

THE

Free Presbyterian Magazine

And MONTHLY RECORD

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No. 3.

Report of Synod Meeting.

FIRST SEDERUNT.

THE Synod met at Glasgow in the hall of St Jude's Free Presbyterian Church, on Tuesday, the 20th day of May, at 6.30 p.m.

There was a good attendance of the public, and the following members of Synod were present:—

Northern Presbytery.—Revs. Ewen Macqueen, D. Beaton (Clerk), and M. Gillies—ministers; with Mr James Campbell—ruling elder.

Western Presbytery.—Revs. D. M. Macdonald, Jas. Macleod, John MacLachlan, Roderick Mackenzie, M.A.—ministers; with Messrs Kenneth Macleod, Lochcarron; D. Mackenzie, Lochinver; and John Macdonald, Gairloch—ruling elders.

Southern Presbytery.—Revs. Neil Cameron, N. Macintyre, and D. A. Macfarlane, M.A.—ministers; with Captain Macleod, Edinburgh; and Mr John Campbell, Glasgow—ruling elders.

The minutes of last sederunt of Synod were then read and approved of.

Mr William Grant was appointed Officer of Court, and agreed to undertake the duties.

At this stage the Moderator intimated that his term of office was now at an end, and he thanked the Synod for their kind forbearance. It was now the duty of the Synod to appoint his successor.

The Rev. Ewen Macqueen moved and the Rev. D. M. Macdonald seconded that the Rev. D. A. Macfarlane be appointed Moderator for the ensuing year. Mr Macfarlane, in a few words, expressed his thanks to the Synod for the honour they had conferred on him, and then took the chair.

The Synod appointed the following members to examine the Presbytery Records and to report to the

Synod at a later meeting the result of their examination: Revs. Neil Cameron and N. Macintyre, of Southern Presbytery, to examine Western; Revs. D. M. Macdonald and James Macleod, of Western, to examine Northern; and Revs. Ewen Macqueen and M. Gillies, of Northern, to examine Southern.

The Rev. E. Macqueen moved that the Rev. James Macleod be asked to send his sermon to the Magazine for publication. This was seconded by Rev. N. Cameron, and unanimously agreed to.

It was decided that the members of Synod meet as a Business Committee and as a Committee on Bills and Overtures on Wednesday, in the hall of St Jude's Free Presbyterian Church, at 11 a.m., and that the next sederunt of Synod meet in the same place, God willing, on Wednesday, at 6 p.m.

The meeting was closed with praise and prayer.

SECOND SEDERUNT.

The Synod met on Wednesday, 21st May, at 6 p.m., in the hall of St Jude's Free Presbyterian Church, Glasgow, in terms of the adjournment, and was opened with devotional exercises and constituted by the Moderator, Rev. D. A. Macfarlane.

The following were present:—

Northern Presbytery.—Revs. Ewen Macqueen, D. Beaton (Clerk), M. Gillies—ministers; with Mr James Campbell—elder.

Western Presbytery.—Revs. Donald M. Macdonald, James Macleod, John MacLachlan, and Roderick Mackenzie, M.A.—ministers; with John Macdonald, Gairloch; Kenneth Macleod, Lochcarron; and Donald Mackenzie, Lochinver—elders.

Southern Presbytery.—Revs. Neil Cameron, Neil Macintyre, and D. A. Macfarlane (Moderator)—ministers; with Captain Macleod, Edinburgh, and Mr John Campbell, Glasgow—elders.

1. REPORT OF COMMITTEES APPOINTED BY LAST SYNOD.

The Rev. N. Cameron in a brief report stated that the cost of printing the Church Documents was £31 16s 3d, of which £16 was still outstanding.

Mr Cameron also called the attention of the Synod to the advisability of purchasing the stock of unbound copies of the Confession of Faith, published by an Edinburgh firm. The whole stock would cost between £5 and £8, and this could be defrayed out of the Organisation Fund. The Rev. Ewen Macqueen moved that this

suggestion be carried into effect, and that the unbound copies of the Confession be placed in the Treasurer's hands. Rev. James Macleod seconded the motion, which was unanimously adopted.

2. THEOLOGICAL COMMITTEE'S REPORT.

The Rev. Ewen Macquene, Convener, reported that there were six students studying theology in Wick last winter, two in their Arts course in Glasgow, and one in Winnipeg. Mr D. J. Matheson, owing to the necessity of supplying the London Mission, had to forego attending the theological classes at Wick, but had text-books prescribed by the theological tutor, on the work of which examination papers were set.

The adoption of the report was moved by the Rev. John Maclachlan, seconded by Rev. Malcolm Gillies, and unanimously adopted.

It was pointed out by Mr Beaton that Mr John Tallach, in view of the near prospect of going out to South Africa, had gone south to London to take up medical classes, and it was suggested that Mr Tallach's medical classes count for a session in theology, and that he thereafter be licensed and ordained. The Rev. Ewen Macquene moved that this suggestion be adopted, and that after being licensed Mr Tallach be ordained by the Northern Presbytery as a missionary to labour in the South African Mission.

This was seconded by Mr Donald Mackenzie, elder, and unanimously adopted.

3. THEOLOGICAL TUTOR'S REPORT.

Mr Beaton, as theological tutor, gave in the following report :—

“ During last session there were six students studying at Wick. The subjects dealt with in the classes were the translation and exegesis of the Pastoral Epistles and also the Epistle to the Hebrews. The students were introduced to the study of New Testament Textual Criticism, and were thus familiarised with views of the different schools in this important branch of theological discipline. In general Church History the period from Apostolic Times to the Reformation was covered by a text-book; in Scottish Church History the lectures on the period from the Revolution to the Disruption were continued to the latter date from the Secession of 1733. We were able to devote some time to Church Law and Church Polity. In the former Sir Henry Moncrieff's ‘Practice of the Free Church of Scotland’ was used as a text-book, and the students were familiarised with procedure in the business of church courts and cases of

discipline. They also had practice in writing minutes of the proceedings of the various courts. In Church Polity Professor Witherow's little book, 'The Apostolic Church: which is it?' was used as a text-book, and though small in bulk it is an excellent handbook on the subject, dealing in a simple but clear way with the subject of Church Government, a subject on which there is unfortunately a good deal of inexcusable ignorance. During the session we went carefully through the Confession of Faith chapter by chapter and section by section. The doctrines were explained and where criticism had been made on its teaching these were noticed and answered. The discipline thus acquired by theological students in being brought into contact with what Dr Warfield has rightly termed the flower of the Reformation symbols is simply invaluable. It is necessary that students for the ministry should be familiar with its teaching in every detail, as they will one day be required to accept its whole doctrine as the confession of their faith on their licensure and ordination. The students were also familiarised with the contents of the Claim of Right, Protest, and Deed of Separation as important Church Documents. Two written examinations were given, and the results are indicated on the class certificates.

"It only remains for me to say that we have cause of gratitude to the Lord for His kindness to us as tutor and students for the health we enjoyed. I had a rather sharp attack of illness but, fortunately, it did not long interfere with the meeting of the classes. The students attended to their work with commendable diligence and rendered me much valuable help in supplying my pulpit.

"Perhaps it should be mentioned that Mr D. J. Matheson, who had been sent to supply our London Mission, was not able to take the classes at Wick, but papers were set on part of the work done at Wick, and he acquitted himself with credit. Mr John Tallach left before the end of the session to take up his medical classes in London preparatory to proceeding to the South African Mission Field."

The adoption of the report was moved by Rev. Neil Cameron who, in moving the adoption, spoke in an appreciative way of the work done by the theological tutor, and laid stress on the thoroughness of the theological instruction given to our students. The Rev. Ewen Macqueen seconded the motion, and remarked that, while an outward show of theological training was avoided, yet that did not detract from the thoroughness of the training our students received in theology.

As three of the students—Messrs Grant, Tallach and Macdonald—had now finished their theological course in New Testament Greek and Church History, it was decided on Rev. D. Beaton's suggestion that the following subjects be set for examination:—New Testament Greek—The Pastoral Epistles (I. and II. Timothy, and Titus); Miller's Guide to the Textual Criticism of the New Testament. Examiner—Rev. D. A. Macfarlane. Church History — Lindsay's "Reformation"; Dr King Hewison's "Covenanters" (Vol. I.); and Witherow's "Apostolic Church, Which Is It?" Examiner—Rev. D. M. Macdonald. The date of the examination was left to be arranged by the examiners and to be intimated by them to the students. For the second part of the theological examination, the following subjects were prescribed for next year:—Hebrew; Genesis—exegesis and translation; Green's Introduction to the Old Testament—The Canon; Green's Introduction to the Old Testament—The Text. Examiner—Rev. Roderick Mackenzie, M.A. Theology—Confession of Faith and Owen on Justification. Examiner—Rev. Neil Cameron.

4. FINANCIAL STATEMENT.

In the absence of the acting General Treasurer, Mr William Grant gave in the report on the finances of the Church. The abstract of the annual financial statement is published in this issue.

The adoption of the report was moved by the Rev. Neil Cameron. In speaking to the motion, Mr Cameron said that they had cause of thankfulness to the Lord for the way that congregations were contributing to the funds of the Church in these times of unemployment and trade depression, but in saying so he wished also to point out that there were some congregations which might do much better. They did not believe in pressing their congregations unduly, but at the same time it was right they should be told their duty in cases where they came short. He had noticed that when there was any tendency to depart from the Church's position that there was an immediate drop in the Church's finances. Mr Cameron also said he felt it his duty to make reference here to the loss the Church had sustained in the death of their worthy General Treasurer, Mr Macgillivray, but as he intended moving a resolution in connection with this later on, he would not say anything further meantime. He had pleasure in moving that the financial statement for year ending 31st March 1924 be adopted, and that the Synod thank those who carried on the duties of the late Treasurer and also the Auditors for their work. Further, that the statement be published in an early

issue of the Magazine. The Synod has anew to acknowledge the loving kindness of the Lord in liberally providing temporal needs. The Rev. Ewen Macqueen seconded the motion, and made feeling reference to the loss sustained by Mr Macgillivray's removal. The report was unanimously adopted.

The Rev. N. Cameron moved the following resolution:—

"The Synod resolve to place on their Records their sincere sorrow at the removal by death on the 26th April of Mr Alexander Macgillivray, the General Treasurer, their appreciation of Mr Macgillivray's trustworthiness in all duties pertaining to his office, their profound respect for him as an obliging gentleman towards all with whom his duties brought him into contact, and their true sense of the loss sustained by the Church through his death.

"The Synod express their deep sympathy with Miss Macgillivray and Miss Margaret Wilson and his other relatives in their bereavement; and they instruct the Clerk to forward a copy of this resolution to Miss Macgillivray." The resolution was seconded by the Rev. D. Beaton, who said that Mr Macgillivray was not only a most obliging servant of the Church but took a deep interest in its prosperity, and the Synod was doing nothing more than its simple duty on placing this resolution on its records.

The Rev. Ewen Macqueen pointed out that during the last illness of Mr Macgillivray, his relative, Miss Margaret Wilson, had kept the accounts in a very efficient and praiseworthy way, and he moved that the Synod give her a grant of £20 out of the Organisation Fund, and tender their thanks to her for the work so efficiently done. The motion was seconded and unanimously agreed to.

The next item of business was the appointment of a General Treasurer in place of the late Mr Macgillivray.

The Rev. Neil Cameron moved that Mr John Grant, 30 Duncraig Street, Inverness, be appointed General Treasurer at a salary of £86 per annum, and also Treasurer of the Magazine, and that in the event of the addition from the Magazine Fund not allowing the total salary to reach £110 per annum, that the deficiency be made up out of the Organisation Fund. This was seconded by Rev. Ewen Macqueen, and unanimously agreed to.

5. FOREIGN MISSION REPORT.

The Rev. Neil Cameron gave in this report, as follows:—

"Last August Rev. J. B. Radasi informed me that he was suffering from diabetes, and that, although he

was still able to hold services at Ingwenya, he was unable to visit the four out-stations for that quarter of the year. It became quite evident that no time should **be lost in having him removed to a hospital** where he could be treated with insulin. As I did not know where to send him; I consulted the Superintendent of the Western Infirmary, Glasgow. He advised me to send him to the Johannesburg Hospital, Johannesburg, **gave me the address of its Superintendent**, and assured me that he would do all he could for my friend. I wrote immediately to Johannesburg, stating the nature of the case, and inclosed Mr Radasi's address. I also told the Superintendent that all expenses incurred would be paid. A letter was sent to Mr Radasi by the same mail informing him of all this, and urging him to go to hospital as soon as he would hear from them. He went there at the beginning of November, and left about the end of December quite free of the disease. He continues in normal health since, only that he has been put on a special diet. He is quite able to attend to all his duties, and feels much stronger. For the great kindness and attention bestowed on him at the Hospital, the Church at home and in Africa feel exceedingly indebted to the Superintendent, the doctor who had charge of his case, and all the nurses concerned. The Lord's goodness and mercy in sparing the valuable life and services of Mr Radasi should not pass without thankful acknowledgment on our part.

The letter intimating Mr Radasi's illness was sent to the Editor of the Free Presbyterian Magazine, but the matter for the Magazine was all set in type, so that he could only put in a notice of the fact, and craved the prayers of its readers on Mr Radasi's behalf. That prayer was made unto God without ceasing for him we can have no doubt. Some friends began to send me certain sums of money as soon as they saw this notice. Of this money, some was to be used for Mr Radasi's personal use, and some to pay any expenses connected with his treatment. When I saw this, I kept the money in separate accounts. The amount received for his personal use was sent him in two Bank Drafts, being a total of £27 4s. That for his treatment at Hospital, etc., came to £37 17s 11d. Out of this sum I paid Mr Radasi's travelling expenses by train to and from Johannesburg, which came to £5 17s. Seeing I received no account from the Hospital, I wrote asking the Superintendent to oblige by sending me their charges for having Mr Radasi under their treatment and care about eight weeks. He replied that Mr

Radasi was received into the Hospital as a free patient. When I considered the great kindness and care bestowed by them on him, and the fact that we as a Church should acknowledge the same, especially seeing friends had sent me so much money, I forwarded a Bank Draft of £20 as a donation to the Hospital. This leaves in my hands £11 8s 11d, out of which a further payment may yet require to be made.

I now desire to thank all the donors of the above two funds from the bottom of my heart for their donations, and I pray the Lord to repay them a hundredfold. The reason why I did not acknowledge the donations in the Magazine was that I felt sure more money would come in than would be required. I hope they will one and all forgive me for this, seeing they will now have my reason for acting as I did.

The new school-house at Ingwenya was finished last October. The providing of material and of setting up the building cost £61 12s 7d. Of this sum £39 was paid by the home Church and £22 12s 7d by our people in Matabeleland. Along with paying this sum they provided the most of the material free of charge. The house used as stable and cart-shed fell, owing probably to the destructive work of the white ant, and its rebuilding with new material cost the Church £6.

In a letter written on the 14th day of April, Mr Radasi tells that he has received a new lease for the Mission. He has not sent me a full copy of it, so as to enable me to consider its adaptation to the circumstances of our Mission; but the part of it he has sent seems quite reasonable. You will remember that in the report I submitted to the Synod after we returned from visiting the Mission, I referred to the lease of the Mission, and to the correspondence that passed between the Administrators of Rhodesia and myself about it.

As Mr Radasi's Report enters into all the other matters regarding our Mission, I will not take up the time of the Synod by repeating what he has said. But we cannot pass from his Report without drawing attention to the large increase in the numbers of scholars attending the five schools of our Mission. When Mr Fraser and myself were there, the Central School at Ingwenya had 84 in attendance at the time, and about 120 on the Roll. Now the number on the Roll in it is 165, while the total number in the five schools is 365. This is really very encouraging, and a cause of great thankfulness to the Lord. In 1906 there was no school where our Mission is. We began with less than a dozen, and to have developed in 18 years to the above

number is truly to be taken as the good hand of the Lord on Mr Radasi's diligence, faithfulness and piety.

Our friends in Australia sent their usual contributions last year to the Foreign Missions. The treasurer of the congregation of Ballina, on the Richmond River, told me that they had appointed a Missionary (I understand Mr Alexander Kidd), that they paid him out of their own funds, and that consequently they had to send a little less money to the Foreign Missions. We desire to express our sincere thankfulness to our friends both in Ballina and on the Clarence River for the liberality and heartiness with which they have supported our Foreign Missions all along.

We desire to express our deepest heartfelt sympathy with our isolated friends in New South Wales, and pray that the Lord would, of His infinite mercy, crown their efforts to maintain His truth and cause with an abundant blessing. He can make "a little one to become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time." May the Lord do so to the praise of His almighty grace."

Mr Cameron also read a letter from Mr Radasi, which is given in another page of this issue. The Rev. D. Beaton moved the adoption of the report, and made reference to the blessing the Lord had bestowed upon this Mission in Africa. The reports from year to year were waited for with keen anticipation, and read with the deepest interest by our people. It was gratifying to know that Mr Radasi's health had been so completely restored through the new insulin treatment under the blessing of the Most High. Mr Beaton said that two friends in the United States had sent him money amounting to the sum of £3 5s for Mr Radasi's use, which he had sent out to him. He also remarked that he hoped the time was not far distant when the Free Presbyterian Church would have a Mission in China. The matter had been much impressed on his mind for some time back, and he hoped to live to see a missionary going out from the Free Presbyterian Church to the land of Sinim.

The Rev. N. Macintyre, in seconding the motion, made the suggestion that Mr Cameron, who was more familiar with the lie of the land in and around our Mission Field than any member of Synod, would draw out a kind of chart for the benefit of his brethren, indicating the location of the different preaching stations, and also indicate the spheres of missionary activity and of other denominations labouring in the vicinity. The motion was unanimously agreed to.

The Rev. D. M. Macdonald also suggested that Mr Cameron might give in the pages of the Magazine a brief history of our South African Mission. Mr Cameron promised to take these matters into his serious consideration, but could not promise to do anything during the summer months as he would be away so much from home. He said that it was a point to be remembered in connection with our Mission, that many of the young men and women who had been trained in our schools were now teaching, while others were in offices in different places in the country, so that the influence of the Mission was making itself felt not only religiously but also educationally.

6. REPORT ON RELIGION AND MORALS.

The Rev. D. M. Macdonald gave in this report. The first part of it has already appeared in our June issue, and the concluding part is given in this number.

The adoption of the report was moved by Rev. N. Macintyre, who made reference to the very interesting way in which Mr Macdonald had dealt with the various matters referred to in his report. The motion was seconded by Mr James Campbell, and unanimously agreed to.

In connection with the report the Rev. Ewen Macqueen called attention to a new form of Sabbath desecration in the North, viz., the running of motor-buses between Inverness and Dingwall. He spoke of the grief that this had given to the feelings of those who loved the Lord's Day, and the callous indifference and materialistic motives of the promoters to whom evidently money was of more importance than the Lord's commandment. He moved the following motion:—

“This Synod vigorously protest against the Motor Companies running 'buses between Inverness and Dingwall and other places on the Lord's Day, and advise their people to abstain altogether from using such until the Companies give up their work on the Lord's Day.” This was seconded by Rev. James Macleod, and unanimously agreed to.

The Rev. D. Macdonald moved “That the Synod urge upon the Government to make trading on the Sabbath Day illegal and also amusements of all sorts, and they would impress upon the Government the fact that it is a binding obligation upon nations and individuals to keep the Sabbath Day holy to the Lord, and that the Clerk be instructed to send copies of this resolution to the Prime Minister and the Secretary for Scotland.” This was seconded by Captain Macleod and unanimously agreed to.

7. CANADIAN MISSION REPORT.

The Rev. D. Beaton said he had only a very brief report to give in. He informed the Synod that the Canadian Mission Committee had carried out the instructions of last Synod in regard to the petition received from Toronto, but nothing further had been done. He had pleasure in reporting that our people in Vancouver had now almost cleared the debt on their new church building. The Rev. M. Morrison had gone out as the Church's deputy to Canada this year, and his report would, God willing, be presented to next Synod. The adoption of the report was moved by Rev. D. M. Macdonald, and seconded by Rev. James Macleod.

8. MAGAZINE REPORT.

The Rev. D. Beaton, in giving in this report, said—
It is with gratitude that we are able to report that the circulation of the Magazine is steadily increasing. We have not yet reached the 3000 monthly issue, but we are almost within 100 of it, and we trust that with the co-operation of our ministers, missionaries, and readers that by next year that goal will be reached. As it is, last year showed a considerable increase, and the Editor would tender his thanks to all those who helped in any way to bring about this increase. As intimated in the Magazine there has been an addition of eight pages beginning with the May issue, thus bringing it back to pre-War size. Last year we were able to reduce the price, and when it is borne in mind that the prices of papers and magazines is generally double the pre-War price, we trust our readers will appreciate what has been done by the Committee as our Magazine is not double its pre-war price. As far as we know, ours is the only Church Magazine in Scotland that has been reduced in price. An interesting feature in connection with the circulation of the Magazine is the wideness of the field covered. It will be seen from the subscription lists that the United States, Canada, New Zealand, Australia, South Africa, Palestine, South America, England and Ireland are visited monthly by the Magazine.

From the financial standpoint the Magazine shows a balance to credit of £148 18s. 1d, and the Committee recommend that £60 of this be allocated to the Editor, and £40 to the representative of the late General Treasurer, and the balance to be placed at the credit of the Magazine Fund.

The Free Distribution Fund this year again shows a considerable deficit, with the result that we are constrained to curtail the number of copies for free distribution. This is all the more regrettable, as application has been made to us for parcels of Magazines for free distribution in certain places in England which we cannot grant owing to the state of this Fund.

We have pleasure in stating that the same pleasant relationships between us and Messrs Carruthers exist, as stated in our last report, and Mr Matheson, their manager, has been most obliging in meeting our wishes in every way. The Committee also would seek to record its appreciation of Mr Cameron's help in connection with the Gaelic appearing in the Magazine.

We tender our sincere thanks to all who have helped us by words of cheer in carrying out our responsible duties as Editor of the Church Magazine, and also to a number of friends in different places in this country and abroad who send us magazines and cuttings from newspapers bearing on religious questions. We appreciate their kindness and tender our thanks. We solicit the prayers of the Lord's people for a rich and abundant blessing on our literary labours that the seed thus sown beside many waters may take root and spring upward, bearing fruit to His Name.

The Rev. Malcolm Gillies moved the adoption of the report, and that the Synod thank the Editor for his work, and authorise the payment of the sums allocated by the Magazine Committee to the Editor and Miss Macgillivray, the representative of the late Treasurer. Captain Macleod seconded the motion, and it was supported by the Rev. Ewen Macqueen, who made reference to the way in which the Magazine was appreciated by many who had no denominational connection with the Church.

9. 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, and Mr James Campbell; Mr John Grant, General Treasurer, to be associated with the Committee.

3. Canadian Mission Committee.—Revs. D. Beaton (Convener), N. Macintyre, D. M. Macdonald, James Macleod.

4. Jewish and Foreign Missions Committee.—Revs. N. Cameron (Convener), James Macleod, and M. Gillies.

5. Church Magazine Committee.—Revs. D. Beaton (Convener), N. Cameron, and D. M. Macdonald.

6. Religion and Morals Committee.—Revs. D. M. Macdonald (Convener); D. N. Macleod, and M. Morrison.

7. Business Committee.—Moderator, with the Clerk of Synod and the Clerks of the three Presbyteries.

10. CHURCH COLLECTIONS.

It was agreed 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 1925—notice to be sent by the Rev. D. Beaton; (6) Jewish and Foreign Missions Fund in February 1925—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.

11. REMITS FROM PRESBYTERIES.

Northern Presbytery.—A remit from this Presbytery desiring the division of the Sutherland joint congregation of Lairg, Rogart, Bonar and Dornoch into two sections of Lairg and Bonar, and Rogart and Dornoch was granted.

Southern Presbytery.—In regard to the Dunoon Church the Synod empowered the Southern Presbytery to take over the property with its burdens, and authorised a collection to be made throughout the Church. The Synod express the hope that all congregations will give a helping hand to get rid of the debt on this building.

In regard to the London Mission, the Rev. N. Cameron explained the heavy financial burdens which our Mission had to face in the payment of rent for the hall, etc., and pointed out that while the people were doing their best, they were not able to meet the financial burdens. He suggested that a sum of £52 be placed at the disposal of the in-

terim Moderator of the London Mission to augment, if necessary, the salary of the student supplying the Mission, and he was willing to move accordingly. This was seconded by Mr Donald Mackenzie, elder.

Western Presbytery.—The remits for the confirmation of the temporary appointments of missionaries for Raasay (Mr Alexander Macaskill); Inverasdale and Melvaig (Mr John Macaulay); and Kishorn and Lochcarron (Mr Kenneth Macleod) were granted.

The remit in reference to the building of the new Carlost meeting house was referred back to the Presbytery.

Another remit from the Presbytery asking the Synod to call attention to the financial condition of congregations within the Presbytery and throughout the Church then came up for consideration. The Rev. Ewen Macqueen pointed out that in cases where congregations had a minister and missionary it was their duty to do their utmost to meet the extra expense, and he moved that a general appeal be made to them to do their best. This was seconded by Rev. R. Mackenzie and adopted.

COMPETENT BUSINESS.

1. Title Deeds.—The Rev. D. Beaton moved that the Synod call upon all those in possession of title deeds of church property belonging to the Church to forward them for the sake of preservation to the General Treasurer, Inverness, to be kept in the bank safe there, or that of the bank with which they deal. This was seconded by the Rev. John MacLachlan.

2. Plans of New Church Buildings and Manses.—Mr James Campbell moved that the Synod call the attention of Presbyteries to their duty of carefully examining all plans of church buildings and manses, and authorise them to refuse plans that are not satisfactory, but leaving the right of appeal to congregations who may be dissatisfied with the Presbytery's decision in case of refusal. This was seconded by Captain Macleod, and unanimously agreed to.

3. Transfer of Church's Funds to Bank of Scotland.—The Rev. Ewen Macqueen moved the following:—
“The General Treasurer be authorised to transfer the Church's Funds from the National Bank of Scotland to the Bank of Scotland, Inverness, and that the General Treasurer instruct local congregational treasurers to lodge the monies remitted to Inverness in the local branch where it exists, which is equivalent to sending

it to Inverness." Congregational Treasurers will receive instructions in due course from the General Treasurer in regard to this matter.

4. Theological Course at Princeton.—The Rev. D. Beaton made the suggestion that Mr John Murray, M.A., be permitted to proceed to Princeton, with a view of taking up the study of certain subjects to equip him as a theological tutor of the Church. Mr Beaton read a letter from Mr Murray, which is engrossed in the Synod minutes, and pointed out to the Synod that in the interval of the two sessions at Princeton Mr Murray might supply some of the stations in Canada and the States, and thus lessen the heavy financial drain on our congregations in getting supply from this country. The suggestion was received with the heartiest approval, and Mr Murray was unanimously granted permission to proceed to Princeton for first session, and to take two sessions at the Theological Seminary, it being promised that Mr Murray, who hitherto had not taken anything from the College Fund, would receive a grant to meet his expenses.

5. Supply of St Jude's and London by Students.—The Rev. N. Cameron brought up the difficulty of getting supply for London and St Jude's when the students were North at Wick. He made the suggestion that Mr Robert Sinclair be left with him first winter, and that Mr Donald Macdonald be sent to London; that the Theological Committee be asked to prescribe work for these students during the coming winter, and that this count for a session for them. Mr Cameron's request was granted.

6. Re-Affirmation of Resolution on Church Principles.—The following resolution was moved by the Rev. Ewen Macqueen:—"The Synod would respectfully remind all ministers of our Church of the duty, imposed by a former resolution of this Synod, to deliver annually a lecture to all the congregations under their care as to the position in doctrine, worship, and practice, taken by this Church in 1893, and hitherto upheld." The motion was seconded by Mr James Campbell, and unanimously adopted.

7. Date of Meeting.—A brief discussion took place as to change of date of meeting, but finally it was decided to leave consideration of the matter to the Business Committee, and to report to next meeting at Inverness.

The Synod decided to meet again, God willing, at Inverness, on Tuesday after the third Sabbath of May 1925. The meeting was closed with praise and prayer.

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

FOR THE YEAR ENDING 31st MARCH 1924.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged & Infirm Minister and Widows' and Orphans' Fund.	College Fund.	Organisation Fund.	General Building Fund.	TOTAL.
<i>Northern Presbytery—</i>		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Daviot	D. Macfarlane, minister Elders and Students ..	27 3 0	4 1 0	2 0 6	1 0 0	1 0 0	1 0 0	..	36 4 0
2. Dingwall		80 8 6	7 0 0	2 0 0	2 10 0	..	2 10 0	2 0 0	96 8 6
3. Laig		30 0 0	5 13 0	4 14 2	2 0 0	2 11 0	3 13 4	5 3 0	53 14 6
4. Dornoch		45 19 6	6 1 0	8 0 0	3 6 0	3 7 0	2 16 0	2 17 6	72 7 0
5. Creich .. .. .		..	3 17 0	2 1 5	1 10 6	2 19 0	2 3 0	..	12 2 0
6. Rogart	Do. do.	11 0 0	3 14 0	1 0 0	0 10 0	1 0 0	1 0 0	..	18 4 0
7. Duthill	Do. do.	1 18 6	..	..	..	..	..	..	1 18 6
8. Kingussie .. .. .	.. .. .	..	..	..	..	..	..	..	..
9. Newtonmore .. .. .	.. .. .	..	..	..	..	..	..	..	..
10. Farr	M. MacEwen, missionary	8 9 0	1 8 3	0 12 8	0 14 6	0 9 0	0 11 6	0 16 0	13 0 11
11. Fearn		12 18 0	2 0 0	0 10 0	0 10 0	0 10 0	0 12 0	0 10 0	17 10 0
12. Golspie	M. Gillies, minister ..	..	..	..	..	..	..	..	..
13. Halkirk		111 0 0	11 19 0	5 5 6	4 2 0	5 5 0	2 8 3	2 17 6	142 17 3
14. Helmsdale	Do. ..	40 0 4	..	2 16 0	2 1 1	..	..	..	44 17 5
15. Inverness	E. Macqueen, minister ..	225 0 9	25 0 0	12 0 0	10 0 0	10 0 0	10 0 0	8 0 0	300 0 9
16. Kilmorack		46 5 0	6 13 3	4 6 3	..	3 10 6	2 10 9	2 17 7	66 3 4
17. Moy	A. Stewart, missionary	32 6 6	7 8 3	3 3 6	3 16 3	3 9 3	2 14 0	..	52 17 9
18. Stratherrick	A. Fraser, missionary	..	5 10 0	5 0 0	2 0 0	2 0 0	2 5 0	..	16 15 0
19. Strathly	M. Mackay, missionary	27 0 0	13 10 0	1 12 0	2 0 0	2 5 0	2 5 0	1 10 0	52 2 0
20. Tain	M. Macewen, missionary	41 0 0	3 8 0	2 10 0	1 10 0	1 0 0	2 8 0	1 8 0	53 4 0
21. Thurso	Elders and Students ..	8 0 0	..	..	..	..	..	..	8 0 0
22. Wick	D. Beaton, minister ..	86 19 8	7 0 0	3 5 0	2 10 0	7 0 0	6 0 0	3 6 0	115 14 8
<i>Southern Presbytery—</i>		835 8 9	116 2 9	60 16 7	40 0 4	45 16 9	44 16 10	30 19 7	1174 1 7
23. Clydebank	Students and Elders ..	..	..	..	..	..	..	..	..
24. Dumbarton	Do. ..	..	..	1 5 0	..	..	..	..	1 5 0
25. Dunoon	Do. ..	..	..	..	..	..	..	..	..
26. Edinburgh	N. Macintyre, minister	92 15 0	7 0 0	3 3 0	4 0 0	3 0 0	2 0 0	5 10 0	117 8 0
27. Glasgow St Jude's Church	Neil Cameron, minister	752 6 6	54 3 0	60 7 0	16 19 2	15 15 7	16 0 0	16 18 0	932 9 3
28. Greenock .. .. .	.. .. .	..	..	..	..	..	..	..	..
29. Kames	D. Mackenzie, minister	160 0 0	10 10 0	5 10 0	..	5 10 0	4 10 0	..	186 0 0
30. Lochgilphead	Students and Elders ..	..	..	1 5 0	0 12 6	1 0 0	0 12 6	..	3 10 0
31. Oban	D. A. Macfarlane, M.A., minister ..	125 0 0	12 10 0	7 5 0	3 0 0	6 0 0	5 0 0	..	158 15 0
32. Tarbert, Loch Fyne	Students and Elders ..	..	1 12 0	0 14 10	..	0 10 0	0 10 0	0 13 2	4 0 0
33. London Mission	D. J. Matheson, missionary	..	..	..	..	..	..	..	..
<i>Western Presbytery—</i>		1130 1 6	85 15 0	79 9 10	24 11 8	31 15 7	28 12 6	23 1 2	1403 7 3
34. Applecross	D. Maclean, missionary	57 18 9	14 2 4	2 16 11	3 16 10	5 3 7	2 19 0	3 2 3	89 19 8
35. Lochinver	M. Morrison, minister	52 10 0	15 10 0	..	2 13 11	6 0 0	2 10 0	2 15 0	81 18 11
36. Stoer	A. Robertson, missionary	61 11 1	10 10 8	1 4 6	2 14 7	3 11 0	2 8 3	2 1 0	84 1 1
37. Braacadale	D. Mackinnon, missionary	25 17 9	7 14 0	1 17 6	..	1 10 0	1 2 0	..	38 1 3
38. Aultbea	D. Mackenzie, missionary	48 12 0	9 13 9	2 5 6	2 4 0	2 14 6	2 10 0	..	67 19 9
39. Struan	D. Mackinnon, missionary	11 3 6	3 14 6	..	..	0 14 8	1 0 0	..	16 12 8
40. Breasclete	A. Mackinnon, missionary	21 0 0	9 0 0	..	..	1 0 0	1 0 0	..	32 0 0

41. Broadford	A. Matheson, missionary	12 3 0	2 0 6	1 2 6	0 14 0	0 10 0	..	0 14 6	17 4 6
42. Luib	Do.	10 17 0	..	..	..	..	..	..	10 17 0
43. Elgoll	Do.	16 6 0	..	..	0 15 0	0 10 0	0 10 0	..	18 1 0
44. Glendale	J. Macleod, minister ..	82 10 10	13 0 0	4 2 7	..	3 2 0	3 15 2	5 5 0	111 15 7
45. Vatten	Do.	41 7 6	2 14 0	1 3 0	1 2 6	..	1 0 0	..	47 7 0
46. Waternish	A. McDiarmid, missionary	23 0 0	2 11 6	0 12 6	..	0 10 0	0 15 0	..	27 9 0
47. Flashadder	F. Morrison, missionary	29 16 0	5 0 0	1 0 0	..	1 8 0	0 11 0	0 19 0	38 14 0
48. Gairloch	R. McKenzie, M.A., minister	190 0 0	36 18 5	8 3 0	7 0 0	6 14 0	6 16 0	5 0 0	260 14 5
49. { Tarbert	D. N. Macleod, minister	105 4 0	16 1 7	2 0 1	2 12 3	3 14 10	2 5 8	0 18 10	132 17 3
50. { Finsbay	Do.	66 19 6	8 8 0	1 1 6	1 3 0	..	1 9 6	2 1 0	81 2 6
51. { Harris—	J. Nicolson, missionary	28 9 0	2 7 9	..	1 0 0	1 5 0	..	..	33 1 9
51. { Strond	D. N. Macleod, minister	33 15 0	12 0 0	..	..	1 15 0	..	1 10 0	49 0 0
52. { Northton	J. Nicolson, missionary	10 9 0	6 15 6	1 3 0	1 11 0	1 5 0	1 11 0	1 6 0	24 0 6
53. Scourie	H. Morrison, missionary	12 10 6	1 10 6	0 12 6	0 15 6	1 1 9	0 7 6	0 12 6	17 10 9
54. Kinlochbervie	Do.	20 8 6	4 11 0	0 16 6	0 16 8	0 19 0	..	1 4 0	28 15 8
55. Plockton	H. Munro, missionary	22 7 0	5 14 6	1 6 0	1 7 6	1 11 0	1 1 5	..	33 7 5
56. Kyle of Lochalsh	Do.	43 18 6	8 7 0	1 15 0	1 13 1	1 16 3	1 11 0	..	59 0 10
57. Kilmuir	A. Mackay, missionary	67 16 0	12 18 6	2 6 4	..	2 2 6	2 3 3	..	87 6 7
58. Shieldaig	D. Graham, minister ..	54 11 0	9 16 0	1 18 0	1 16 6	3 1 6	1 8 0	1 7 6	73 18 6
59. Lochcarron	Do.	21 17 2	4 4 5	1 13 6	..	..	0 16 0	1 0 0	29 11 1
60. Kishorn	Do.	55 0 0	14 5 0	5 10 0	8 0 0	6 10 0	4 0 0	..	93 5 0
61. Lochbroom .. .. .	..	20 0 0	13 8 0	..	2 0 7	3 3 0	2 11 7	..	41 3 2
62. Ness, Lewis	M. Macleod, missionary	170 14 0	25 0 0	3 0 0	4 0 0	2 0 0	4 0 0	2 0 0	210 14 0
63. Portree	D. M. Macdonald, minister	59 7 3	22 0 0	8 0 0	6 0 0	7 0 0	6 0 0	5 0 0	113 7 3
64. Stornoway .. .. .	..	13 19 0	..	..	..	..	..	..	13 19 0
65. Achmore .. .. .	..	..	..	..	..	..	..	..	..
66. Lurebost .. .. .	..	..	..	..	..	..	..	..	..
67. Tolsta, North	A. Macrae, missionary	25 0 0	3 4 0	..	..	..	..	..	28 4 0
68. Bayhead,	J. MacLachlan, minister	40 1 0	5 10 2	1 17 7	1 0 7	2 1 2	7 7	1 13 7	53 11 8
69. Raasay	A. Macaskill, missionary	67 9 0	26 2 0	1 0 0	2 13 10	3 11 1	2 10 6	2 3 0	105 9 5
		1624 8 10	334 13 7	58 11 0	57 11 4	76 4 10	59 19 5	40 13 2	2252 2 2

SUMMARY.

Northern Presbytery	..	..	..	..	835 8 9	116 2 9	60 16 7	40 0 4	45 16 9	44 16 10	30 19 7	1174 1 7
Southern	..	..	..	..	1130 1 6	85 15 0	79 9 19	24 11 8	31 15 7	38 12 6	23 1 2	1403 7 3
Western	..	..	..	..	1624 8 10	334 13 7	58 11 0	57 11 4	76 4 10	59 19 5	40 13 2	2252 2 2
Congregational Contributions	..	..			3589 19 1	536 11 4	195 17 5	122 3 4	153 17 2	133 8 9	94 13 11	4829 11 0
Legacies	..	..	..	..	..	..	8 0 0	..	..	..	..	8 0 0
Donations	..	..	..	..	67 16 7	35 7 7	102 1 2	1 10 0	7 19 2	7 12 6	0 3 0	223 10 0
Refunded	..	..	..	..	..	..	..	..	..	14 9 0	..	14 9 0
Interest	..	..	..	..	58 10 5	..	30 15 4	21 10 0	0 5 5	..	..	111 1 2
Balance, 31st March, 1923	..	..	..		5716 6 1	571 18 11	339 13 11	145 3 4	162 1 9	155 10 3	94 16 11	5185 11 2
					4640 17 10	..	2033 16 3	1180 9 10	162 4 8	175 5 6	83 8 8	8276 2 9
												13,461 13 11
On Deposit Receipt for Kaffir Bibles	..				..	..	..	..	..	..	..	114 9 2
												13,576 3 1

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

FOR YEAR ENDING 31st MARCH 1924.

SUSTENTATION FUND

CHARGE.

Balance of last Account ending 31st March 1923 £4640 17 10

RECEIPTS—

1. Congregational Contributions	£3589 19 1
2. Donations	67 16 7
3. Home Mission Collections ...	570 15 11
4. Interest	58 10 5
	<hr/>
	4287 2 0

£8927 19 10

DISCHARGE.

PAYMENTS.

1. To Ministers at Whitsunday	£1035 0 0
2. „ Lammas ..	390 0 0
3. „ Martinmas ...	1040 0 0
4. „ Candlemas ...	450 0 0
	<hr/>
	£2915 0 0
5. To Missionaries at Whitsunday	349 0 0
6. „ Lammas ...	323 1 8
7. „ Martinmas ...	386 10 0
8. „ Candlemas ..	326 15 11
	<hr/>
	£1385 7 7
9. Stationery, Postages, etc.	9 0 8

£4309 8 3

Balance, 31st March 1924 4618 11 7

£8927 19 10

98

HOME MISSION FUND,

CHARGE.

RECEIPTS—

1. Congregational Contributions	£536 11 4
2. Donations	35 7 7
	<hr/>
	£571 18 11

DISCHARGE.

PAYMENTS.

1. To Sustentation Fund	£570 15 11
2. Stationery, Postage, &c.	1 3 0
	<hr/>
	£571 18 11

JEWISH AND FOREIGN MISSION FUND.

CHARGE.

Balance of last Account ending 31st March 1923 £2033 16 3

RECEIPTS—

1. Congregational Contributions...	£198 17 5	
2. Donations	102 1 2	
3. Legacies	8 0 0	
4. Interest	30 15 4	
		339 13 11

£2373 10 2

DISCHARGE.

PAYMENTS—

1. Rev. J. B. Radasi, Salary ...	£200 0 0	
2. Donations by Friends to Rev. J. B. Radasi	1 18 4	
3. Students in Training	108 0 0	
4. D. Urquhart, Student to the Jews	90 8 0	
5. Teachers' Salaries' at Mission Schools	49 0 0	
6. For New School Buildings and Mule Shed	45 0 0	
7. Commission on Bank Drafts to South Africa... ..	9 0 5	
8. Stationery, Postage, &c. ...	0 13 6	
		£504 0 3

Balance at 31st March 1924 1869 9 11

£2373 10 2

66

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

CHARGE.

Balance of last Account ending 31st March 1923 £1 80 9 10

RECEIPTS—

1. Congregational Contributions ...	£122 3 4	
2. Donations	1 10 0	
3. Interest	21 10 0	
		145 3 4

£1325 13 2

DISCHARGE.

PAYMENTS.

1. Mrs Jessie Scott, Australia ...	£20 0 0	
2. Mrs Sinclair, Glasgow	82 0 0	
3. Stationery, Postage, &c.	0 11 6	
		£102 11 6

Balance 31st March 1924 1223 1 8

£1325 13 2

COLLEGE FUND.

CHARGE.

Balance of last Account ending 31st March 1923 £162 4 8

RECEIPTS—

1. Congregational Contributions ...	£153 17 2	
2. Donations	7 19 2	
3. Interest	0 5 5	
	<hr/>	162 1 9

£324 6 5

DISCHARGE.

PAYMENTS—

1. To Theological Tutor	£30 0 0	
2. Grants in aid to Students	155 0 0	
3. To Deposit Receipt on behalf of Student	20 0 0	
4. Stationery, Postage, &c.	0 17 6	
	<hr/>	£205 17 6
Balance, 31st March 1924		118 8 11

£324 6 5

GENERAL BUILDING FUND.

CHARGE.

Balance of last Account ending 31st March 1923 £83 8 8

RECEIPTS—

1. Congregational Contributions ...	£94 13 11	
2. Donations	0 3 0	
	<hr/>	94 16 11

£178 5 7

DISCHARGE.

PAYMENTS.

1. In reduction of Debt on Churches and Manse	£134 13 3	
2. Stationery, Postage, &c.	0 17 6	
	<hr/>	£135 10 9
Balance at 31st March 1924		42 14 10

£178 5 7

ORGANISATION FUND.

CHARGE.

Balance of last Account ending 31st March 1923	£175	5	6
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RECEIPTS—

1. Congregational Contributions ...	£133	8	9	
2. Donations		7	12	6
3. Received for Church Tokens ...		0	16	0
4. Received for Church Documents (Booklets)		13	13	0
		<hr/>		
			155	10 3

£330 15 9

DISCHARGE.

PAYMENTS.—

1. Synod Clerk and Editor of Magazine	£20	0	0
2. Theological Tutor for Books	5	0	0
3. General Treasurer's Salary	100	0	0
4. Insurance of Missionaries	19	16	8
5. Travelling Expenses of Members to Synod	16	0	2
6. Expenses of Synod at Inverness	7	0	0
7. Travelling Expenses to Minister	3	0	0
8. Travelling Expenses to Missionary	7	0	0
9. Expenses, Deputy to Canada	15	0	0
10. Stationery, Postage, etc., for Synod Clerk	2	0	0
11. For Purchase of Back Numbers of Magazine	2	2	0
12. Printing Synod's Address to H.M. The King	3	12	6
13. Re-funded to Magazine Fund	7	3	6
14. Printing Financial Statement in Magazine	5	0	0
15. Expenses for Printing, etc., Church Documents Booklet	31	16	3
16. Stationery, Postage, etc.	1	12	6
Ba'ance at 31st March 1924	...	...	...
			£246 3 7
			84 12 2
			£330 15 9

INVERNESS, 1st May 1924.—We have examined Vouchers of foregoing Accounts for year ending 31st March 1924, and have found all correct.

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

Notes on the General Assemblies.

CHURCH OF SCOTLAND.

THE Assembly of the Church of Scotland met in common with the Assemblies of the United Free and the Free Church on Tuesday, 20th May. The Moderator for the year was the Rev. Dr Cathels, Hawick. The King's representative was the Labour M.P. for South Ayr, and an elder of the Church of Scotland—Mr James Brown—and in the appointment of a commoner as Lord High Commissioner the tradition with the past has been broken; for three hundred years the King had been represented by one of the nobility at the General Assembly.

On Tuesday, Dr White, Glasgow, in submitting the Report of the Committee on Church and Nation, made reference, among other things, to the remit made to this Committee to consider the amendment of the Education (Scotland) Act of 1918, so that the right to impart religious instruction should be accorded to all public schools, as is accorded in the transferred schools. As the question, however, was still under discussion with a Committee of the United Free Church, he did not propose to enter into a detailed explanation of the subject.

On Thursday the Assembly discussed the report of the Committee on Aids to Devotion, given in by the Rev. W. A. Knowles, Dalton. The latest publication of the Committee—"Prayers for Divine Service in Church and Home"—had, it was reported, a circulation of 1136 copies out of 2000 printed. The Rev. Professor Reid, Glasgow, moved an amendment to delete a part of the deliverance, and to remit the volume, "Prayers for Divine Service," to a special committee for reconsideration, especially as regarded pages 63 to 71 dealing with the Holy Communion. He said it was a remarkable fact that for the first time in the history of these prayer-books this volume was issued by authority of the General Assembly. It seemed to him, therefore, that before going on with this they should call a halt, and, although not interrupting the circulation of the book in the meantime, have it examined by competent theologians and others to see whether the part to which he referred could be safely adopted without very serious misunderstanding, and without very serious grief and astonishment from those who adhered to the doctrine

and practice, particularly in the sacraments, of the Reformed Church of Scotland. Professor Reid criticised a number of the terms used in the book, and said he thought it would be admitted that it needed correction. Dr Reid's amendment was carried when put to the Assembly.

On Friday, Dr Milligan, in speaking to the report on religious instruction, made the following reference to Socialist and Proletariat "Sunday" Schools:—"It was here that the great danger of so many of the Socialist and Proletarian 'Sunday' Schools existed. They must not exaggerate that danger, but it was a very real and a living one. They must, however, be careful to distinguish between these two classes of schools, the Socialist schools which failed because, while they had much excellent moral teaching, they had not that teaching inspired by the religious motive; and the Proletarian schools, whose teaching, if carried out, could only land the children in blank atheism and in revolution and class hatred. They remembered the time when, as in Mrs Browning's 'The Cry of the Children,' they were called upon to protect their bodies from the horrors of the pit and the mine.

"To-day there was a still graver and more insidious error besetting their souls and their spirit. The Church must make the very best use of all the means at its disposal."

The question of the settlement of the temporalities was the main matter of interest before the Assembly on Tuesday, 27th May, in connection with the Union. Dr White made the announcement that within the last few days an agreement had been reached with the heritors in reference to the commutation of stipends. This removed a barrier out of the way for Parliamentary legislation.

The Assembly concluded its deliberations on Thursday, 29th May. The Moderator, in his closing address, rejoiced in the new liberty that had come to the Churches. He himself (he said) could bear witness to the great relief with which the dawn of a better day was hailed by many when the "letter" was distinguished from the "spirit"; when verbal inerrancy and inspiration ceased to be synonymous terms. From these words it would appear Dr Cathels enjoys the liberty of being hitched to the German car of modern theological scholarship. We sincerely trust we are not misconstruing his words, but this is how they read to us.

UNITED FREE CHURCH.

The General Assembly of the United Free Church met under the moderatorship of the Rev. Dr Inch, Dumbarton, who delivered an address on "The Christian Pastorate." Dr Inch laid stress on the duty of ministers preaching Christ crucified as the only Saviour for sinners.

In submitting the Report on Work and Life, attention was called to the widespread epidemic of betting and gambling, of which both men and women were the victims. Both rich and poor were the slaves of this vice, and the Convener, Rev. Alexander Frazer, Edinburgh, added a much-needed warning that, if the Church was to tackle this evil, its own hands must be clean, and no countenance should be given to raffles connected with sales of work. Reference was made to Sabbath desecration, but we miss in these references what the Rev. D. M. Macdonald pointed out at our own Synod, stress laid on the divine commandment. There is much stress laid on dwindling congregations, and it would appear this is the chief concern of many of the speakers. While this report was before the Assembly, Mr Andrew Bennett, Glasgow, in seconding, said the Education Act of 1918 gave special advantages to the Roman Catholic Church. One had only to follow the reports of their Education Authorities in different parts of the country to see how this Act had been the unfortunate cause of introducing disruptive forces in our educational system. Previous to the passing of the Act, their local Education Authorities were a unity that had control right through of all the public schools under the Authorities. Now they had set up two Authorities—one ecclesiastical, representing the Churches who had control of the transferred schools before the passing of the Act, and the other the Education Authority itself. It was evident that these sectarian bodies were taking advantage of the privilege the Act conferred upon them to get their legal pound of flesh. The only solution of the question was to get rid of that obnoxious clause conferring those privileges on sectarian bodies, and putting the whole thing absolutely and entirely, so far as education and religious instruction were concerned, under the control of the popularly elected Education Authority. Reference was also made to broadcasting on the Lord's Day, and a motion was adopted that influence be brought to bear on Town Councils to discountenance amusements, entertainments, and trading on the Sabbath.

On Tuesday, 27th May, the Assembly discussed the question of Union with the Church of Scotland. The Assembly reaffirmed their attitude of welcome to the report of Lord Haldane's Committee, and expressed the hope that legislation would soon be passed which would be acceptable to the Church of Scotland and the nation, and which the United Free Church could approve of. An amendment, moved by Dr Young, was supported by 138, as compared with 121 last year. The motion adopted by the Assembly was supported by 375 votes. We cannot say whether the dissentients are of the type with which we were too familiar in the past, who put up a feeble, half-hearted fight, and then went with the crowd in the end, or whether they are men who have the courage of their convictions, and mean to oppose this Union out and out—time will tell.

When the Assembly met in the evening, it took up the question of the revision of the Confession, a document whose bed-rock scriptural theology is an offence to the builders on sand, who so largely control this Assembly. The Committee was continued, with instructions to draw up a doctrinal statement which would set forth with more religious adequacy the sum and substance of the Christian faith in the language of our own time and the lines on which such a statement might wisely be constructed. Prof. Mackintosh was convinced that the situation was not one which could any longer be treated by Declaratory Acts. They wanted to get into the atmosphere of the New Testament gospel : what they aspired to do was to make it easier to outsiders and insiders to know what the Gospel was. These statements were received with applause by the fathers and brethren. One needs to read this statement over again to make sure that one is not duped. It almost passes the wit of man to conceive how such a statement could be received by men, many of whom have done their best to destroy the very atmosphere of the Gospel by the encouragement the Assembly has given to rationalistic teaching. We certainly admit the United Free Church needs to get back to the atmosphere of the Gospel, but we have no hesitation in saying that Prof. Mackintosh's way is not the right way.

The Assembly concluded its deliberations on Wednesday, 28th May. The Moderator's closing address dealt with the mission of Evangelism. He combated the idea that it was necessary to go outside the regular ministry to get successful evangelism—such an idea had not a good effect in the Church. The Moody and Sankey movement of 1874 was an exception, he said.

We prefer, however, to accept Dr Kennedy's opinion of that movement, which was decidedly antagonistic, and after events have proved conclusively that this noted servant of Christ was a true and clear-sighted prophet.

FREE CHURCH.

The Free Church Assembly met at Edinburgh, under the Moderatorship of the Rev. Kenneth Cameron, Stornoway, who delivered an address on "Our Age, its Needs, and the Duty of the Church thereto," in which he made reference to the present unrest and unemployment, and emphasised the fact that the chief need of the age was the acknowledgment of the supremacy of God.

The Rev. John Macleod, Glasgow, in giving in the report on the Sustentation Fund, said that while the Committee aimed at giving a ministerial salary of £300 per annum, they were only able to give £244, a slight reduction on last year. Mr D. M. Smith reported that the total income for 1923 was £19,662, as compared with £19,092 for 1922—showing an increase of £570.

The Rev. A. M. Renwick, in giving in the report of the Committee on the Training of the Ministry, reported that five students had finished their course this year in the Divinity Hall, and that they had now 86 ordained ministers and 5 professors.

On Saturday evening a deputation from the Free Church met Mr Adamson, the Scottish Secretary, and laid before him their views on the proposed legislation in connection with the endowments of the Church of Scotland. Sir James Simpson, Rev. John Macleod, Inverness, Prof. Maclean and Mr A. MacNeilage were the spokesmen. Mr Adamson promised the deputation that he would give due consideration to the documents laid before him, and to the statements made to him. He was rather touched by the manner in which they referred to this possibly being the last opportunity in which they would get their historic claim placed before the representatives of the British Government, and he would keep that part of the statement very clearly in mind in dealing further with the question of the bill which was before the House to which they had drawn his attention.

While the report on Religion and Morals was under discussion reference was made to the inroads of Romanism.

Mr Archibald Mackenzie, Glasgow, referring to Sabbath desecration, said they were very grateful to Mr Ramsay Macdonald for his fine statement before the Free Churches Council at Brighton, but the place where he should have spoken, and where it would have had

most power, was in the assemblies of his followers, who made the Sabbath hideous in the great city. But the Labour Party were not the only offenders now. On a recent Sabbath there was a demonstration in favour of Home Rule for Scotland, addressed by men belonging to political parties other than Labour. He did not want a Home Rule for Scotland that was going to be put under the government of men who did not respect the Lord's Day.

On the closing day of the Assembly the report on the Claim of Right and Public Questions was given in by Rev. John Macleod, Inverness, in which he set forth the Church's claim to be considered by the legislature in view of the impending legislation affecting the temporalities of the Church of Scotland.

The Rev. John MacNeilage proposed an addition to the Committee's deliverance relating to public questions on anti-Christian Labourism, which was supported by a characteristic speech. Mr MacNeilage, not only on this occasion but on others during the Assembly, was rather severely handled by some of his brethren, so that his memories of the Assembly can scarcely be of the happiest kind.

In his closing address, the Moderator made reference to the higher criticism, pointing out that recent discoveries were falsifying the theories of the critics. He also made reference to the proposed Union between the Church of Scotland and the United Free Church, and said in the event of the Union becoming an accomplished fact it would create for them a new situation. He hoped that he might not be thought a prophet of evil, with dark presages, when he forecasted greater trials in the future.

COMMUNION.

"Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" (John xiv. 22). God marks His love to the world in outward respects, but to His own in His privy chamber. It is the work and office of the Spirit to set home the love of God upon the hearts of His people, and to every one of them alone, as it were; He takes them aside, that they may have some private conversation with Christ, such as the women had when Christ was the only Preacher and she was the only hearer. O, but the view of this distinguished grace raises in the soul both David's note—"What am I, and what is my father's house, that Thou hast brought me hitherto?"—and Mary's note at the same time—"My soul doth magnify the Lord."—*Ralph Ershine.*

“Be Ye Reconciled to God.”

SO eager is the Apostle that his readers shall take off from his page at least this assurance, that what they are in Christ Jesus and all that they shall become they owe to God and to God alone. It was He, he tells us, who made Christ, the sinless One, to be sin for us; it was He who reconciled us with Himself through Christ; it is of Him that we are new creatures in Christ. In the whole saving process we supply nothing but the sinners to be saved, and the consequent activities induced in us by the saving process, as, in accordance with our nature, we move as we are moved upon. It surely belongs to the most astonishing curiosities of exposition, then, that in the face of this abounding emphasis upon the sole efficiency of God in salvation, there should be found those who insist that, according to Paul's teaching, the decisive act in salvation is supplied by an action of the human will. See, we are told, the Apostle in this very context beseeches his readers not to permit the grace of God to come to them in vain, but to be reconciled to God. Does not this imply that all that God has done lies without us, and it belongs to us, in our sovereign freedom, to give it validity each for his own person? We need not pause to point out that the inference thus so confidently drawn is explicitly contradicted a score of times elsewhere by the Apostle, who consistently represents it as “of God” that men differ in their spiritual endowments; and declares that no one has the least advantage over another which he has not received from above, and therefore cannot glory in it as if it were of his own production—that, in a word, in the matter of spiritual standing, it is not of him that willeth nor of him that runneth, but of God that showeth mercy. Nor need we pause to point out that there is a great difference, which we dare not neglect in a matter like the present, between an exhortation to action in accordance with the really moving force, and exhortation to action designed to set this force in motion. When this same Apostle exhorts us to work out our own salvation with fear and trembling, “for it is God who is working in you both the willing and the doing for His good pleasure,” we certainly cannot infer that our salvation so hangs upon our own will that God's ever-giving waits upon our act; the contrary is openly asserted—that our

act rests rather on His ever-giving; it is He that works our very willing as well as our doing. Similarly it can scarcely be inferred from Paul's exhortation to us "to be reconciled with God." That reconciliation with God so depends on the unmoved action of our own free will that all of God's action looking to our salvation must wait upon it. Apart from all this, it would seem to be enough to observe that no inference of this kind can set aside Paul's explicit and emphatic ascription here of this very reconciliation to God. For it is precisely our reconciliation which Paul ascribes to God with what seems almost excessive energy of emphasis:—"All these things are of God, who it was that reconciled us with Himself through Jesus Christ." "It was God who, in Christ, was reconciling the world with Himself." When, immediately after this strong assertion of the divine production of reconciliation, he entreats his readers to be reconciled with God, the one most certain thing of all is that he does not mean to imply that their reconciliation is so in their own hands that the act of God waits upon their act. And this becomes the more evident when we observe that even in this exhortation itself the verb is thrown into the passive voice, and points therefore not to something which we are to do, but to something which we are to suffer. The exhortation, in other words, is not that we should "reconcile ourselves" to God, but that we should assume an attitude consonant with the reconciliation which God has wrought with respect to us. That is to say, we have a conception here which ranges perfectly with that other exhortation which we have already illustratively adduced: that we should work out our own salvation, knowing it is God who is working in us both the willing and the doing. It is an exhortation to consonant, not to determining activity.—Prof. Warfield, Princeton Theological Seminary.

When mortals take up a religion of their own accord they generally lay it down again at their pleasure, and what begins in natural free-will invariably ends in disappointment or apostacy. But when the Holy Spirit takes hold of the sinner's conscience by His powerful influence, He never leaves His work unfinished, for that which begins in free grace shall end in everlasting glory. The covenant, the promise and the honour of God, all stand pledged to perfect the work of grace when it is once begun.—*Joseph Irons.*

Letter from Rev. J. B. Radasi.

Ingwenya Mission, Bembesi, Matabeleland, South Africa, 26th March 1924.—My Dear Mr Cameron,—I am still feeling better in health, ever since I came back from Johannesburg Hospital. It was very kind of you indeed to make arrangements for me to go there. I was very well treated and every attention paid to me by all the Authorities in the Hospital, and the doctor appointed to attend to my case visited me every day during all the time I was there in November and December, and did everything he could for me. As I was very weak when I went there, I was accompanied by one of our Deacons from Libeni, who stayed with my brother, who is working in Johannesburg. The Deacon was allowed by the Hospital Authorities to visit me every day. Two days within a week are usually allowed to visit patients in the Hospital.

It's a two days' journey by rail from Bulawayo to Johannesburg. We had to get a permit from the Secretary of Native Affairs, Cape Town, in order to proceed to Johannesburg, as natives living in Rhodesia are not allowed to enter the Union territory without a permit, otherwise we would have been stopped at Mafeking and sent back to Rhodesia.

Our students going to Lovedale and others were this year stopped at Mafeking, and permits were asked, and as they did not have them, they were not allowed to proceed any further, they were told by the Authorities that permits would be given to them by paying £1 for the stamp. They each paid the £1, and were given permits to resume their journey. I wrote to Dr Henderson, of Lovedale, about the matter, and his reply is as follows:—"Bembesi Students' Tax.—Dear Sir,—In reply to your letter of the 10th inst., I have taken the matter up with the Native Affairs Commission at Cape Town, and there is every prospect that the students will be set free from this payment in future. I am not sure that we shall succeed, however, in getting a refund." That is the encouraging reply I got from Dr Henderson, and we thank him most sincerely for the trouble he has taken in this matter.

As regards myself and my attendant, when we went to Johannesburg, Mr Jackson, the Superintendent of Natives, Bulawayo, made arrangements to get us permits free of charge, and we were grateful to him.

Two of our students in Cape Colony—the boy at St Matthew's College and the girl at Lovedale Institution—will be finishing their course this year. They passed their Second Year's Teacher's Examination last year, and are now in their third and final year. All our Students did well in their different examinations, also those studying at Tiger's Kloof College, Bechuanaland.

You will remember when you were here with Mr Fraser, that the Inspector of Schools complained that the school room we had at Ingwenya was too small to accommodate all the children attending it, and that a larger building made of bricks should be erected, and that the smaller schoolroom should be used for the infant classes. You then spoke to our men about the matter, and they promised you and Mr Fraser that they would build it. We were to have assisted them with the woodwork for the roof and with the desks and seats to be made in the style that the Inspector of Schools had suggested would be cheapest. Our people to provide the bricks and dig the stones for the foundation, and cut the grass for thatching, and put up the building; that was the arrangement made, as far as I can remember. This building should have been commenced in July or August 1922, but there was no grass for thatching that year on account of the drought, but last year there was plenty of grass suitable for thatching and plenty of water. When I spoke to our men about starting the building they said that they would have no time to build it, as they had just received instructions from the Native Commissioner to remove at once from where they were, as that place was a part of the Ntabazinduna Reserve; and that they were to remove at once to the ground set apart for them in the Fingo Location. And as some of them had to build 3 or 4 huts and their kraals for cattle, they would not have sufficient time to attend to the school building, and they decided to build it in 1923. I answered them by saying, I greatly sympathised with their difficulty, but I could not see my way to put off the building any longer, as it was urgently needed. If they undertook to do as much as they could on the building I would ask our people to assist them where they came short. They said they would have no time to make the bricks, and would also be unable to put up the building. A certain friend undertook to hire men to make the bricks, and to pay them; and I also promised to ask our people in Scotland to assist them in the putting up of the building; that they should now provide all the woodwork for the roof, stones for the foundation, and combed

grass for thatching. The school room, which is 36 feet long and 20 feet broad, was finished last year. I am now glad that it is finished, as there will be no grass suitable for thatching this year, as we have had very little rain this season. The best rain that we have had was on the 2nd week of March; it then rained for 4 days, and somewhat improved the late crops, as the early crops had failed on account of the drought, and if we were to have more rain before the end of March or in the first week of April, the late crops would be saved. But it has come too late for the grass to grow any length, as it should be giving seed in March.

The number of children attending our schools for the quarter ending 31st December, 1923, was 365—Ingwenya School, 165; Bembesi, 60; Libeni, 61; Morven, 47; and Induba, 32; and the yearly grant for the five schools was £58 5s.

Chief Bitisani last year sent delegates to say he wanted a school set up for him and a teacher sent, who would be able also to conduct the services. He said that several of the Churches there wanted him to join them, but that he and his people had refused. He said he had seen all their methods and did not like them, and that he preferred our mode of worship to theirs.

Moreover, he was not satisfied with the conduct of some of their teachers, and would not entrust his children to them, and that he had already a Church to which he belonged, and was satisfied with it. The delegates were told to tell Bitisani that I would send his request to our people in Scotland, and would let him know as soon as possible when I received the reply. Towards the end of last year, after I had received your reply, I sent two of our Elders and a guide, who knew the place, to visit Bitisani's Kraal, to see exactly how he was situated, and to inform him of what you had said. It took them four days to reach Bitisani's Kraal (fast walking, as they say.) He was very pleased to see them, and so were all his people. The Elders also conducted services in the Kraal. He was told what you had said. Bitisani told the Elders that a short time after the delegates had returned the Native Commissioners visited his Kraal, and told him that he was to be removed from that place that was given him to another place further on, in the same reserve; but did not tell him when or how far it will be from where he is now. And on that account this matter was postponed for a while. He further said, "that these new Native Commissioners

do not understand our Church, but as soon as I am settled I shall come myself to tell you, and will see the Native Commissioner, too, in his office and explain matters to him fully."

We are all looking forward to the coming of Mr Tallach with great joy—I am sure he will be of great help to me here. His study of tropical medicine will also be of great help.

We had the Communion here on Sabbath, the 23rd March, and the church was so crowded that some of the people could not get room, and had to remain outside. The services began on Thursday as usual, and a number of our new people from near Queen's Mine were also present. I only wished that Mr Tallach had been here too.

Trials and difficulties there are many, and united opposition to our Church from certain missionary bodies, but hitherto the Lord has helped us, unworthy as we are, and carried us through many difficulties. Most of our scholars have three and some four miles to walk every day in order to come to school, and some a distance of about five miles. The two schools put up in opposition to us, about half a mile and a mile from Ingwenya School, have both closed for the want of children, and the few children who were attending them come to our school, and their parents to our Church. I must now remain with kindest regards to you.—Yours sincerely, J. B. RADASI.

TRUSTING IN GOD.

The Christian must trust in a "withdrawing" God (Isa. i. 10): "Let him that walketh in darkness, and hath no light, trust in the Lord, and stay upon his God." This requires a holy boldness of faith indeed to venture into God's presence, as Esther into Ahasuerus's; when no smile is to be seen on His face, no golden sceptre of the promise perceived by the soul, as held forth to embolden it to come near, then to press in with this noble resolution, "If I perish, I perish." Nay more, to trust not only in a withdrawing God, but a "killing" God (Job xiii. 15); not when His love is hid, but when His wrath breaks forth. Now for a soul to make His approaches to God by a recumbency of faith, while God seems to fire upon it, and shoot His frowns like envenomed arrows into it, this is hard work, and will try the Christian's metal to purpose. Yet such a masculine spirit we find in that poor woman of Canaan, who takes up the bullets Christ shot at her, and with an humble boldness of faith, sends them back again in her prayer.

—*Gurnall's Christian Armour.*

Report on Religion and Morals.

BY REV. D. M. MACDONALD, PORTREE.

(Continued from p 53.)

Where there is no vision, it is written, the people perish. Many in our land are turning away from the Word of God, and embracing delusive phantoms in the shape of spiritism and superstition. Dr Robertson, the superintendent of Morningside Asylum, Edinburgh, in a lecture delivered recently, warned people against the serious consequences of spiritism, declaring that it was responsible in some measure for causing insanity. It is to be hoped that his warning will have some effect. The ultimate outcome of Dr Robertson's remarks was the allegation by a writer in the press that Calvinism was largely responsible for insanity in Scotland. This was based on a quotation from Buckle, the historian, who says that Calvinistic preaching in our country during the preceding century turned many people into lunatics. Now Dr McCrie has proved Buckle to be an inaccurate historian, and his statement as quoted above is probably without any real foundation. Calvinism is the most logical system in the world, because it is really the essence of Biblical doctrine. It has produced the most intellectual and progressive nations on the face of the earth, while its followers have been the pioneers in establishing human liberty and freedom from secular and spiritual tyrants and oppressors. Some of the finest and most successful missionaries were Calvinists, such as Dr Duff and Dr John G. Paton.

Degrading exhibitions of superstition have taken place in the village of Carfin, Lanarkshire, where multitudes have gathered to adore statues of the Virgin declared to have healing virtue. A number of sufferers from various diseases have maintained that they were healed by these statues, but the supposed cures, for we cannot describe them otherwise, might easily be accounted for on psychological grounds. The gross idolatry displayed is revolting to reason and common-sense alike.

The Committee view with misgiving the rapid advance of Popery throughout Britain. In last year's report statistics were submitted showing the great increase in the Roman Catholic population of Scotland, largely due to the influx of the Irish race into the industrial centres of Glasgow and the adjoining areas. This year the Roman Catholic population is probably greater than ever, because of the usual immigration of

Irishmen, and proportionately it is increasing owing, in part, to the departure of Scottish people to the Colonies. The most skilful of our workmen are rapidly leaving the country, and unskilled, illiterate Irishmen, alien in race and creed, are taking their place. Even now they have considerable political power, and it is exercised in a manner that will benefit their Church, which is largely a political organisation. Rome has not abated one jot of its claims to be the supreme ruler of the world. Every opportunity is seized to entrench its position in Britain, for the Pope knows that if Britain is captured the world will be at his feet. At one time it was by means of the scaffold and the stake that the Papacy sought to establish its claims, but now it is by peaceful penetration through the steady increase of the Irish population in Scotland that it is insidiously advancing, and means eventually to capture our land.

It is not an exaggeration to say that between one-fourth and one-fifth of the entire population of Glasgow is Irish, and investigation has brought out that in two years the increase in the number of Roman Catholic children in that city was 1037, and the decrease in the number of Protestant children was 1812, showing an increase in the number of Irish children in comparison with Scottish children of almost 3000. In Dundee the increase in Roman Catholic children for two years was 176, while the Protestant decrease in the same period was 873. Coming to the schools in Edinburgh, the increase in Roman Catholic children in two years was 175; the Protestant decrease in that period was 1348. If this increase goes on, in the course of time the great centres of industry, the sources of our wealth and power, will have passed into Irish Roman Catholic hands.

Through the medium of the Education Act, large capital sums were passing into the hands of the Church of Rome. This Act provided that where this Church did not want to sell a school, it got rent for it. In Glasgow alone, by a provisional arrangement, it got £20,000 a year by way of rent for its schools. All this money from Scottish and English taxpayers was going to subsidise the efforts of the Roman Catholic Church in its propaganda.

The late King Edward's revival of communion with Rome in 1903 has had evil results for Great Britain. Since then concession after concession has been wrung by the Papacy from our nation. The Coronation Oath has been altered; an Envoy has been sent to the Vatican; Ireland, with the exception of Ulster, is now practically a Papal province; and to crown all, King George has

made a serious breach on the Bill of Rights and Act of Settlement by his unconstitutional and illegal visit to the Pope last year. A public protest was made in London, but no heed was paid to it by the Government. The Lloyd George Government did not long survive the passing of the Irish Free State Act, nor did Mr Bonar Law continue long in the Premiership after arranging the King's visit to the Vatican. Mr Baldwin succeeded Mr Bonar Law, and his party being involved in the matter, was hurled ignominiously from power last winter. It would appear that any British Government who deliberately connives at Popery is signing its own death warrant.

The action of the King in holding communion with Rome has encouraged Roman Catholics to look forward to the time when, they hope, the Bill of Rights and Act of Settlement shall be totally repealed. It has pained multitudes of his loyal Protestant subjects, and weakened their allegiance to his throne.

One immediate result of this Vatican visit was the celebration of Mass in July last by the Bishops and clergy of the Church of England, of which King George is the head, in the Cathedral of St Paul's, and marching through London in idolatrous procession with Papal vestments and incense, led on by the Bishop of London.

Popery is becoming fashionable in Court circles, and it is quite a common affair for professing Protestants holding high office in the service of the State to attend masses for the dead. The menace is serious, and the public conscience should be aroused to the danger of the Papacy obtaining sway in Britain; otherwise we may prove to be like Samson, shorn of his locks; we may rouse ourselves when too late.

In concluding this report, the Committee have to state, with sorrow, that there is evidence on every hand that we are living in a materialistic and pleasure-loving age, in which by means of cinemas, theatres, drinking-dens, night clubs, and indecent dances, young and old are corrupted and egged on in the broad way that leads to destruction. Multitudes have no higher motive than to eat, drink, and be merry, recklessly mis-spending their talents and opportunities in the service of the world, the flesh, and the devil, with dreadful consequences to themselves at last unless they repent.

The rampant evils of the age are a loud call to each and all to be diligent at the throne of grace, pleading for the spirit of repentance, and that the Lord would fulfil His promise speedily—"For then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent."

Notes and Comments.

Holy Year.—The Pope has issued a bull declaring that next year is to be a Holy Year. This does not mean a call to the faithful to live more holy lives, but it is Rome's method of replenishing the papal exchequer. According to a writer in the "Morning Post," "Holy Year comes only four times a century, and opens on Christmas Eve, when the Pope breaks down the Jubilee door of St Peter's, through which his Holiness passes from the Vatican only on that occasion. The door will be broken down with a golden trowel and hammer, for the cost of which subscriptions are already being solicited." The last sentence throws light on Rome's methods of collecting money from the faithful.

A Movement in the Wrong Direction.—It would appear that the United Presbyterian Church of America, the largest, we believe, of the Presbyterian Churches which used the metrical Psalms exclusively as a manual of praise, are gradually moving from the old moorings. The cry for creed revision has been heard, and an effort is in progress for the improving of certain Confessional statements. At the formation of the United Presbyterian Church their position in reference to the Psalms in divine worship was definite enough, as the following declaration shows:—"We declare that it is the will of God that the songs contained in the Book of Psalms be sung in His worship, both public and private, to the end of the world; and in singing God's praise these songs should be employed to the exclusion of the devotional compositions of uninspired men." Now the Assembly has submitted to the Presbyteries certain propositions, in which the "Psalms are to be given the place of pre-eminence, while also other songs or hymns, true to the spirit and teaching of Scripture, may be employed." At the time of writing this note we have not learned the Assembly's decision, but we feel confident that there are many in the United Presbyterian Church who will oppose this new movement. Decidedly the ablest statement in defence of the exclusive use of the Psalms in divine worship which we have read is the "Psalms in Worship," a volume of nearly 600 pages, made up of papers delivered by professors and ministers of this Church at a convention, and published in 1907. The volume was reviewed in the Magazine at the time of publication.

Church Notes.

Communion:—July—First Sabbath, Lairg and Beaully; second, Tain, Staffin, and Tomatin; third, Daviot; Halkirk, Flashadder, Plockton, and Rogart; fourth, North Uist and Bracadale. August—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar-Bridge and Broadford; fourth, Breasclete; fifth, Stornoway. September—First Sabbath, Ullapool, Farr, and Vatten; second, Strathy; third, Applecross and Stoer; fourth, Laide. October—First Sabbath, Tolsta; second, Ness (Lewis) and Gairloch; third, Scourie; fourth, Lochlaver and Wick. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh, Dornoch, and Helmsdale.

New General Treasurer Appointed.—The Synod appointed Mr John Grant, 30 Duncraig Street, Inverness, who had been acting temporarily as General Treasurer, to be General Treasurer of the Church and Treasurer of the Magazine. All monies for the general Church funds and subscriptions for the Magazine are to be sent to Mr Grant at the above address. The General Treasurer will issue to Congregational Treasurers instructions as to method of transmitting monies to Inverness, agreed upon at the Synod.

Arrival of Rev. M. Morrison in Canada.—We are pleased to say that the Rev. M. Morrison safely reached his destination, after a very good voyage. As already intimated, Mr Morrison is at present preaching in Winnipeg, and information will (D.V.) be given later on as to his future engagements. Mr Morrison's address is c/o Mr William Sinclair, 77 walnut Street, Winnipeg.

Special Collection for Dunoon Church.—The attention of congregations is specially directed to the special collection for paying off the debt on Dunoon Church, ordered by the Synod. It is to be hoped that all our congregations will make this collection, and that it will be as liberal as possible.

Letter of Thanks from Mr Brider.—Mr Brider writes us as follows:—"We very warmly thank you for the parcel of 'Free Presbyterian Magazines' safely to hand. We find them useful, and welcomed by the men. A soldier said to me in reference to the sermon (by Rev. D. Macfarlane) in this month's (May) number (page 8), the words, 'But at other times, before you can climb up half-way, you fall to the bottom again, and you may expect these ups and downs during your time in the wilderness,' just describe my experience, and added that he had greatly enjoyed reading the whole sermon."

Acknowledgment of Donations.

John Grant, 30 Duncraig Street, Inverness, General Treasurer, acknowledges, with grateful thanks, the following anonymous donations up to 7th June :—

SUSTENTATION FUND.—Anon. (Forres post-mark), £1.

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The Magazine.

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