, Edinburgh—Mr. D. MacDonald, Inverasdale, 20/; per Mr. P. Anderson—W. and E. Mackenzie, Inverness, 10/; Miss Mary M’Leod, 5/; “Friends” (collected by card), 7/.

North Tolsta Church Building Fund.—Per Rev. N. MacIntyre—“A Friend,” Beaully, 20/; J. M., Glasgow, 20/; “A Friend,” Inverness, 20/; Mr. Robert Dunbar, Tomatin, 5/; “A Friend,” Edinburgh, 5/; A. M., Dingwall, 5/.

Finisbay Church Building Fund.—Mr. S. Mackenzie acknowledges, with thanks, the following:—Sir William D. Mitchell Otts, London, £5; Rev. William Matheson, Chesley, Ontario, £1 3/6.

Sustentation Fund.—Mrs. Moffat, Sandaig, Glenelge, Kyle, 10/; Mr. A. Cameron, 73 East Clyde Street, Helensburgh, £1; Executor of the late A. Maclean, Teafish, Beaully, £1; Mr. D. Maclean, Teafish, Beaully, £2; Mrs. Cruickshank, Carr Bridge, 5/; the Free Presbyterian people of Unapool, Ross-shire, £1 4/; Mr. M. Mackay, 145 Riverdale Avenue, Toronto, Canada, £2; Mr. J. Livingston, Stockton-on-Tees, £5.

Home Mission Fund.—Captain K. K. Macleod, Inverness, £1; Mr. Norman Shaw, Cumbrae Lighthouse, 10/; Wick Midnight School Meeting for Missionaries and Catechists, 10/.

Jewish and Foreign Missions.—Mr. J. Mackechnie, Geelong, Australia (for Kafir Psalms), £1 11/; Mr. J. Swanson, Lannergill, Watten, Caithness (for Kafir Psalms), 10/; Mr. D. Clark, Pittsburg, Pa., U.S.A., Training Girl, Lovedale, £6; Wick Sabbath School (for Kafir Psalms), £2.

Rev. E. Macqueen thankfully acknowledges, from two Free Presbyterians, Wyoming, U.S.A., for Manse Purchase, 20/.

Glendale Church Building Fund.—Mr. Murdo Macaskill, Treasurer, begs to acknowledge, with sincere thanks, the following donations:—Mrs. Campbell, Kilmacolm, 20/; per Rev. James M’Leod—Mary Colquhoun, Miliwaig, Glendale, 10/; per Mr. John M’Lean, Fasack—Peter M’Lean, teacher, Grangemouth, 20/; per Mr. Alex. M’Lean, Miliwaig—Mrs. Malcolm M’Phee, Kilmarnock, £3 6/ (collecting card).

FAMILIAR moments are the times when the things that are most closely twined round the heart are brought out to view; and shall we forbear to introduce the Lord that bought us into such happy hours?—*M’Cheyne.*

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*.

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