

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXVIII.

AUGUST, 1923.

No. 4

Notes on the General Assemblies.

AS our space in last issue was taken up by the report of the Synod proceedings, we were not able to direct attention, as we had intended, to some matters which came up before the supreme courts of the larger Presbyterian Churches, but though somewhat belated, some of these matters are worthy the attention of all who are interested in the present drift of religious and ecclesiastical opinion in Scotland. The Assemblies of the three Churches—Established, United Free, and Free met at Edinburgh on 22nd May.

General Assembly of the Church of Scotland.

The Rev. Professor Milligan, D.D., Glasgow, was Moderator of the Church of Scotland General Assembly. The Assembly was opened with the usual spectacular proceedings connected with the Lord High Commissioner, Lord Elphinstone, the King's representative.

On Wednesday, among other matters which came up, was a petition from Mr Alan Barnes Graham, of Limekilns, praying the Assembly to give such ruling as would remove the feeling of anxiety and safeguard the future in connection with certain alleged observations of the Pope on the occasion of the visit of the King and Queen to Rome. As the petition had not been received within the time required by the Standing Orders, it was moved that it be not received, but an amendment was carried to the contrary. Other matters discussed at Wednesday's sitting were Gambling and the proposed Tax on Betting, and speeches were made in which reference was made to the ruinous nature of the gambling habit that was taking such a hold of the Scottish people. The proposed tax on betting was condemned with no uncertain sound.

On Friday (25th May) the Haldane Committee report was discussed. The Committee's report, with a few reservations, was almost unanimously agreed to by the Assembly. Lord Haldane's Committee had recommended that the endowments of the National Church should be continued to the Church. The tields are to be capitalised, and the funds are to be handed over to the National Church for religious purposes.

An interesting discussion took place on Tuesday (29th May) on Irish immigration, to which reference is made in another paper in this issue. The Assembly passed a resolution asking the Government to make inquiry into the subject.

At the evening session of the same day, the Duchess of Atholl, a member of the Perthshire Education Authority, gave an interesting address on Bible teaching in the day schools, emphasising its importance. She advocated closer sympathy between the churches and the schools in this vital matter.

Dr Milligan's closing address dealt with the "Church and the New Testament." Dr Milligan's pre-eminent position as a scholar naturally makes one read his address for any new light he may be able to throw on this important subject. We regret, that while he is not willing to go the length of the revolutionary critics, still he gives too much place to modern speculative criticism.

The United Free Church General Assembly.

The Moderator for the year was Rev. Professor D. S. Cairns, Aberdeen. In his moderatorial address he raised the question—"What is wrong with our Home Christendom, and what can the Christian Church do to set it right?" and suggested that a common council of the Scottish Churches should be formed with Chalmers' ideal—"The Christian good of Scotland"—as the ruling principle.

On Wednesday the Assembly received a deputation from the Original Secession Synod, the Moderator of which, on being received, said he trusted that the close ties which united the two Churches—close ties not of doctrine or dogma, nor yet of history, but rather the close ties of that missionary spirit and love to the Master might be confirmed more and more. This coquetting of this old protesting, Covenanting Church with the down-grade United Free Church is not a sign for good. Professor Morton also expressed the hope that the ties which bound them together would become stronger and stronger.

On Thursday (25th May), Dr Mackintosh Mackay gave in the report of the Education Committee, and

thereafter an overture was submitted from the Glasgow Presbytery, praying the Assembly to appoint a Committee to abridge the present Shorter Catechism. The Junior Clerk (Rev. James G. Sutherland, Galston) said as an honest man he wished to say that the day for the form of teaching given in the Catechism had gone. Perhaps it might not be out of place to remind the Junior Clerk and those like-minded with him of the message sent to the Asiatic Church which had a name that it was living and was dead:—"Be watchful, and strengthen the things which remain, that are ready to die." The overture was rejected, on Mr Sutherland's amendment, not, it would seem, because the majority of the Assembly objected to tampering with the Catechism, but because they were in sympathy with Mr Sutherland's views.

On Friday (25th May), Dr Robert Drummond moved a resolution welcoming the Haldane Departmental Committee's report "as marking an important further stage in the removal of the main obstacles keeping the Churches apart." This resolution was carried by a large majority, but an amendment brought forward by Dr Young, reserving a definite expression of opinion meantime on the matter was supported by 121. Dr Young's supporters, it is needless to say, are strong Voluntaries.

On Tuesday (29th May) Professor Mackintosh gave in the report of the Committee on the Testimony of the Church, in which he explained some of the changes to be made in the questions and formula to soothe the troubled elastic consciences of many in that Church who had received no rest through Declaratory Acts. One wonders how those who are so apprehensive of hurting the consciences of men should have such untender consciences regarding the truths of God.

On the motion of Principal Martin, a Committee of 30 ministers and 12 elders was appointed to deal with the question of the overture from Dundee Presbytery asking the Assembly to take up the consideration of framing a new Confession of Faith. In speaking to his motion, Dr Martin said that the conviction of the modern mind was widespread that the venerable document, the Confession of Faith, had ceased to be suitable for the needs of to-day. Principal Martin may soon find that there is much more than the Confession that is not suitable for to-day, according to the modern mind.

Free Church General Assembly.

The Rev. George Mackay, Fearn (formerly Free Presbyterian minister of Stornoway), was Moderator for the year, and gave an address on the Christian Ministry (1) as a Divine Institution: not a mere human expedi-

ency; (2) its scope and end: the purposes which it serves in this world.

At the close of the Moderator's address, when the appointment of a Committee to draw up a Loyal Address to the King was moved, the Rev. Kenneth Macrae, Lochalsh, asked if they were justified in doing so. Could they send a loyal address to the King? he asked. If they did so they were in danger of being partakers of his evil deed. It was an evil deed to visit the Pope of Rome. It was an insult to Protestant Britain, and he for one dissented from sending a loyal address to the King this year. The Committee was, notwithstanding this dissent, appointed, and Mr Lightbody, of the Y.M.C.A., then addressed the Assembly on the aims of this Association. The Rev. John MacNeilage, at a later stage of the Assembly's proceedings, sounded a warning note as to the Church's relation to the Y.M.C.A. He said he foresaw a time when they would have to quarrel with that organisation. They must wrench themselves asunder, and quarrel with the spirit of the age.

The report on the Sustentation Fund showed an increase of £1250, due principally to interest. Ministerial salaries were raised to £246, exclusive of the annual premium of £7 payable to the Widows' and Orphans' Fund. A sum of £440 was set apart to augment the salaries of ministers settled under special arrangements.

The Rev. Alexander Stewart submitted the report of the Foreign Mission Jewish, Colonial, and Continental Committee, and made reference to the loss sustained by the Church in the death of Rev. William Murray. The question of re-baptism of converts from the Church of Rome was raised, and the Convener intimated that it was engaging the attention of the Committee.

In giving in the Canadian Mission report, part of the deliverance read:—"They declare that the Rev. Duncan Macdougall has authority to constitute a kirk-session in Vancouver, and to discharge all the other functions of the ministry." A motion by Professor Maclean had as its purport the removing of ambiguity as to Mr Macdougall's ministerial relation to the congregation at Vancouver and to the Church at home. Dr Maclean said he was sure if his amendment were carried that it would heal the sore of the man who considered himself to be suffering a grievance. Finally, the Committee's deliverance, with an addendum by Colonel Brown, suggesting the appointment of a Commission (consisting of not more than two ministers and an elder) to visit the Canadian field and to report through the Foreign Missions Committee to next As-

sembly was agreed to, the said Commission being empowered to constitute, in conjunction with Mr Macdougall and one or more elders from the congregation at Vancouver, Fort-William, and Winnipeg, a Canadian Presbytery. The Convener, in replying to Dr Maclean's motion, said that it had been asserted that the acceptance of this motion might heal a running sore in Canada. That was not his view. The trouble was much deeper than that, and Dr Maclean's motion would be only a patching up of the matter. On a vote, Dr Maclean's motion was defeated by 11 votes to 29.

The Convener of the Training of the Ministry reported that they had 41 students, who were embarked upon preparation for the ministry, the larger proportion of whom were at Secondary Schools or the Universities.

The Secretary of the Scottish Churches' Campaign (Mr John MacBeath) wrote a letter acknowledging the value of the Free Church's co-operation in the Missionary Campaign, and went on to say that the feeling was deepening that united service should not cease with the close of that campaign, but that it should find permanent form, and render larger service in connection with the formation of a Scottish Churches' Council. Mr A. MacNeilage moved, seconded by Professor J. R. Mackay, that the Assembly do not feel warranted in taking part in the proposed Conference. Rev. A. Stewart moved, and Dr Maclean seconded that while reserving a final decision in the matter, that four representatives be appointed to confer with the representatives of the other Churches, to ascertain the details of the proposal, and to report to next General Assembly. When the vote was about to be taken, Mr Stewart withdrew his motion, and the motion of Mr MacNeilage became the finding of the Assembly.

The Report on Religion and Morals dealt with the religious conditions of Lewis, Church Attendance, Sabbath Observance, Romanism, Temperance, Pernicious Literature. A motion protesting against the proposed tax on betting was unanimously carried. In the report given in by the Claim of Right Committee reference was made to the recommendation made by Lord Haldane's Committee. Mr D. M. Smith, W.S., said that they had vindicated their right to the title of the Church of Scotland Free in 1900, and he would not wonder if, on the same standards, they challenged the right of the Established Church to be the Church of Scotland they were to meet with the same success.

The Assembly concluded its business on Tuesday (29th May), when the Moderator delivered his closing Address on "Some Problems of the Christian Ministry and their Solution."

Synod Sermon.

Preached at Opening of Synod, 22nd May 1923, by
REV. MALCOLM GILLIES, MODERATOR.

“Bind up the testimony, seal the law among my disciples. And I will wait for the Lord that hideth his face from the house of Jacob, and I will look for him.”—Isaiah viii. 16, 17.

WE see from the beginning of this book that it was the portion of the prophet Isaiah to prophecy in the days of Uzziah, Jotham, Ahaz, Hezekiah, Kings of Judah. In the opening chapters of this prophecy, and also in the Books of Hosea, Amos, and other portions of Scripture, we find that there was a general declension from the true worship of God, even in Judah. This departure was somewhat restrained by the piety of some of the Kings of David's line, and by the faithfulness of God's prophets. With the exception of Ahaz, the Kings of Judah in Isaiah's time were God-fearing men. “Uzziah sought God in the days of Zechariah, who had understanding; in the visions of God; and as long as he sought the Lord, God made him to prosper” (II. Chron. xxvi. 5). Jotham also “did that which was right in the sight of the Lord,” and his ways were established. King Ahaz, however, was of a different character altogether. He was about the worst king that ever disgraced the throne of David. He set up an idolatrous altar in the very Temple of God, and burned his own children in the fire to Moloch. He was sorely chastised by the sword of Syria and Israel, but the more he was punished, the more hardened he became, so that he is said to have wearied men and God with his impiety (Is. vii. 13). This prophecy of which the text is a part was spoken against Ahaz, and those in Judah who looked to Assyria for succour from Syria and Ephraim. The Prophet was prepared for his duty by receiving a vision of the exalted Majesty of Heaven, and by the announcement that the people were and would be blinded and hardened in sin till they would be wasted and destroyed. He was assured, however, that there would be a tenth, a remnant who would cleave to the Lord, and who would be protected by Him in the evil day. He was given a message of comfort and direction to these. They were to rely upon the Lord, and He would be a sanctuary to them,

only let them not follow the multitude to do evil, but rather let them be more diligent than ever to walk in His ways. In the words before us, we shall notice as we may be helped:—

- I. That to which the Church is directed—"The testimony" and "the law."
- II. Their duty in connection therewith—"Bind up," "seal."
- III. The prayerful attitude enjoined—"And I will wait upon the Lord."

I. The Church here is called upon to consider the testimony and the law.

(1) I shall notice that the Word of God from Genesis to Revelation is called His testimony, the testimony of Christ, of the Spirit. God Himself is the great Witness to the whole truth. The Spirit testified beforehand in the Old Testament Scriptures, declaring the end from the beginning, so that men might know that He is God. Hence the emphatic, "Thus saith the Lord," so common in the writings of the prophets which is as forcibly implied throughout the rest of the Scripture. God, indeed, used human instruments to make known His witness to the truth, but nothing is clearer than that these were under the complete control of the Spirit of inspiration, and that what they said is the infallible Word of God. "There are three that bear witness in Heaven—the Father, the Word, and the Holy Ghost, and these three are One," and "If we receive the witness of men, the witness of God is greater" (I. John v., 7, 9). We have then this solemn truth that in the Bible, God Himself is revealed as bearing testimony, and therefore, though men should turn their backs on any part or all the written Word, the truth of all Scripture will be fully admitted by all men either in time or in eternity.

The Bible contains the witness of God concerning His own Being and attributes. In it, He declares that He is Creator, Law-giver, Providential Ruler, Saviour, and Judge. Man's state, nature, practice, needs are set forth. God solemnly declares that He created man perfect, that he is now defiled, lost, dead; that nothing can deliver him from being undone eternally but the exceeding riches of His grace in Christ. We have God's testimony concerning His Son; who He is, and the work He accomplished in our nature, the efficacy of His

blood to atone, and His power to meet our utterly fallen and dead condition. All the doctrines of the Covenant of Grace are set forth in the witnessing of Him who cannot lie. All that pertains to the worship, government, and discipline of His Church under the Old and New dispensations are set down in the Oracles, God thus showing men what His Church must be to the end of time. He has also given us an account of the lives of the most eminent of His people, of the ^{*}sojourn of His own Son among men in this world, so that by example, he would bear testimony as to the manner of persons we ought to be in all holy conversation and godliness. A witness sets forth the truth, so that credence might be given to it. God has spoken in the Scriptures, not that we might deal with them according to the dictates of unbelief and carnal reason, but that through the Spirit's teaching, we might come to rest in faith on the Scriptures which cannot be broken.

The Bible is not only God's testimony; it is also God's law. As law, it sets forth the will of the King, Eternal, Immortal, Invisible, and binds every individual of Adam's race to whom it comes to give obedience or else to incur the displeasure of Him Who will in no wise clear the guilty. It deals with man as under the Covenant of Works, and says:—"Thou shalt not," and "the soul that sinneth it shall die." It speaks to man in the terms of the Gospel Covenant, and commands—"Flee for thy life," "Believe in the Lord Jesus Christ," "Strive to enter in," "Make your calling and election sure," "Follow holiness," etc. The Bible as law is binding on the conscience of the individual, the family, the nation, and the professing Church, and none of these can ignore the least command with impunity. The Saviour has said:—"Who-soever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. v. 19). Men excuse themselves for shortcomings by belittling sin. "Is it not a little one," said Lot, but no sin is little, either as it is against the Majesty of Heaven or in its consequences to the creature.

2. We notice that there were a special testimony and a law given to the Prophet and to the Church of God that they might be kept faithful when the forsaking of God was great in the land. He was told to take witnesses Zechariah, and Uriah the priest, who, it seems, aided Ahaz in setting up the Damascene altar in

the House of God, for God will make backsliders contradict themselves, and "their folly shall be manifest to all men." The testimony was (1) that the people were forsaking God's Word and worship and ways, and falling in with the ways of Ephraim and the idolators round about them.

2. God would punish them by the very powers before which they bowed, and whose assistance they sought. If our nation bends to Prelacy and Popery, God will give us plenty of that bondage.

3. They were great for uniting in confederacies to resist the common foe. They thought that this procedure would be their safety, but were told that no matter how they would be associated, they would be broken in pieces. It is our nature to look to an arm of flesh,, forgetting that the sure and all-sufficient help is in Jehovah's Name, and that "it is nothing with Him to help, whether with many or with them that have no power" (II. Chron. xiv. 11.)

4. The Church was commanded to fear none or nothing, but the Lord, for He would be with her as her sanctuary, her sure refuge and sufficiency, when others would be driven to anguish and darkness. God spake to the Prophet with a strong hand, and that alone will keep any person in the ways of truth. Unless God will hold up one's goings in the divine paths, his footsteps will certainly slide out of God's ways. The Lord instructed him and the Church with him not to walk in the way of the people, but to serve Him with reverence and fear, taking the testimony and the law of Scripture as their rule.

II. The duty—"Bind up the testimony, seal the law."

1. By this command, looseness and laxity in connection with the Word of God is absolutely forbidden. We have to view the testimony and the law as bound up and sealed infallibly by the Spirit of God, and to hold it as such. We have not to add to His words, neither must we take any jot or tittle therefrom, lest we bring His curse upon us.

2. We must receive His testimony with all our heart, and thus set to our seal that God is true. The Saviour must give us the Father's word, before it will become the joy and rejoicing of our heart, and cause us rather to have the world's hatred than to part with anything of revealed truth (John xvii. 14).

3. We bind up and seal the truth when we through grace hide it in our hearts. The Spirit of God takes of the things of Christ, and reveals them to the souls

of His people. The word thus received will not be sold, but will be treasured and practised.

4. The Jews were commanded to bind God's words for a sign upon their hand and as frontlets between their eyes. Hence they took a carnal view of this injunction, and made broad their phylacteries. The command set before them and us, constant regard to, and continued perseverance in living and acting, according to Scripture revelation that "What saith the Scripture?" should be the first and last question we should ask in connection with every duty.

There is more need in our day than ever, that we should cleave to the Word of God. We are living in a day in which denial and disregard of Biblical truth is very prevalent. Like the Church of Rome, which sets up tradition on an equality with the Word, many set up expediency and false charity at the expense of the testimony and the law. Our duty as a Church is plain—"Bind up the testimony, seal the law among my disciples." Let us "hold fast the form of sound words," and "that good thing which was committed unto us, keep by the Holy Ghost." "Be not ashamed of the testimony of the Lord" (II. Tim. i. 8). The outlook is very dark for the coming generation in Scotland. The rising generation to a great extent knows nothing of true godliness as it existed in this land. Whether the Lord will arise for the building up of His cause in our day or not, it is our duty to hand down that which we have, unimpaired and undefiled to the next generation. "That the generation to come might know them, even the children which should be born; who should arise and declare them to their children" (Psalm lxxviii. 6).

III. The prayerful attitude—"And I will wait upon the Lord."

The Prophet hereby confesses that he is shut in to the Lord alone as the hope of Israel, the Saviour in the time of trouble. Unless He will arise and have mercy on Zion, all human efforts will be unavailing. But if He will cause His face to shine; if He will send the Rod of His Strength out of Zion and rule in the midst of His enemies, then the decayed face of the earth will be renewed, and the Church will once more put on her beautiful garments. He acknowledges the sovereignty of God, and that it becomes servants to wait their Master's time, and to be faithful to their trust whether He smiles or frowns. He remembers that He has connected His glory with His purpose of salvation through the son of a virgin who shall be called Immanuel, God with us, and He knows that though the vision tarry, it

shall come, and that it behoves the Church to wait prayerfully and patiently for the accomplishment of the sure word of prophecy. The Prophet mourns the lamentable condition into which the people had brought themselves through sin. God was hiding His face, not so much from himself and the remnant, as from the house of Jacob, both Judah and Ephraim. They had forsaken Him, and He had left them to find out by bitter experience that "the way of transgressors is hard." It is a mark of true piety in our day, as it has been from the beginning, for one to be grieved over the back-slidden condition of our nation from Reformation and Protestant principles, for the dishonour done to Christ and His Word, by false teaching, will-worship, and worldliness in the professing Church, and for the loose, sinful, carnal living in families and individuals. What need there is of fervent pleading at the Throne of Grace that the Lord would turn again and heal the hurt of His Cause in these Kingdoms. That He would turn to us as a people a pure language, that we might call upon the Name of the Lord, to serve Him with one consent. To forsake in principle and practice the testimony and the law, and to deem these as no longer necessary and binding is to be guilty of making a dark day still darker. To cleave to our position and to every truth in faith and life, for which we take our stand as a Church; to be shut in to the Lord by patient waiting in prayer is the only hope that the Word of God and sound reason give, that the Sun of Righteousness will yet arise on Scotland, and that times of refreshing will come from the presence of the Lord.

A New Departure at the General Assemblies.—On Sabbath, the 27th May, the Assemblies were treated to a new feature, which we trust will not be repeated. This was the listening to speeches by prominent statesmen and politicians on the Lord's Day in reference to the question of peace among the nations. Mr Lloyd George, who was the chief attraction, was advertised to give an address on "The Churches and International Peace." He treated his subject with the skill of a politician, and with his usual eloquence. Crowds thronged to hear him, and thousands were turned away. The speech was much too frequently punctuated with applause to be in consonance with decorum of the Lord's day. The Moderators of the three Churches—Dr Milligan, Dr Cairns, and Rev. George Mackay—were present at one or other of the meetings, and took part in the proceedings.

Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR THE YEAR ENDING 31st MARCH 1923.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged & Infirm Ministers' and Widows' and Orphans' Fund.	College Fund.	Organisation 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	29 3 0	6 0 0	1 0 0	1 0 0	.. .. .	1 0 0	1 0 0	39 3 0
2. Dingwall	D. Macfarlane, minister	73 9 4	4 1 8	3 10 0	2 0 0	2 18 3	.. .. .	2 5 0	88 4 3
3. Lairg	Elders and Students ..	39 0 0	10 2 0	2 10 0	4 18 0	2 4 0	3 11 0	.. .. .	62 5 0
4. Dornoch	Do. do.	80 1 6	8 7 0	8 12 0	2 14 0	3 12 0	3 6 0	2 14 6	109 7 0
5. Greich	Do. do.	10 0 6	3 14 0	2 10 0	1 5 6	1 13 6	1 10 0	.. .. .	20 13 6
6. Rogart	Do. do.	36 2 0	3 19 6	2 15 6	0 15 0	1 0 0	0 10 0	.. .. .	45 2 0
7. Duthil .. .. .	.. .. .	2 17 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	2 17 0
8. Kingussie .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
9. Newtonmore .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
10. Farr	H. Munro, missionary	9 10 0	2 6 0	0 15 0	0 15 6	0 15 0	1 0 3	0 13 10	15 15 7
11. Fearn	M. MacEwen, missionary	10 12 0	2 0 0	0 10 0	0 10 0	1 10 0	0 12 0	0 10 0	16 4 0
12. Golspie .. .. .	.. .. .	1 11 6	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	1 11 6
13. Halkirk	M. Gillies, minister ..	89 13 1	7 17 6	3 1 6	3 18 6	5 4 0	3 7 8	3 1 0	116 3 3
14. Helmsdale	Do. ..	20 0 0	1 10 0	2 2 1	.. .. .	.. .. .	.. .. .	.. .. .	23 12 1
15. Inverness	E. Macqueen, minister	222 16 0	28 0 0	12 0 0	14 0 0	10 0 0	10 0 0	10 0 0	306 16 0
16. Kilmorack	A. Stewart, missionary	55 9 0	9 17 0	2 12 0	3 1 0	2 11 4	.. .. .	3 2 6	76 12 10
17. Moy	W. Macdonald, missionary	39 11 6	7 17 0	2 18 9	3 7 0	3 2 2	3 3 6	.. .. .	60 0 6
18. Stratherrick	R. Macleod, missionary	21 4 0	6 0 0	4 10 0	.. .. .	2 0 0	2 0 0	.. .. .	35 14 0
19. Strathly	M. Mackay, missionary	28 0 0	16 0 0	2 0 0	2 5 0	2 10 0	2 5 0	1 10 9	54 10 0
20. Tain	M. Macewen, missionary	32 0 0	4 2 0	2 10 0	2 0 0	2 0 0	2 10 0	2 2 0	47 4 0
21. Thurso	Students and Elders	7 15 6	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	7 15 0
22. Wick	D. Beaton, minister ..	84 11 9	4 0 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	88 11 9
		893 7 8	125 13 8	53 16 10	42 9 6	41 0 10	34 15 5	26 18 10	1218 2 9
<i>Southern Presbytery—</i>									
23. Clydebank	Ministers and Students	.. .. .	1 0 0	.. .. .	1 0 0	1 0 0	.. .. .	.. .. .	3 0 0
24. Dumbarton	Do. ..	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
25. Dunoon	Do. ..	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
26. Edinburgh	Students, Missionaries	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	3 0 0	4 0 0	7 0 0
27. Glasgow St Jude's Church	Neil Cameron, minister	708 19 7	72 19 7	60 10 0	21 0 0	20 16 0	18 10 0	13 12 0	916 7 2
28. Greenock	Students and Missionaries	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
29. Kames	D. Mackenzie, minister	160 0 0	10 10 0	4 10 0	4 0 0	5 15 0	4 10 0	.. .. .	189 5 0
30. Lochgilphead	Students and Missionaries	.. .. .	1 0 0	1 2 0	.. .. .	1 0 0	0 10 0	.. .. .	3 12 0
31. Oban	D. A. Macfarlane, M.A., minister	93 12 6	12 10 0	6 0 0	.. .. .	6 0 0	4 10 0	4 0 0	126 12 6
32. Tarbert, Loch Fyne ..	Students and Missionaries	.. .. .	1 10 0	1 0 0	1 0 0	1 0 0	0 12 0	0 10 0	5 12 0
33. London Mission	A. Fraser, missionary	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
		962 12 1	99 0 7	73 2 0	27 0 0	35 11 0	31 12 0	22 2 0	1251 8 8
<i>Western Presbytery—</i>									
34. Applecross	D. Maclean, missionary	59 19 0	15 12 0	3 1 2	5 2 9	3 11 0	4 14 6	.. .. .	92 0 5
35. Lochinver	M. Morrison, minister	46 11 0	12 4 1	2 0 0	2 5 2	3 0 0	2 5 0	2 15 6	71 0 9
36. Stoer	Do. ..	64 14 6	7 2 11	1 10 0	2 4 0	2 7 2	2 12 10	1 12 10	82 4 3
37. Bracadale	D. Mackinnon, missionary	13 9 6	6 17 0	1 0 6	.. .. .	1 10 0	1 6 6	1 1 0	25 4 6
38. Aultbea	D. Mackenzie, missionary	48 12 0	8 9 0	1 19 0	1 10 0	2 10 6	2 16 0	.. .. .	65 16 6
39. Struan	D. Mackinnon, missionary	16 19 1	4 6 4	1 11 6	.. .. .	0 17 2	0 18 3	0 14 7	25 6 11
40. Breasclete	A. Mackinnon, missionary	24 0 0	6 0 0	1 0 0	1 0 0	1 0 0	1 5 0	.. .. .	34 5 0

41. Luib	A Matheson, missionary	11 9 0	11 9 0	0 13 6	0 15 0	0 10 0	..	11 9 0
42. Elgoll	Do.	16 10 0	1 11 6	0 13 6	0 15 0	1 2 0	0 15 0	20 0 0
43. Broadford	Do.	12 12 0	0 18 0	2 3 6	0 15 0	1 0 0	3 0 6	19 5 6
44. Glendale	J. Macleod, minister	85 15 0	10 19 4	3 13 0	3 11 0	5 2 6	3 3 0	115 4 4
45. Vatten	Do.	36 8 6	2 16 6	1 2 0	..	2 0 0	1 10 0	45 1 0
46. Waternish	Do.	23 3 0	2 14 6	1 2 6	..	0 13 0	0 9 0	28 2 0
47. Flashadder	F. Morrison, missionary	32 15 0	4 19 0	1 1 0	0 14 6	0 19 0	..	40 8 6
48. Gairloch	Students and missionaries	40 0 0	32 12 2	5 12 0	6 3 6	7 9 6	5 4 3	101 18 5
49. Tarbert	D. N. Macleod, minister	123 8 6	12 3 10	3 16 8	3 2 3	3 17 4	3 16 3	153 14 1
50. Finsbay	Do.	78 19 6	7 3 0	1 11 0	1 9 0	1 6 0	1 3 0	93 14 6
51. Harris — Strond	J. Macleod, missionary	28 19 0	2 3 0	1 2 9	1 0 0	0 13 3	1 6 0	36 8 6
52. Northton	D. N. Macleod, minister	40 1 6	11 0 0	1 0 0	0 16 6	1 0 0	..	55 4 0
53. Scourie	J. Macleod, missionary	14 1 0	8 3 0	1 3 2	1 5 0	1 9 1	2 0 0	28 18 3
54. Kinlochbervie	H. Morrison, missionary	17 5 0	4 5 0	0 7 3	1 1 0	1 3 10	1 4 6	25 17 7
55. Plockton	Do.	25 0 0	5 4 6	1 5 0	1 3 0	2 10 0	0 15 0	37 6 6
56. Kyle of Lochalsh	A. Robertson, missionary	29 16 6	6 6 6	1 15 0	2 4 0	2 10 0	1 15 6	46 7 6
57. Kilmuir	Do.	47 12 2	8 10 0	1 15 0	..	2 10 8	1 10 0	61 17 10
58. Shieldaig	A. Mackay, missionary	69 11 6	12 14 6	2 14 4	3 0 0	1 14 3	2 9 3	92 3 10
59. Lochcarron	D. Graham, minister	54 19 6	12 3 0	1 0 6	1 11 6	1 18 0	1 16 0	74 8 6
60. Kishorn	Do.	22 17 0	5 1 0	1 9 2	..	..	0 15 0	31 8 5
61. Lochbroom	Students and Elders	60 0 0	14 6 0	7 0 0	6 0 0	6 0 0	5 10 0	102 4 0
62. Ness, Lewis	M. Macleod, missionary	21 18 0	11 6 0	..	2 13 6	3 2 4	2 17 0	41 16 10
63. Portree	D. M. Macdonald, minister	176 9 9	20 0 0	3 0 0	4 0 0	2 0 0	4 0 0	209 9 9
64. Stornoway	N. M'Intyre, minister	129 15 10	8 0 0	6 0 0	..	6 0 0	5 0 0	159 15 10
65. Achmore	A. Macrae, missionary	16 4 6	1 16 8	..	..	..	..	18 1 2
66. Lurebost	Do.	1 18 0	..	..	..	..	..	1 18 0
67. Tolsta, North	Elders, &c.	59 0 0	..	..	..	..	..	59 0 0
68. Bayhead,	Student .. .. .	..	4 4 10	1 13 10	2 0 3	2 1 1	1 8 6	12 19 7
69. Raasay	A. Tallach, missionary	..	..	..	..	..	..	..
	M. Macleod, missionary	60 10 0	18 1 6	2 17 0	3 1 0	2 3 8	2 14 0	89 7 2
SUMMARY.		1611 4 10	289 14 8	67 0 4	58 7 11	74 11 4	67 8 4	41 1 6
Northern Presbytery		893 7 8	125 13 8	53 16 10	42 9 6	41 0 10	34 15 5	26 18 10
Southern		962 12 1	99 9 7	73 2 0	27 0 0	35 11 0	31 12 0	22 2 0
Western		1611 4 10	289 14 8	67 0 4	58 7 11	74 11 4	67 8 4	41 1 6
Congregational Contributions		3467 4 7	514 17 11	193 19 2	127 17 5	151 3 2	133 15 9	90 2 4
Legacies		265 5 1	34 12 6	84 12 6	..	..	..	..
Donations		94 5 1	3 16 0	244 2 10	..	14 14 9	15 10 0	..
Refunded and Money Transferred		36 0 0	..	..	..	116 0 0	40 0 0	..
Interest		55 6 6	..	26 18 2	18 8 2	0 5 9	..	..
Balance, 31st March, 1922		3918 1 3	553 6 5	499 12 8	146 5 7	282 3 8	189 5 9	90 2 4
		4602 12 2	..	2220 17 5	1127 7 9	95 16 6	182 16 0	67 3 5
On Deposit Receipt for Kafir Bibles .. .. .		..	..	..	..	..	..	..
								13,984 0 11
								112 7 8
								14,096 8 7

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

FOR YEAR ENDING 31st MARCH 1923.

SUSTENTATION FUND

CHARGE.

Balance of last Account ending 31st March 1922 £4602 12 2

RECEIPTS—

1. Congregational Contributions	£3467	4	7
2. Donations	94	5	1
3. Home Mission Collections ...	551	12	8
4. Legacies	265	5	1
5. Refunded Loan from Magazine Fund	36	0	0
6. Interest	55	6	6
	<hr/>		
	4469	13	11

£9072 6 1

DISCHARGE.

PAYMENTS.

1. To Ministers at Whitsunday	£1040	0	0
2. „ „ Lammas ..	390	0	0
3. „ „ Martinmas ...	1040	0	0
4. „ „ Candlemas ...	390	0	0
5. In advance to Minister ...	5	0	0
	<hr/>		
	£2865	0	0
6. To Missionaries at Whitsunday	322	0	0
7. „ „ Lammas ...	345	0	0
8. „ „ Martinmas ...	323	18	2
9. „ „ Candlemas ..	332	0	0
10. Refunded to College Fund ..	18	0	0
11. Transferred to Special Widow and Orphans' Fund ...	181	7	2
12. Stationery, Postages, etc. ...	8	2	11
13. A Loan to the Magazine Fund	36	0	0
	<hr/>		
	£1566	8	3

£4431 8 3

Balance, 31st March 1923 4640 17 10

£9072 6 1

HOME MISSION FUND,

CHARGE.

RECEIPTS—

1. Congregational Collections	£514	17	11
2. Donations	3	16	0
3. Legacy	34	12	6
	<hr/>		
	£553	6	5

DISCHARGE.

PAYMENTS.

1. To Sustentation Fund	£551	12	8
2. Stationery, Postage, &c.	1	13	9
	<hr/>		
	£553	6	5

JEWISH AND FOREIGN MISSION FUND.

CHARGE.

Balance of last Account ending 31st March 1922 £2229 17 5

RECEIPTS—

1. Congregational Contributions...	£193 12 0	
2. Donations	244 10 0	
3. Legacy	34 12 6	
4. Interest	26 18 2	
	<u>499 12 8</u>	

£2729 10 1

DISCHARGE.

PAYMENTS—

1. Rev. J. B. Radasi, Salary ...	£200 0 0
2. Students at College ...	108 0 0
3. Publishing Psalms in Kaffir ...	216 13 4
4. Donations by Friends ...	3 10 3
5. D. Urquhart, Student to the Jews ...	106 10 0
6. Railway Carriage Lovedale to Bembesi ...	2 7 8
7. Bembesi Teachers' Salaries ...	49 0 0
8. Stationery, Postage, &c. ...	0 17 0
9. Commission on Bank Drafts, South Africa... ..	8 15 7

Balance at 31st March 1923

£695 13 10

2033 16 3

£2729 10 1

111

AGED AND INFIRM MINISTERS' AND WIDOWS' AND ORPHANS' FUND.

CHARGE.

Balance of last Account ending 31st March 1922 £1127 7 9

RECEIPTS—

1. Congregational Contributions ...	£127 17 5	
2. Interest	18 8 2	
	<u>£146 5 7</u>	

£1273 13 4

DISCHARGE.

PAYMENTS.

1. Mrs Scott, Australia ...	£20 0 0
2. Mrs Sinclair, Glasgow, Martinmas	72 0 0
3. Stationery, Postage, &c. ...	1 3 6

£93 3 6

Balance 31st March 1923 1180 9 10

£1273 13 4

COLLEGE FUND.

CHARGE.

Balance of last Account ending 31st March 1922 £95 16 6

RECEIPTS—

1. Congregational Contributions ...	£151 3 2
2. Donations	14 14 9
3. Interest	0 5 9
4. Refunded by Mrs Macinnes, Broadford	98 0 0
5. Refunded from Sustentation Fund	18 0 0
	282 3 8

£378 0 2

DISCHARGE.

PAYMENTS—

1. To Rev. D. Beaton, Theolo- gical Tutor	£30 0 0
2. Grants in aid to Students ...	145 0 0
3. To Deposit Receipt on behalf of Student	40 0 0
4. Stationery, Postage, &c. ...	0 15 6

Balance, 31st March 1923

£215 15 6
162 4 8

£378 0 2

GENERAL BUILDING FUND.

CHARGE.

Balance of last Account ending 31st March 1922 £67 3 5

RECEIPTS—

1. Congregational Contributions ...	£90 2 4
	90 2 4

£157 5 9

DISCHARGE.

PAYMENTS.

1. In reduction of Debt on Churches and Manse	£72 12 0
2. Stationery, Postage, &c. ...	1 5 1

Balance at 31st March 1923

£73 17 1
83 8 8

£157 5 9

ORGANISATION FUND.

CHARGE.

Balance of last Account ending 31st March 1922 £182 10 0½

RECEIPTS—

1. Congregational Contributions ...	£132 19 9	
2. Donations	15 10 0	
3. Refunded by Mrs Macinnes, Broadford	40 0 0	
		188 9 9

£371 5 9½

DISCHARGE.

PAYMENTS—

1. Rev. [D. Beaton, Synod Grant for Books	£5 0 0
2. Rev. D. Beaton, Stationery, Post- ages, etc	0 10 3
3. Treasurer's Salary at Whitsunday	86 0 0
4. Rev. D. Beaton, Synod Clerk ...	15 0 0
5. Treasurer for Magazine ...	5 0 0
6. Insurance of Missionaries ...	21 13 4
7. Fares of Members to Synod ...	7 13 10
8. Manse Expenses for Synod Meeting	7 0 0
9. Synod's Address to King George	3 17 6
10. Fares of Missionaries to London	10 0 0
11. Mr J. MacLachlan's Supply at Tain 1922	7 15 8
12. Rev. D. Beaton, Stationery, Post- ages, etc.	0 11 0
13. F. A. Black, Price of Church Safe	20 0 0
14. Stationery, Postages, etc. ...	0 18 8
15. Arrears to late Synod Clerk paid to Mrs Sinclair	5 0 0
	£196 0 3
Balance at 31st March 1923	175 5 6½

£371 5 9½

INVERNESS, 22nd May 1923.—We have examined Vouchers of foregoing Accounts for year ending 31st March 1923, and have found all correct.

JAMES CAMPBELL, } Auditors.
JOHN FRASER, }

Report on Religion and Morals.

BY THE REV. D. M. MACDONALD, PORTREE.

SINCE the last report on this subject was submitted to the Synod there appears to be very little change for the better in the moral and religious condition of the people. Signs of improvement are conspicuous by their absence. Family religion is at a low ebb in Scotland to-day. Time was when whole families might be seen in their pews on Sabbath, but in many cases now it is deemed enough if one or two are at service on the Lord's Day. This shows the indifference that prevails to the claims of God and the interest of the soul. In the homes of many church members family worship is rarely conducted. Children in such households are very liable to look on religion as a mere form, and a matter of no consequence either for time or eternity. Parental control is weak; young people refuse to do what they are told, and do not see their need of going to church. This attitude of mind is fostered by places of amusement and evil companions. At the same time, parents are much to blame for the irreligion of their children, because they fail to show the right example. By holding family worship, exercising proper discipline, and instructing their children in the doctrines of the Gospel, parents would help to bring about the right religious atmosphere, and instil into their minds a regard and reverence for divine realities. As a Church we emphasise these points in our baptismal service, and most of our people make some effort in the direction indicated. The Committee would seriously warn those who are lax in these matters to remember their baptismal vows, and to amend their ways.

Reports of revivals in various places have appeared in the press, the interesting feature of some of them being that they began not through any human agency, but apparently by reading the Word of God, the Holy Spirit making use of the Word to bring home to sinners their need of salvation. As we have not been in contact with these reported revivals, we do not take upon ourselves to judge of their genuineness, but "time," as one has well said, is a good judge, and it will show whether or not the fruit is good. We do not believe that there can be any real revival of religion where the doctrines of grace are not faithfully and scripturally proclaimed. This has been an outstanding feature in all real revivals from Pentecost onwards. We must not limit the power of the Spirit, for He can bring about

many conversions by the Word alone. Nevertheless, it is usually through the preaching of the Word that He brings souls into the Kingdom.

There is no diminution in the mad desire for pleasure. Our population is, especially in the large towns and cities, approaching the condition of the Roman citizens before the fall of their famous city and empire, when they had nothing in view but "bread and games." Not content with six days in the week for amusement, many seek to turn God's Day into a day of pleasure. The wealthy travel about in motor cars, while the workers must have football, cricket, and political gatherings on the day of rest. There is much loose talk in our day about rights and freedom, but there can be no true freedom without law, and many who so loudly claim their rights forget how often they are insolently invading the far more sacred rights of others. The observance of the Sabbath is a binding obligation upon all, and those who desecrate it will have to give a solemn account to the Lord of the Sabbath at last. If Sabbath profanation were denounced as it should be in the pulpits of Scotland we believe it would receive a check, but too many of those who profess to preach the Gospel are themselves very loose in their observance of the Lord's Day. In the opinion of the Committee, the Government should prohibit at once amusements and trading on the day of rest.

Betting and gambling appear to be deplorably prevalent in urban areas and industrial centres. It also seems to be spreading in rural districts, especially on occasions like "shows." Police officials complain of the elusiveness of the laws in application, and appeal for the help of the churches and the general community in making and administering the laws effectively. The Committee refer to this in view of the possibility of the Government passing an Act for the taxation of betting. The ramifications of this tremendous iniquity are beyond description, and the Church should do its utmost to help all who are opposed to the passing of such a bill. The operation of the Scotland Temperance Act has been attended with a measure of success in some localities. Abuse of drink and betting are no doubt responsible for most of the crime committed in the nation, so that to any sensible person the restriction of these evils should appeal as most desirable. An investigation has found the following results in dry areas:—(1) The children of the poorer classes are better clothed and fed, (2) many more housewives are getting their proper share of the weekly wage, (3) quite a number of men who have been

habitual drunkards will not now take the trouble to travel to the nearest wet area, (4) work is more punctually dispatched, (5) Savings Banks, despite the hard times, have done well, (6) police statistics, without exception, reveal remarkable decreases in crimes associated with alcohol. From the above information we may legitimately infer that restriction of the drink traffic would benefit the nation morally and physically.

The outlook for Popery in Britain is more favourable than ever. The recent visit of our King to the Pope, against the wishes and contrary to the religious principles of the vast majority of his Majesty's subjects, has caused pain and disappointment. This unprecedented and retrograde step will bring guilt on the nation, and seriously weaken the attachment and loyalty of multitudes of his Majesty's subjects to his person and throne. The Government are largely to blame for this visit, and it reveals how weak Protestant sentiment is in those who guide the affairs of our nation. One excuse alleged for the visit was the fact of our having an envoy at the Vatican. This itself is a crying scandal, and costs the country nearly £6000 per annum. It would be far more beneficial to spend this amount on improving the conditions of our people in the Highlands than to squander it on a useless Envoy in a foreign country. In some of the Presbyteries of the larger Churches certain members objected to a protest being lodged against the visit on the score of its being not polite to do so, and that it would give offence to Catholics. They seem to ignore or belittle the fact that many of the Roman Catholics of Ireland, Quebec, and Australia showed neither courtesy nor regard for our feelings as a Protestant nation during the war. They openly declared their hostility and wished for our downfall. The people of this country should not forget that the Pope was in league with the Kaiser for the overthrow of Britain, and in many ways showed his partisanship with our enemies during the late war. The citizens of our nation have the right to protest against what is illegal and unconstitutional, and Governments that tamper with the Protestant Constitution of this country are helping to weaken the foundations of morality and true liberty. Such Governments will bring about speedily their downfall.

Startling facts have been brought to light by a Committee of the Established Church regarding the immigration of Irish Catholics into Scotland. The infor-

mation supplied by this Committee bodes ill for Scotland unless a change for the better takes place. Here are some of the facts:—

1881.	1901.	1911.	1921.
327,239	432,900	518,969	601,304

The Irish population has almost doubled in the last forty years. What of the Scottish population? In the twenty years, 1881 to 1901, the Irish population increased by $32\frac{1}{2}$ per cent., while the Scottish population for the same period increased by only $18\frac{1}{2}$ per cent. In the twenty years, 1901 to 1921, the Irish population increased by 39 per cent., while the Scottish population increased by only 6 per cent. That is to say, that from 1881 to 1901 the increase of the Irish population was nearly twice as great as that of the Scottish population, and from 1901 to 1921 the increase of the Irish population was $6\frac{1}{2}$ times as great as that of the Scottish population.

Statistics as to marriages show that the power of the Irish race in Scotland to increase more rapidly than the Scottish race will become greater in the future than it has been in the past.

The report of the Registrar-General shows:—

		Total Marriages.	Roman Catholic.	
1861-65	...	109,063	10,378	1 in 10
1881-85	...	130,879	13,009	1 in 10
1901-05	...	159,192	16,712	2 in 19
1918-21*	...	130,176	16,204	1 in 8

It is a notable fact that whenever the Irish population reach a certain proportion in any community, whether village, small town, or area of a great city, the tendency of the Scottish population is to leave as quickly as they possibly can. Many areas of the large cities, not a few villages, and even some small towns, are becoming exclusively Irish. In Port-Glasgow the number of Irish marriages in 1921 was 43, while the Scottish marriages was 89; in 1922 the number of Irish marriages was 40, while the Scottish marriages were 66—the percentage of Irish marriages increasing from 32.5 per cent. in 1921 to 37.7 per cent. in 1922. In the parish of Old Monkland on the 31st January 1923 the total number of Scottish children attending school was 8018, while the number of Irish children was 5000. The Croy district of the parish of Cumbernauld is practically Irish; the Scottish mining

population, refusing to stay, have gone elsewhere. This social phenomenon has a very sinister meaning for the future of our race. The time is rapidly approaching when, through this racial incompatibility, whole communities in parish, village, and town will be predominantly Irish. It is, in fact, a sober and restrained prophecy to say that through the operation of the various factors now at work—immigration of Irish and emigration of Scots, disinclination of Scots to work alongside and live among Irish, partiality of Irish foremen for employing Irishmen—the great plain of Scotland stretching from Glasgow in the west to Dundee and Edinburgh in the east, will be soon dominated by the Irish race.

At present the problem is admittedly most formidable in the Western industrial shires. But already there is conclusive evidence that the thorough permeation of the industrial east is merely a matter of time. Educational statistics for Edinburgh and Dundee tell their tale of a growing Irish population, overtaking—more gradually than in the west, it is true, but as surely—the Scottish population. Wherever industrialism prevails the Irish race increases. West Lothian has one Irishman for every eight Scotsmen; East Lothian one for every twenty-five Scotsmen. Given the continuance of the present conditions, there is every certainty that the industrial east will soon become as Irish as the industrial west. Meanwhile the population of rural Scotland—in the Highlands and southern uplands, where the Scottish race is unadulterated—goes steadily down.

Even now the Irish population exercise a profound influence on the direction and development of our Scottish civilisation. Their gift of speech, their aptitude for public life, their restless ambition to rule, have given them a prominent place in political, county, municipal, and parochial elections. They have also asserted themselves in co-operative and benefit societies. They have had an unfortunate influence in modifying the Scottish habit of thrift and independence. An Irishman never hesitates to seek relief from charity organisations and Local Authorities, and Scotsmen do not see why they should not get help when Irishmen receive it. Indeed, it must be said that the social problem has been complicated and increased by the presence of the Irish population. Generally speaking, they are poor partly through intemperance and improvidence, and they show little inclination to raise themselves in the social scale. The Irish race, too, modify admirable Scottish customs. The Scottish reverence for the Sabbath day is passing away; it has now become a day for political meetings and for concerts. It may be that there

is in the Scottish mind a tendency towards the secularisation of the Sabbath, but indubitably this tendency has been increased and stimulated by the influence of the Irish race. It is not alone the unconscious influence of a large alien population in our midst that is changing the spirit and form of our Scottish civilisation; the Roman Catholic Church has definitely committed herself to the task of converting the Scottish nation.

The Education Act of 1918—passed through Parliament when Scotland was deeply and painfully preoccupied with the problem of the war—has proved an immense boon to the Roman Catholic Church. It has made her in proportion to her numbers the most richly endowed Church in Scotland, and has securely entrenched her in the very schools she has either sold or leased to Education Authorities. The Education Act of 1872 made no such generous provision for the transference of the schools built by the Church of Scotland or the Free Church of Scotland. Meanwhile the Roman Catholic Church, loaded with wealth received from an over-burdened nation, is using it for the purpose of securely establishing a faith in their land that is distasteful to the Scottish race, or of supplanting the people who supplied these riches by a race that is alien in sympathy and in religion.

Every effort should be made to have this Education Act repealed in so far as it confers unwarranted and unjust privileges on Roman Catholic and Episcopal schools, and its amendment to secure transference and not leasing of schools for which the Education Authority becomes responsible.

In bringing this report to a conclusion, we may remark that the shadows are darkening in our land as well as in other countries. Atheism, Infidelity, Secularism, Spiritualism, Indifference, and Superstition abound, while the glorious Gospel of Christ is treated with contempt. Sensual literature and degrading exhibitions in theatres and cinemas are perverting the morals of old and young alike. Many Churches are helping the Devil's mission of amusement, and grieving the Holy Spirit away from our land. If Britain legalises betting it will add to her many other sins, and help the hellward course of multitudes. An American statesman said on one occasion, "I tremble for my country when I remember that God is just."

May the spirit of repentance be poured upon us as nations and individuals, leading us to forsake evil and to love righteousness, and may the Lord in His infinite mercy turn our spiritual captivity as streams in the South!

Letter from Rev. J. B. Radasi.

The Rev. N. Cameron has received the following letter, dated 2nd April, from Mr Radasi:—

I am very glad to inform you that we have had a very good rainy season this year, after the severe drought and famine that we had last year, and there is every prospect of a good harvest, which is a matter to be very thankful for to the Lord. The Government has done everything possible to assist the people, and the people highly appreciate what the Government has done for them, as otherwise they would have perished with hunger. Of course, the allowance given was very limited; they could not get as much as they wanted, for the famine was widespread, and the Government had to feed the whole country. It was a very heavy work, which kept all the Native Commissioners and their assistants very busy, especially the Chief Native Commissioner, who visited the famine-stricken districts personally, and saw that everybody got relief. It was customary in some districts to give relief only to people who could prove that they had cattle, and to register the number of cattle that they had before relief was given; but the Chief Native Commissioner said that everybody that was in need was to get relief, even if they had no cattle, and that widows, too, were to be given relief. He also reduced the price of the bag of mealies from 21s to 20s, and the bags supplied by the Government were of full weight and first-class mealies, without any weevils; whereas the mealies which some of the shopkeepers were selling for £1 10s a bag had weevils, and the bags not of full weight. And they wanted cash for their mealies, whereas the Government was supplying the people on credit, as they had no cash. The European farmers, too, were very kind to the natives. Some of them allowed the natives to graze their cattle on their farms. A farmer in this district who had three farms set apart one of them for the grazing of native cattle free of charge, and another allowed them to get water on his farm, as there was neither grass nor water in the native reserve. Another farmer gave weekly allowances of mealie meal to starving widows. In spite of all this the natives lost a considerable number of cattle, but the kindness of the European farmers is highly appreciated. Of course some of the natives removed their cattle to other districts; but the cattle died there also. I am glad to say that there is now plenty of

grass and water for the cattle; and, as I have said before, that our people here highly appreciate what our people in Scotland have done for them, and they all wish me to thank you and our people most sincerely for their kindness and interest in sending them relief from time to time. They say they will never forget your kindness, more especially the last gift you sent, which was altogether unexpected by them, as you had already done so much for them. They appreciate your gift all the more, it being a free gift not to be repaid. The bags that they had been receiving from the Government are to be paid back, whenever they can get the money to do so. The rainy season began early in October instead of beginning in the middle of November or December, and so the people ploughed at once, and it continued raining until the third week of March. It seems to be over, as we are now having fine weather. And so the people are now having green mealies in this month of March, and these will be ripe about May, but those sowed in November and December will be ripe later on. The famine can now be considered over, and no more money will be required for relief. The £50 for relief which arrived in March will be quite sufficient to buy them mealies and mealie meal until their crops ripen, as instructed in your cable that I must continue to supply them with mealies until their crops ripen. This is being done, and I will continue to supply them until their crops ripen. As the mealies are so dear in Buluwayo, I was obliged to send one of our elders to go to purchase them in Salisbury, Mashonaland, as soon as I got your cable. He got them at 19s a bag this time, 6d more than the last bags purchased, and 4s for railage a bag to Bembesi, so a bag cost altogether 23s this time, including railage. He also bought bags of mealie meal, which will be good for sick people, for the same price as the mealies.

There seems to be a lot of mosquitoes of the larger size this year; the long green grass is full of them, and they enter into houses, and so many people are suffering from fever in the whole district. Kiwa Mhlahlo's mother, at Induba, died of it, and also another woman at Ingwenya. Both of them members of our Church. Mrs Ntuli, one of the women who waited on you when you were here, is also dangerously ill, and several others, both old and young, are laid up with it. Kiwa Mhlahlo did not follow Chief Bitisane, but remained at Induba. He is still as regular as ever in attending the services there. He sometimes visits us, and stays a few days with us at Ingwenya. Biti-

sane also paid us a visit about two months ago; he was looking well. He says he prefers to live on a native reserve rather than on a farm, as the taxes that they have to pay on farms are more than the Government poll tax of £1, and the farmer might send him away at any time, if he should sell his farm, and so he says he thought it best to accept the ground given to him on a native reserve at Shangani. He wished to be kindly remembered to you and to Mr Fraser.

The number of school children on the roll at Ingwenya for the quarter ending 31st December 1922 was 118—64 boys and 54 girls; at Bembesi, 52—23 boys and 29 girls; at Libeni, 53—27 boys and 26 girls; at Morven, 24 girls and 16 boys; at Induba, 24—14 girls and 10 boys; about 36 children left the district with their parents, with Chief Bitisane. The yearly Government grant to be distributed amongst all the teachers was £56. The attendances during the year, considering that it was a year of famine, was, I think, very good, as many schools had to close on account of the famine and had very poor attendances. The school that was put up about a mile from our mission, and was also holding services there, had to close, and the few children who were attending it are now attending our school, and their parents our church.

Our students at Lovedale and St Matthew's are doing well, and they have all passed their different examinations. The boy at St Matthew's has passed his first year teacher's examination, and the girl at Lovedale has also passed her first year teacher's examination, and the other lad at Lovedale is now in Standard V. Class. I am sending you their examination papers, so that you may see the kind of work they are doing. Adelaide Ntuli has passed her third year teacher's examination. She is now a fully qualified certificated teacher, recognised by the Government.

There are several people living near Queen's Mine, just a few miles from our mission at Morven. They wish to join our Church there. They say that the reason why they wish to leave their Church is that they do not want their children to be taken to sing at concerts, that they had spoken to the teacher several times about the matter, and had told him that they disapproved of these concerts. They say that when the teacher would not listen to them, they complained to their minister. They say that the minister said to them that they were only troubling the children, and that there was no harm in concerts, if the money for these concerts is used for Church purposes, and that these concerts are of great help to their Church funds. They

say when their minister answered them that way, they left their Church and attended ours. I have not yet seen these people myself, but our Elder in charge of the Morven Mission reported this matter to me.

I have sent my girl Mabel to a Girls' Institution, Hope Fountain Mission, together with Ngege's daughter, who has been for years with us. This Institution belongs to the London Missionary Society. It has not been very long established, but it is very highly spoken of by the Inspector of Schools and the public. This Institution is about 40 miles from Bembesi and about 6 or 7 miles the other side of Buluwayo.

I thank the friends in Stratherrick and Gairloch most sincerely for the parcel of clothing which I received all right. I must now conclude, with kindest regards to you. —Yours sincerely,

Searmoinean leis an Urramach Alonghas MacMhaolain.

Searmoin IV.

Galatianaich, Caib. VI., Rann 15.

“Oir ann an Iosa Crìosd cha 'n 'eil éifeachd air bith ann an timchioll-ghearradh, no ann an neo-thimchioll-ghearradh; ach ann an cruthachadh nuadh.”

(Air a leantuinn o t.-d. 19).

3. Tha 'n cruthachadh nuadh na chomharradh cinnteach air còir shlàinteil anns an Tighearna Iosa Crìosd. Cha 'n fheud còir shlàinteil ann an Crìosd a bhi aig neach air bith, ach an neach a tha na chreutair nuadh. Cha 'n fheud neach air bith, fhad 's a tha e buanachadh fo uachdaranachd an t-sean duine, a bhi na bhall do chorp diomhair Chrìosd: “oir ma tha neach sam bith ann an Crìosd, is creutair nuadh e.” Agus mar nach fheud neach air bith a bhi ann an Crìosd, nach 'eil na chreutair nuadh, ni mo a dh' fheudas neach air bith a tha na chreutair nuadh, a bhi dealaichte o Chrìosd; oir tha gach neach a ta na chreutair nuadh “air a chruthachadh ann an Iosa Crìosd chum dheadh oibre.” Uime sin, tha e soilleir gu bheil an cruthachadh nuadh na chomharradh cinnteach air còir shlàinteil ann an Crìosd. Ach cha 'n 'eil mi ciallachadh, le so a radh, gu bheil gach neach a ta ann an Crìosd

cinnteach air a chòir shlàinteil féin; oir feudaidd cuid a bhi nam fìor-chrìosduidhean, nach d'rainig air a chinnteachd so. Tha cuid do chlànn Dé gu tric ann an imcheist agus an am mòr amharus mu thimchioll slainte an anama, an deigh dhoibh a bhi iomad bliadhna a saothrachadh “chum an gairm, agus an taghadh a dheanamh cinnteach.”

A nis tha 'n imcheist, agus an t-eagal so ann am po-bull an Tighearna ag eirigh o anmhuinneachd an gràis, agus o mheud na truailidheachd a tha gabhail comhnuidh anna. Tha gràs ann an staid co iosal, agus air a chuartachadh le tomhas co mòr do dhorchadas, agus do thruailidheachd, chor 's nach 'eil e fuarsda dhoibh a bhi cinnteach am bheil gràs aca. Nam biodh gràsan an Spioraid nì bu treise, agus nì bu tric ann am beò-chleachdainn 'nan cridheachan bhiodh e nì b' usadh dhoibh an taghadh a dheanamh cinnteach; ach fhad 's a tha gràs lag, agus am peacadh làidir, cha 'n 'eil e furasda dhoibh dearbh beachd fhaotainn air gràdh Dhé. An uair a tha grainne do shìol mustaird air a thilgeadh san talamh, agus air a chomhdachadh le duslach, cha 'n 'eil e furasda fhaicinn, na fhaotainn a mach; ach an uair a tha e air fàs na chraoibh agus a giulan toraidh, tha e furasda fhaicinn, agus aithneachadh le cheile. Air an amhuil cheudna, 'n uair a tha gràsan an Spioraid a fàs, agus a giulan toradh gu pailt am measg luchd-aideachaidh, aithnichear iad air an toradh; feudar aithneachadh orra gu 'n robh iad maille ri Iosa, agus gu 'n deachaidh iad thairis o bhàs gu beatha. Chum ar gairm agus ar taghadh a dheanamh cinnteach, tha e feumail dhuinn, air doigh àraidh, a bhi bàsachadh do 'n pheacadh, agus a teachd beò do fhìreantachd, a bhi fàs ann an gràs, ann an naomhachd, agus ann an co-chomunn maille ri Dia; agus chum na crìche so, tha e feumail dhuinn a bhi dùrachdach ann an ùrnuigh, agus ann am féin-cheasnachadh, a bhi gu tric a rannsachadh nan sgrìobtuiribh, ag amharc oirinn féin ann an sgàtham an fhocail, agus a coimeas nithe spioradail ri nithe spioradail. Ma bhuanicheas sinn gu treibh-dhireach anns a chleachdadh so, cha “tuit sinn a chaoidh; ach frithealar gu pailt dhuinn slighe a steach do rìoghachd shìorruidh ar Tighearn, agus ar Slànuighear Iosa Crìosd.”

4. Anns an àite mu dheireadh, tha 'n nuadh chruthachadh feumail chum an duine ullachadh air son rìoghachd nèimh. Cha 'n 'eil duine air bith na staid nàdurra iomchuidh air son na rìoghachd so; gidheadh bu mhiann le cuid do dhaoine nàdurra dol do neamh,—seadh, tha mòran do dhaoine nàdurra da rìreadh ann an dòchas gu 'n teid iad do neamh co maith ri muinntir eile. Ach tha

'n Tighearn Iosa Criosd a dearbhadh dhuinn, air an doigh is sòlaimte, mur bi duine air a bhreith o 'n Spiorad, nach fhaic e rioghachd Dhè. Cha 'n 'eil aideachadh na ath-leasachadh air bith o 'n leth a mach, as eugmhais atharachadh gràsmhor cridhe, a deanamh dhaoine iomchuidh air son na rioghachd so. Feudaidd daoine cuid d' an cleachdainnibh truailidh a thrèigsinn, dol as o shalcharaibh an t-saoghail, agus ath-leasachadh mòr a dheanamh; ach ciod air bith co mòr, na co iomlan 's a dh' fheudas ath-leasachadh dhaoine bhi, as eugmhais a chruthachaidh nuaidh, cha 'n urrainn dhoibh dol a steach do rioghachd Dhé. Feumaidh peacaich a bhi air an naomhachadh, agus air an ullachadh air son na h-oighreachd a tha neo-thruaillidh, mu 'm feud iad sealbh fhaotainn air an oighreachd sin. Ach 's ann an ionnlaid na h-ath-ghineamhuinn a tha 'n t-ullachadh so a tòiseachadh, agus tha 'n t-ullachadh a tha tòiseachadh ann an ionnlaid na h-ath-ghineamhuinn, air a ghiùlan air aghaidh ann an obair naomhachaidh, "tre naomhachadh an Spioraid, agus crathadh fola Chrìosd," gus am bheil e air a dheanamh foirfe aig uair a bhàis. A nis, tha e na ni cinnteach, nach bi dorus an nuaidh Ierusalem am feasd air fhosgladh do neach sam bith nach 'eil air an doigh so air an ullachadh. Ach ged bhiodh peacaich nach 'eil air an doigh so air an ullachadh, air an gabhail a steach do rioghachd nèimh, cha bhiodh sonas, na fois aca air nèamh; cha tachradh ni sam bith orra anns an rioghachd sin, a chordadh r' an nàdur truailidh, na bheireadh fois d' an anamaibh neo-bhàsmhor. Bhiodh iad gun sonas ann an rioghachd an t-sonais, agus gun sòlas ann am meadhon sòlais nam flaitheas; bhiodh iad ni bu truaigh' air nèamh na bha iad riamh air thalamh, ciod air bith co truagh, agus uireasbhuidheach 's a bha 'n crannchur anns an fhàsach so. Ach tha focal Dé a dearbhadh dhuinn, air an doigh is soilleire, nach "teid ni neo-ghlan air bith a steach do 'n nuadh Ierusalem." As eugmhais naomhachd cha 'n fhaic, agus cha mheal neach air bith an Tighearna.

AN COMH-DHUNADH.

1. Feudaidd sinn fhoghlum o 'n teagasg so, co feumail 's a tha e dhuinn a bhi air ar faicill, nach bi sinn air ar mealladh a thaobh staid ar n-anama. Tha e na ni eagalach, daoine bhi ga 'm mealladh féin; a bhi saolsinn' gu bheil iad an ni nach 'eil iad, gu bheil an staid tearuinte, 'n uair a tha iad "ann an domblas na seirbhe, agus fo chuibhreach na h-eucorach." Cha 'n 'eil e taitneach le daoine a bhi air am mealladh 'nan gnothaichaibh aimsir-eil, a bhi faotainn bathar truailidh an àite bathar neo-

thruaillidh, na cùineadh fàllsa ann an àite cùineadh fìor. Ach ma tha e na nì searbh le daoinibh a bhi air am mealladh 'nan gnothaichibh aimsireil, tha e gu mòr nì 's seirbhe, agus nì 's eagalaich, daoine bhi air am mealladh a thaobh staid an anama. O is eagalach an nì, daoine bhi deanamh mìodal riu fèin, agus a gealtuinn sonas buan doibh fèin, anns a cheart àm am bheil iad air an treòrachadh dall, le namhaid an anama, dh' ionnsuidh truaighe shiorruidh. Gidheadh, tha e na nì cinnteach gu bheil na mìl-tibh do shluagh an t-saoghail ga 'm mealladh fèin air an doigh so, gus am bheil an sùilean air am fosgladh fadheoidh far nach 'eil dòchas na tròcair air an son.

2. Feumaidh sinn a bhi air ar faicill, nach dean sin stéidh ar dòchais d' ar n-oibribh fèin ann am fianuis Dé. Tha e furasda leanabana beag a mhealladh le nithe faoin, gu h-àraidh ma tha iad na nithibh dealrach air am bheil deadh sgèimh o' n leth a mach. Feudaidh mealltair inn leachdach a thoirt orra chreidsinn gu bheil nithe ro luachmhor aca 'n uair nach 'eil aca ach diomhanas gun tairbh. Tha e furasda do 'n Droch-spiorad daoine tha glic nam barail fèin, agus glan nan sùilibh fèin, a mhealladh, le bhi ga 'm brosnachadh gu bhi deanabh stéidh an dòchais d' an subhailcibh, agus d' an oibribh fèin. Mar so mheall e mòran do na h-Iudhaich o shean, a bha deanamh uail anns an timchioll-ghearradh; agus mar so tha e mealladh o linn gu linn nam muinntir a tha dol mu 'n cuairt a chur am fireantachd fèin air chois. Tha e toirt orra chreidsinn, gu bheil an subhailcean fèin ro luachmhor ann an sealladh Dhé, gu 'm feùd iad beannachdan an nuaidh choimheangail a cheannach le 'n airgiod fèin, gu 'n gabh Dia r' an cùineadh thruaillidh mar luach na beatha maireanaich. Tha na mìltean do luchd-éisdeachd seadh, do luchd-éisdeachd an t-soisgeil, fo leithid so do dhraoidheachd. "Tha iad a teachd beò air luaithre," mar a deir am fàidh, "thug cridhe meallta air seacharan iad, air chor 's nach saor iad an anamaibh fèin, nì mo a their iad nach 'eil breug 'nar làmh dheis."

3. Tha e feumail dhuinn a bhi rannsachadh le mòr dhì-chioll, am bheil sinn 'nar creutairibh nuadh. Am bheil aobhar ceart air bith agad, O pheacaich a chreidsinn gu 'n do thòisich Dia an deadh obair ann a t-anam, a bhios air a crìochnachadh ann am beatha mhaireannach? An d' fhuair thu mothachadh druiteach air olc a pheacaidh? Am bheil e da rìreadh air a dheanamh searbh dhuit? Am bheil dorchadas t-inntinn, diomhanas do chridhe, truailidheachd do nàdur, agus do theachd-gearr air glòir Dhé gach là, nan aobhar bròin agus trioblaid do t-anam? Am

bheil thu gu tric aig caithir gràis a caoidh thar do pheacaidh agus gu dùrachdach ag iarraidh saorsa uaith? Ma tha thu air do ghnàthachadh air an doigh so, tha e soilleir nach 'eil thu cosmhuil ris an t-saoghal a tha aig fois anns a pheacadh.

Ciod i do bharail mu thimchioll Chrìosd? Am faca tu riamh a ghlòir? Am bheil e luachmhor ann ad shealladh? Am bheil t-anam an tòir air, ga iarraidh, ga leantuinn, agus am miannachadh gach là bhi 'n taice ris air son fireantachd agus neart?— Ciod a bheireadh tu air son Chrìosd? Am bitheadh tu toileach dealachadh ris an t-saoghal, agus na h-uile nithe reic, air son còir shlàinteil ann? Ma se so fonn do chridhe, gu cinnteach cha 'n 'eil thu cosmhuil ris an neo-chreidmheach a tha ga dhiultadh, agus a deamamh tàir air gach là.

Am bheil tart air t-anam an geall air beannachdan spioradail an nuaidh choimh-cheangail? Agus am bheil do thart ga d' tharruing gu tric a dh' ionnsuidh cathair gràis, gu bhi sireadh, ag iarraidh, agus a bualadh gus am fosglar duit? Am bheil thu gu tric ri ùrnuigh, a gabhail tlachd ann an ùrnuigh, agus a blasad anns an dleasdanas so, gur maith 's gur milis Dia? Ma se so t-fhaireachdainn, tha e na ni cinnteach gu 'n d' fhuair thu beatha spioradail, gu 'n deachaidh thu thairis o bhàs gu beatha.

Am bheil fuath agad do 'n pheacadh, do na h-anamian-naibh truailidh a tha cogadh an aghaidh t-anama? An e am peacadh an t-aobhar bròin agus trioblaid is mo th' agad air thalamh? Am bheil thu ri faire, agus ri cogadh na aghaidh, agus ag iarraidh gu tric, agus gu durachdach, gu 'm biodh e air a sgrios? Am bheil tart air t-anam an geall air naomhachd? An e miann dùrachdach do chridhe bhi air t-aisig gu iomhaigh Dhé, a bhi naomha mar a ta Dia naomha, agus glan mar a ta Crìosd glan? Ma bhuineas na nithe so da rìreadh dhuit, tha aobhar a chreidsinn gu 'n do thòisich Dia an obair mhaith sin ann do chridhe, a bhios air a crìochnachadh ann an glòir.

4. Anns an àite mu dheireadh, feudaidd sinn fhaicinn o 'n teagasg so, a bhuanachd mhòr a tha do anamaibh dhaoine anns a chruthachadh nuadh. Tha 'n nuadh chruthachadh na bhuanachd do labhairt do anam neo-bhàsmhor an duine. Tha daoine gu tric anns an t-saoghal so ag atharrachadh an ceàird, agus an àite comhnuidh, ann an duil ri buannachd; agus tha atharrachadh staid, agus ceàird air uairibh, air a leantuinn le buanachd mhòr a thaobh nithibh aimsireil a dh'fheudar a choimeas ri buanachd thairis o bhàs gu beatha. 'S ann anns an nuadh chruthachadh a tha toiseach slàinte a teachd a dh' ionn-

suidh anam an duine, agus 's ann d' a thrid a tha 'n duine air ullachadh chum Dia a ghlòrachadh air thalamh, agus a mhealtuinn tre bhith-bhuantachd anns an t-saoghal ri teachd. Tha gach neach a tha na chreutair nuadh, air a bhreith chum oighreachd a tha neo-thruaillidh, agus neo-shalach, agu nach searg as gu siorruidh; agus uime sin tha 'n nuadh chruthachadh na bhuannachd gun choimeas do anam neo-bhàsmhor an duine.

Notes and Comments.

A Word to Rev. Dr Fraser, ex-Moderator of the United Free Church.—In a speech delivered in the United Free Church Assembly, Dr Donald Fraser made reference to the religious divisions in the Highlands, and from these he argued that the reputation of the Highland people for piety was built on their past attainments. He lamented the numerous church buildings one sees in passing through the glens. Well, no one will deny that the piety of the Highlanders is not what it once was, but who is responsible for the many church buildings in the Highlands? There is one man, and one man almost solely, upon whose head this charge rests above all others, and that is the late idolised leader of the pre-Union Free Church, Principal Rainy, the great church-wrecker of the Highlands, and he was enthusiastically followed by the great majority of the Free Church. He it was who split the Church in the Highlands into fragments. This is a plain statement of historical fact, and it is well the blame should be laid at the right door, and not attributed to the people of the Highlands. When the catastrophe of 1904 came there was none so active as the veteran leader and his henchmen, excitedly running to and fro (though not increasing knowledge), holding meetings in the Highlands, and in eloquent speeches calling upon the people to remain true to them, and they would see to it that manse and churches would be built. Dr Fraser, away in the depths of Africa, we will charitably suppose, may not have known this, but when he blames the Highland people for having so many divisions, he should be fair to them. Like so many who have become obsessed with the Union idea, he says that the scattered fragments should be re-united. We make a suggestion to the ex-Moderator of the United Free Church Assembly, that the United Free Church clear out of the Highlands,

and ask their people to join, say, the Presbyterian Church, where they will get purer and sounder doctrine than they usually get. This would mean one less denomination in the Highlands, and by falling in with our suggestion, Dr Fraser would show that he had the interests of Union in deed and not in words only, notwithstanding its seeming impracticability to the average ecclesiastic. We make this suggestion as a counter-move to the proposition so persistently stated in these times that the smaller fragments should unite with the larger, founded on the principle that the lamb should lie down with the lion, but, which in its practical application, as the cynic remarked, always ends with the lamb inside the lion. Whatever polite name may be given to this process of absorption, it certainly is not and does not deserve the name of Union.

Scotland's Heroes.—Such is the heading of a short paragraph in one of our weekly papers. It describes a service held in Greyfriars' Church-Yard, Edinburgh, on a recent Sabbath, which had as its double aim the commemorating of the "Wanderers on the Hills" (the Covenanters), and the men who died in the War. The Covenanter Memorial service was followed by a memorial service to those who perished in the war. It commenced with the playing of "The Land o' the Leal" by the Postal Pipe Band. After the benediction was pronounced, the wife of the Lord Provost of Edinburgh unveiled a memorial wreath, and "Lochaber No More" was played while the wreath was placed on the Martyrs' Tomb. The Last Post was then sounded, and the pipe band played the lament, which concluded the service. Greyfriars' Church-Yard saw other days, and we have no hesitation in saying that the martyred dead, if they could speak, would have scorned the lip tribute paid to their memory by many who were out of all sympathy with their religious contendings.

The Bo'ness Vote.—It is gratifying to record that the electors of Bo'ness voted against accepting Sir Robert Calder's gift of a public park to which the condition was attached that games would be permitted in it on the Sabbath. Sir Robert is a Roman Catholic, and it was expected that there would be a strong rally of that faith, but only 139 voted for Sabbath games, and 960 against them. This is so far satisfactory, but only about a fourth of the voters went to the poll on this important question, which is not so satisfactory.

Kill-Joys.—Some of our readers are probably aware that this is a favourite word in the vocabulary of anti-

Sabbatarians. Satan has put it into the heads of these foolish people that by the skilful use of what they evidently esteem to be a solemn anathema they will make lovers of the sanctity of the Lord's Day tremble. Sabbatarians, we sincerely trust, are made of sterner material, and will have no compunctions of conscience in killing joys that are contrary to God's commandments. From a number of cuttings sent us by a friend (whose name and address we would be pleased to receive), it seems the Glasgow "Daily Record" has been specially enlisted in the devil's plan of campaign. One regrets to see a Scottish daily so barefacedly and incessantly advocating a "Continental Sunday" for a country that once held God's Day in high esteem.

Sovereign Grace Union Publications.—The Union has recently issued "Salvation Secured: being Two short Chapters on Redemption by Christ and Union with Christ," by the late Rev. James Ormiston, Bristol (price 3d): These are excellent papers, and are written with the loyalty to God's truth and fine Christian experience which were characteristics of this honoured servant of Christ. The Union's official quarterly organ—"Peace and Truth," edited by W. Sinden—contains interesting matter and useful information not found in other religious magazines. Mr Ormiston's pamphlet and the quarterly (price 2d) may be had from the Hon. Secretaries: Rev. Henry Atherton or Mr E. J. Peacock, 98 Camberwell Grove, London.

Church Notes.

Communion.—**August**—First Sabbath, Dingwall; second, Portree; third, Bonar-Bridge and Breasclete; fourth, Stornoway and Finsbay (Harris). **September**—First Sabbath, Stratherrick, Ullapool, and Vatten; second, Broadford and Strathy; third, Applecross, Stoer, and Tarbert (Harris); fourth, Laide. **October**—First Sabbath, North Tolsta; second, Ness (Lewis) and Gairloch; third, Scourie; fourth, Lochinver and Wick. **November**—First Sabbath, Oban; second, St Jude's (Jane Street, Blythswood Square), Glasgow; third, Dornoch and Helmsdale.

Death of Mr Alexander Macleod, Missionary, Dunbeath.—We regret to announce that Mr Alexander (better known as "Sandy") Macleod, Houstry, Dunbeath, passed away at a ripe old age on Wednesday, 25th April. Mr Macleod conducted services for our Church for many years at Houstry, Dunbeath. He was

a lively and original speaker, both in Gaelic and English. The liveliness of his preaching lit up, as it was at times, with unexpected flashes of originality, caught the attention of his hearers, and their interest was never allowed to flag. He was well known to our people in Caithness, as he was in the habit of conducting services in the various congregations of the Church in the county.

Synod Decisions.—We would call the attention of our readers to the Synod's decisions in reference to the duty of ministers, missionaries, and parents, sending the names of young people leaving home to the minister or missionary in the town to which they go. The Synod also decided that an effort should be made to increase the circulation of the Magazine. The circulation is slowly but steadily increasing, and it is quite within the range of possibility to raise it to 3000 copies per month. This would only mean an increase of about 10 new subscribers in each congregation and mission station. We trust that our readers who appreciate the Magazine will endeavour to get those who are non-subscribers to become subscribers.

Church Documents.—In regard to the letter issued to ministers and missionaries, asking for the probable number of copies of the prospective booklet containing the Church Documents authorised by the Free Presbyterian Church, it may be necessary to explain that what the Committee desire is the approximate number required in each congregation by all who wish to have copies. The Committee can give no idea of the price, as this will depend largely on the number to be printed, and before getting quotations they must have a rough idea of the number of copies required.

Obituaries.—We regret to record the deaths of Mr Neil Macdonald, Oban; Mr William Macdonald, Inverness; and Mr Andrew Tallach, Raasay, elders, the last two being esteemed missionaries of the Church. Fuller notices will appear later on. We extend our sympathy to the sorrowing circles who are mourning the removal of loved ones, and we cannot refrain giving expression to the feeling that our Church by these removals is the poorer.

Acknowledgment of Donations.

EDINBURGH CHURCH PURCHASE FUND.—Mr Maclean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—Mr Maclellan, 4 Park Circus Place, Glasgow, 5s; Member, Church Collection Plate, 20s; a Friend, Edinburgh, 70s; per Captain K. K. Macleod—a Friend, 10s.

NORTH TOLSTA CHURCH BUILDING FUND.—Mr John Nicolson begs to acknowledge, with thanks, from a Friend, Strathay Point, 10s.

TARBERT (HARRIS) CHURCH AND MANSE REPAIRS FUND.—Mr Norman Mackinnon acknowledges, with thanks, the following subscriptions:—John R. Macdonald, New York, £5 (Collecting Card); per Rev. D. N. Macleod—Miss J. Stewart, Blantyre, £2; Miss Sutherland, Harpsdale, 5s; per Mr A. Fraser—Mr A. Macdonald, teacher, Uig, Skye, 10s; The Rev. N. Macleod acknowledges receipt of the sum of £18 15s from the General Treasurer in terms of the Synod's instructions, the sum of £12 10s has been allocated to Pinsbay Church, and the balance, £6 5s, to the Tarbert Manse.

KYLE CHURCH BUILDING FUND.—Mr Angus Fraser acknowledges, with thanks, the following subscriptions:—Per Mrs Gillies, Kyle—Mr J. B. Gillies, Oakland, California, £4 4s; two Lady Friends, Inverness, 10s.

TAIN SUSTENTATION FUND.—The Treasurer acknowledges, with thanks, 5s from Mrs Urquhart, Springfield, Cullicudden.

OBAN MANSE FUND.—Rev. D. A. Macfarlane acknowledges, with sincere thanks, the following donations:—Mrs C. Mackay, Balnabruach, Portmahomack, 5s; Mrs Grant, Fynbar, Dornoch, £2; Friend, Inverness, £1; and Mr Fraser similarly acknowledges the following:—"F.P." Oban, £5; Mr Archibald Maccoll, Glasgow, £1; Mr Macphail, Lochgillphead, 10s; Mr James Maciver, Bonar-Bridge, £1; Mr Alex. Murray, Glasgow, £2; Miss C. Matheson, Bonar-Bridge, 10s (per Mr A. Macgillivray); and Friend, Inverness, £1.

INVERNESS SUSTENTATION FUND.—The Congregational Treasurer gratefully acknowledges:—£2 from Mrs Fraser, Balmore, Scanipport; and £1 from Mr Donald Mackenzie, Borlum, Scanipport.

CLYDEBANK BUILDING FUND.—Mr James Nicolson acknowledges, with sincere thanks, the following donations:—A Friend, Inverness, 10s, omitted in May number; Mr John Murray, student, 10s; Mr Norman Graham, Maryhill, Glasgow, 10s; Mr Mackenzie, Crown Avenue, Clydebank, 20s; Mr John MacLaine, West Graham, Glasgow, 10s; Mr Neil Macphail, Raeberry Street, Glasgow, 10s.

Alexander Macgillivray, General Treasurer, Woodbine Cottage, Glen-Urquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to the 9th July.

SUSTENTATION FUND.—M. Macpherson, Tokomaru, Bay, New Zealand, £2; Mrs J. Crowe, Beech Hollow, Weybridge, 11s; J. Mackenzie, Saltburn (for Dingwall Sustentation Fund), 10s; A Friend (for Edinburgh Sustentation Fund), 4s; Mrs Urquhart, 9 Belmont Street, Toronto, Canada, per Miss Maccoll (for St. Jude's Sustentation Fund), £1 1s 4d; A. Mackay, P.O. Box 354, Innisfail, Ontario, Canada, £1; Miss B. Macleod, Boston, Mass., for Helmsdale Sustentation Fund, £1 14s 4d; Alex. Ross, Esq., 24 Sackville Street, Manchester, £5; the F.P. Congregation of Fort-William, per Mr A. Rankine, £3 2s.

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