

THE
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And MONTHLY RECORD

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JULY 1925.

No. 3.

Report of Synod Meeting.

FIRST SEDERUNT.

THE Synod met this year in the Free Presbyterian Church, at Inverness, on Tuesday, the 19th day of May, at 6.30 p.m. After divine worship, conducted by the retiring Moderator, the Rev. D. A. Macfarlane, who preached from Ps. cvii., 1-2, "O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy," the Synod was constituted. The following members of Synod were present :—

Western Presbytery.—Revs. D. N. Macleod, D. M. Macdonald, M. Morrison, James Macleod, Malcolm Gillies, Roderick Mackenzie, ministers; with Messrs John Macdonald, Donald Mackenzie, Finlay Macdonald, Duncan Matheson, elders.

Southern Presbytery. — Revs. Neil Cameron, Neil Macintyre, D. A. Macfarlane (Moderator), ministers; with Messrs Donald Macrae and James Mackay, elders.

Northern Presbytery.—Revs. D. Macfarlane, E. Macqueen, D. Beaton (Clerk), ministers; with Messrs James Campbell, Kenneth Maciver, Malcolm Fraser, elders.

There was also a large gathering of the public. The roll having been called, apologies were read from absent members. The minutes of last sederunt were read and approved of. Mr John Ross was appointed officer of Court and agreed to undertake the duties.

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

The Rev. Ewen Macqueen moved and the Rev. D. Macfarlane seconded that the Rev. Neil Macintyre be appointed Moderator for the ensuing year. Mr Macintyre thanked the Synod for the honour conferred upon him, and then took the chair

The Synod appointed the following members to examine the Presbytery records and to report at a later sederunt; Rev. Malcolm Gillies and Mr D. Mackenzie to examine the records of the Southern Presbytery; Rev. N. Macintyre and Mr D. Macrae to examine Northern; Rev. Ewen Macqueen and Mr K. Maciver to examine Western.

The Rev. Neil Cameron, as Clerk of the Southern Presbytery, intimated that two of our students—Messrs Grant and Macdonald—had finished their theological classes, and that, after having passed their final theological examinations, they would be taken on trials for licence.

It was decided that the members of the Synod meet as a Business Committee and as a Committee on Bills and Overtures on Wednesday in the Free Presbyterian Manse at 11 a.m., and that the next sederunt meet (D.V.) in the Church on the same day at 5 p.m. The meeting was then closed with prayer.

SECOND SEDERUNT.

At the Free Presbyterian Church, Inverness, on Wednesday, the 20th day of May 1925, the Synod of the Free Presbyterian Church met, according to terms of adjournment at 5 p.m. After devotional exercises, the Synod was constituted by the Moderator.

Sederunt — Western Presbytery.—Revs. D. N. Macleod, D. M. Macdonald, M. Morrison, James Macleod, Malcolm Gillies, John MacLachlan, Roderick Mackenzie, ministers; with Messrs John Macdonald, Donald Mackenzie, Finlay Macdonald, Duncan Matheson, elders.

Southern Presbytery.—Revs. Neil Cameron, N. Macintyre (Moderator), D. A. Macfarlane, ministers; with Messrs Donald Macrae and James Mackay, elders.

Northern Presbytery.—Revs. D. Macfarlane, Ewen Macqueen, D. Beaton (Clerk), ministers; with Messrs James Campbell, Kenneth Maciver, Malcolm Fraser, elders.

The Roll having been called, the Rev. Ewen Macqueen moved and the Rev. D. M. Macdonald seconded that the Rev. D. A. Macfarlane be asked to send his sermon to the Magazine for publication.

The Minutes of previous sederunt were then read and approved of.

The Clerk reported the order of business decided on by the Business Committee, and pointed out there was one or two slight changes under the heading of Presbytery business. It was decided that the Appeal against the decision of the Northern Presbytery be taken up at 5.30 p.m., and that parties be cited to appear at the bar of the Synod. In the other case it was decided that it be taken up in private at the conclusion of the Synod's business.

The various items of business were then taken up as follows:—

1. REPORT OF COMMITTEES APPOINTED BY THE SYNOD.

The Clerk reported that the matter referred to the Synod's Business Committee, as to date of meeting of Synod had been brought before the Committee, and they were unanimously of the opinion that the date should remain as it is.

2. THEOLOGICAL COMMITTEE'S REPORT.

The Rev. Ewen Macqueen gave in this report. He intimated there were five students studying theology at Wick last winter, while Messrs Macdonald, London, and Sinclair, Glasgow, had work prescribed to them by the Theological Committee in which they were examined by Mr Beaton. Mr Macleod, who has been supplying Winnipeg, had also been taking classes in the Manitoba University during last session as in former years. Two of the students, Mr William Grant and Mr D. Macdonald, were now finished with their theological classes.

The adoption of the Report was moved by the Rev. John Maclachlan and seconded by Mr Donald Mackenzie and unanimously adopted.

3. THEOLOGICAL TUTOR'S REPORT.

The Rev. D. Beaton, as theological tutor, reported that:—

“ During last session there were five students studying at Wick. The subjects dealt with were those classed under Hebrew and Systematic Theology. In Hebrew the first thirty-five chapters of Genesis were read, lectures were delivered on the plan of the book, and its doctrine of Creation, the Fall, etc., while some of the leading higher critical positions were pointed out and combated. The students' attention was also

directed to the exegesis of the more difficult passages in the portion read. In this class two text-books were used Dr W. H. Green's "Introduction to the Old Testament, the Canon," and "Introduction to the Old Testament, the Text." These books are eminently useful for questions of introduction dealing as they do with the Canon and text of the Hebrew Scriptures, and bring before the student a mass of useful information.

In the Class of Systematic Theology Dr A. A. Hodge's "Outlines of Theology" was used as a text-book, and the ground covered included the sections dealing with the Divine Attributes; the Trinity; the Decrees; Predestination; the Creation of the World; the Angels; Providence; Moral Constitution of the Soul, Will, Conscience, Liberty, etc.; Creation and Original State of Man; the Covenant of Works; the Nature of Sin and the Sin of Adam; Original Sin; Inability; Imputation of Adam's First Sin to his Posterity; the Covenant of Grace; the Person of Christ; the Mediatorial Office of Christ; the Intercession of Christ; the Mediatorial Kingship of Christ; Effectual Calling; Regeneration; Faith; Union of Believers with Christ; Repentance, and the Romish Doctrine of Penance; and Justification. In addition to this, lectures were delivered on the Atonement—its nature, necessity, and extent—and a brief resume was also given of the various theories of the atonement such as the Mystical, Moral Influence and the Grotian or Governmental. The far reaching influence of the last mentioned theory was pointed out in its bearing upon the views of such modern writers as Dr Forsyth, Dods, and Denney.

During the session two of our students were laid aside from their work for a considerable time through illness—one of them Mr D. Urquhart, lost almost the latter half of the session, but is, I am now pleased to learn, almost completely recovered.

There were two written examinations held during the session and in addition to those set to the students attending the classes in Wick papers were sent to Messrs D. Macdonald and Robert Sinclair.

I take this opportunity of thanking the students for their valued help in lightening my ministerial burdens in supplying my pulpit during the session."

4. APPEAL AGAINST DECISION OF NORTHERN PRESBYTERY.

The Synod then took up an Appeal against a decision of the Northern Presbytery, and after hearing parties the Appeal was dismissed.

5. FINANCIAL STATEMENT.

Mr John Grant read an abstract of the financial statement for the year ending 31st March 1925. The total for Sustentation Fund was £4207 9s 5d. The grand total was £14,620 5s 10d, showing an increase on last year of £1044.

The Rev. N. Cameron moved the adoption of this report, and said we ought to acknowledge the hand of the Lord in providing for the upkeep of the means of grace, notwithstanding the unemployment so widespread in this country. The funds show an increase under almost all heads. Yet, while material blessings are to be acknowledged, they are small in comparison with spiritual blessings. Mr Cameron said he had pleasure in moving the adoption of the Report, and that the Treasurer and Auditors be thanked for their services. Further, that the statement be published in an early issue of the Magazine.

The Rev. D. Macfarlane seconded the adoption of the report in a vigorous and lively speech. As a Church we came out without a penny, he said, but the Lord had kept us for thirty-two years. Many prophesied that we would soon have nothing, but they were false prophets. The Lord had been very kind. When people are willing they give and give heartily. There was once a missionary who wished a collection. He laid down three rules in regard to the collection: (1) Everybody should give something; (2) they should give according to their means; and (3) they should give willingly. A wealthy man came forward and put a small coin in the collection. "Take that back," the missionary said to him; "you have kept the first rule but broken the second." The man then took a large sum and threw it in angrily. "Take that back," said the missionary to him again; "you have kept the first and second rules but you have broken the third." The man took the money back and replaced it with a smile to show that he gave it heartily. That was the right way to give. The Rev. Ewen Macqueen spoke in support of the report, and said surely we had reason to say: "What shall I render unto the Lord for all His gifts to me." The glory belongs to the Lord for His support of us ever since we made a stand in 1893.

The Rev. N. Cameron moved that the £500 legacy left by Miss Macaskill be placed to the credit of the Sustentation Fund. This was seconded by Rev. E. Macqueen, and unanimously agreed to.

6. THE FOREIGN MISSION REPORT.

The Rev. N. Cameron gave in this report, which appears in another part of this issue. The adoption of the report was moved by Rev. D. M. Macdonald, seconded by Mr D. Macrae, and unanimously agreed to.

The Rev. N. Cameron made a number of suggestions in regard to certain financial matters, and he left it with the Synod to come to decisions in the respective matters. Motions were made in connection with these as follows:—

(1) The Rev. James Macleod moved that the action of the Finance Committee be approved of in sending £50 to Mrs Radasi. This was seconded by Mr D. Macrae and unanimously agreed to.

(2) In regard to the suggestion that Mrs Radasi receive out of the Widows' Fund the sum of £30 per annum, while she remains unmarried, and that £7 be given annually to each of her children under 16 years of age. The Rev. Ewen Macqueen moved that this suggestion be adopted. This was seconded by Mr Kenneth Maciver, and unanimously agreed to.

(3) It was moved by the Rev. D. N. Macleod and seconded by Mr John Macdonald that £12 be given to the teacher at Shangani and £26 to the missionary there. This was unanimously agreed to.

(4) It was also moved by the Rev. D. N. Macleod and seconded by Mr Malcolm Fraser that a sum of £69 for travelling expenses be granted to Miss Sinclair who sails for South Africa, with a view to being married to the Rev. John Tallach.

(5) It was also moved by the Rev. D. A. Macfarlane and seconded by Mr James Mackay that Mr Isidore Reuter, who was employed by St Jude's congregation in doing work among the Jews, be granted £26 on his being received as a missionary by the Southern Presbyterian. The motion was agreed to.

The Clerk moved at this stage that as there was much business yet to be gone through no new business be taken up after 9 o'clock. The motion was seconded and unanimously agreed to. He then moved that the Synod adjourn to meet God-willing to-morrow at 11 a.m. in the Church. This was seconded and unanimously agreed to. The meeting was closed with praise and prayer.

THIRD SEDERUNT.

On Thursday, the 21st day of May 1925, the Synod of the Free Presbyterian Church met in the Free Presbyterian Church at 11 a.m., according to terms of adjournment. The Moderator opened the meeting with devotional exercises and constituted the Synod.

Sederunt—Western Presbytery.—Revs. D. N. Macleod, D. M. Macdonald, James Macleod, Malcolm Gillies, John MacLachlan, and Roderick Mackenzie, ministers; with Messrs John Macdonald, Donald Mackenzie, and Duncan Matneson, elders.

Southern Presbytery.—Revs. Neil Cameron, Neil Macintyre (Moderator), D. A. Macfarlane, ministers; with Messrs Donald Macrae and James Mackay, elders.

Northern Presbytery.—Revs. D. Macfarlane, E. Macqueen, D. Beaton (Clerk), ministers; with Messrs James Campbell and Kenneth Maciver.

The roll having been called, the minutes of previous sederunt were read and approved of.

The Clerk said that he wished it to be clearly understood that what appeared in the Magazine was a report of the Synod's proceedings and not the official record as that had to be approved by the Synod. Besides, sometimes in the exercise of the Magazine Committee's or his own judgment, items were left out of the report which appeared in the minutes and also such matters as the reports of Standing Committees and brief summaries of speeches appeared in the Magazine, while they were not minuted in the Records.

The Synod then took up the following business:—

7. REPORT ON RELIGION AND MORALS.

The Rev. D. M. Macdonald gave in this report. The adoption of the report was moved by Rev. M. Gillies, who said we have been privileged to listen to a very clear statement as to the religious state of the nation. It was evident that we, as a nation, notwithstanding our great privileges, were degenerating. And as Mr Macdonald pointed out to us, this degeneracy began in the family. The motion was seconded by Mr John Macdonald.

The Rev. D. A. Macfarlane spoke in support of the motion. There were two things came before his mind, and one of these was how we ought to value the Shorter Catechism as a means of religious instruction in the home, and he appealed to all our people, young and old, to seek to have the great truths set forth in the Cate-

chism as their own personal experience. Another remark he would like to make is that those interested in Protestant papers should apply to the Hope Trust, Edinburgh, who sent out monthly parcels of the Bulwark, Catholic, etc., gratis and post free to those who were willing to distribute them.

The Rev. D. M. Macdonald then moved the following resolution, which was seconded by the Rev. N. Cameron:—

“The Synod would urge upon the Government the desirability of altering Clause 1, Section 18, of the Education (Scotland) Act, 1918, so as to bring it into line with Section 38 of the Act of 1872; of deleting Sub-Section 2, Clause 3 of Section 18, from the Act of 1918; of making the provision of Sub-Section 3, Clause 3 of Section 18, applicable to all schools maintained and managed as public schools by our Education Authorities; and of deleting Clause 8 of Section 18 from the Act of 1918, thus ending the building of new schools for denominational and sectarian purposes.”

Mr Macdonald also moved “that the Synod urge the Government to suppress trading on the Sabbath Day, and also amusements of all sorts. They would also urge them to prohibit the running of trains and steamers for pleasure on the Lord’s Day.”

The Clerk was instructed to send copies of these Resolutions to the Prime Minister and to the Secretary for Scotland.

The Clerk suggested that a strong protest be made by the Synod against the new programme of the L.M.S. Railway Company in running excursion trains and steamers on the Lord’s Day, and that a copy of the protest be sent to the General Manager, London, and Mr Donald Matheson, Deputy Manager for Scotland.

8. REPORT OF DEPUTY TO CANADA AND UNITED STATES.

In the absence of the Rev. M. Morrison, this Report was given in by the Rev. Malcolm Gillies.

The Rev. D. N. Macleod, in moving the adoption of the report, said it was a very interesting and cheering report, especially to those who had been in Canada and who were familiar with some of the people and places mentioned in the report. He had no doubt that owing to the number of young people going into Canada the Church would greatly increase, especially in the West. It always seemed a very peculiar thing to him that the

Free Church, which were continually announcing that they and we should be united because, as they said, there were no differences between us, should be so active in places where we had congregations in Canada in setting up meetings. He did not see the same effort made to get the people out of the larger Churches where they were not getting sound teaching. This method of acting and the profession of friendship made seemed a rather strange thing to him for the Free Church was bound to acknowledge that our Church had the truth. As a Church we were much indebted to our deputy for his labours in Canada, and it was his hope that the deputy's labours would be as bread cast upon the waters. The adoption of the Report was seconded by Mr D. Mackenzie, and unanimously agreed to.

9. CANADIAN MISSION REPORT.

The Rev. D. Beaton gave in his Report, as follows:—

The Committee, as will be seen from the Rev. M. Morrison's Report and as reported to the Synod last year, had arranged for Mr Morrison to visit the preaching stations in the States and Canada. In accordance with the arrangement made at last Synod, Mr John Murray, M.A., presently studying at Princeton, was asked by the Committee to supply Winnipeg. On his way northward Mr Murray was to give a few Sabbaths to Detroit. The problem of sending out deputies to Canada from the home Church is one of increasing difficulty, owing to the very heavy expenditure due to travelling expenses and payment of supply of pulpit during deputy's absence. Owing to their home duties and the claims of their congregations it is also very difficult to get deputies to remain out long enough to proportionally lessen the expenditure. There is an earnest desire to have ministers placed over our congregations, both in Vancouver and Winnipeg, and nothing would give the Committee greater pleasure than to see this accomplished, and on any occasion when these congregations mentioned the names of particular probationers or ministers, with a view to giving them a call, they were approached by the Committee in the hope that they might respond. And if the Committee have not been successful this is not to be interpreted by our friends in Canada as though the Church at home had no interest in them. Our Canadian congregations, like our congregations at home, are quite open to approach any

minister or probationer with a view to giving him a call, and while this Committee would rejoice to learn that one or two responded to that call, they cannot compel any one to do so, however anxious they might be to see the call or calls accepted.

The Committee would seek to impress upon our ministers and people at home the importance of the field opening up in Canada. Into that vast land the Highlands of Scotland is pouring thousands of its young manhood and womanhood every year. Nurtured amidst influences and a religious outlook so vastly different from what they met in their adopted land, they long for religious services conducted along the lines with which they have been familiar in their youth, and shall not we as a Church make it our earnest prayer and endeavour that they will not appeal to us in vain? Those of us who have met our young people in their new homes know with what warmth they receive us and listen to the message delivered. As Convener, I now take leave of work that I had very much at heart. Owing to the pressure of other duties, to the increasing volume of work thrown on the Convener of this Committee as the years pass, and for other reasons I need not mention here, I feel it necessary to resign my con-venership, and in handing over the work to another I will watch with deep interest the future development of our Church in the great Dominion, and hope soon to learn that ministers will be found for those places which so anxiously await them.

The Rev. Ewen Macqueen, in moving the adoption of the Report, said that he had listened with pleasure to the interesting and pleasant report given in by the Convener. It was encouraging to know from this report the interest our people in Canada had for ministers from the home church, and it was to be hoped that at no distant date some one might respond to the call coming from Canada for ministers. There was one note in the report which, however, was not so pleasant—he referred to the Convener's resignation. They as a Church were much indebted for the work he had undertaken in this Committee, and though he had not yet seen ministers placed in Western Canada, he might soon see what he longed to see. The Rev. Malcolm Gillies seconded the motion, and the Rev. D. A. Macfarlane, in speaking in support of it, said he felt it was their duty to acknowledge Mr Beaton's work on this Committee in view of the deep interest he had taken in this work. The report was then unanimously adopted.

10. REPORT OF EXAMINERS OF PRESBYTERY RECORDS.

The Examiners appointed by the Synod gave in their report, and the books of the three Presbyteries were reported to be well and orderly kept.

11. EDITOR OF MAGAZINE'S REPORT.

The Rev. D. Beaton, as Editor of the Free Presbyterian Magazine, gave in the following report:—

I have nothing very special to report this year in connection with the Magazine. We have now begun our 30th volume, and it is gratifying, I am sure, to the members of the Synod, as it is to me, that the circulation is steadily increasing. We are now within easy reach of a monthly circulation of 3000 copies. The Editor feels it his duty to thank those who have given a helping hand in the increase in the circulation, and he believes that with a very little extra effort the number of copies issued per month could be easily increased. In view of the costs of printing and material we are not in a position to reduce the price, and any increase in size would raise the postage to one penny per copy. We take this opportunity of reminding our readers, however, that since the War we have increased the size and reduced the price of the Magazine, which has not been done as far as we know by any other religious magazine with a similar circulation in Scotland.

Financially, the Magazine is in a sound condition, showing a balance this year of £158.

The Editor takes this opportunity of cordially thanking all those who, by writing him encouraging letters or sending material for the Magazine, have helped to lessen his editorial burdens. It is with a deepened sense of his responsibilities, as the sphere of the Magazine's influence extends, that he faces the future, and with the heartfelt prayer that the Holy Spirit would bless for God's glory what is presented in the Magazine from month to month.

The Rev. Ewen Macqueen moved the adoption of the Report, and remarked that it was gratifying to know that, while we could not be said to be growing in numbers as a Church at home, the Magazine was increasing in circulation. He was sure that the numbers issued could still be increased. He had pleasure in moving that the Report be adopted, and that the same amount allocated to the Editor and Treasurer of the Magazine last year be allocated this year. The motion

was seconded by Mr. James Campbell, and unanimously adopted.

The Rev. Neil Cameron moved the following resolution, which was seconded by Mr D. Matheson, and unanimously agreed to:—

“That the Synod rescind the resolution of the Synod of 1907 re acknowledgment of only anonymous contributions in the Magazine, and decide that in future acknowledgments of contributions and donations to Building Funds and the General Funds of the Church (that is such money as is sent to the General Treasurer) may be acknowledged in the Magazine, it being understood that contributions to congregational funds are excluded and that the addresses of donors and contributors be curtailed as much as possible.”

12. APPOINTMENT OF CHURCH COMMITTEES.

The Rev. D. Beaton moved and Rev. R. Mackenzie seconded the appointment of the following Church Committees:—

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

2. **Finance Committee.**—Revs. N. Cameron (Convener), E. Macqueen, D. M. Macdonald, Mr James Campbell, Mr John Grant, General Treasurer, to be associated with the Committee.

3. **Canadian Mission Committee.**—Revs. N. Macintyre (Convener), D. N. Macleod, D. M. Macdonald, and M. Morrison.

4. **Jewish and Foreign Mission Committee.**—Revs. N. Cameron (Convener), N. Macintyre, D. A. Macfarlane.

5. **Church Magazine Committee.**—Editor (Convener), with Clerks of the three Presbyteries *ex officio*.

6. **Religion and Morals Committee.**—Revs. D. N. Macleod (Convener), M. Morrison, and R. Mackenzie.

7. **Synod's Business Committee.**—Moderator, with Synod Clerk and the Clerks of the three Presbyteries *ex officio*.

13. 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) General Church Building Fund in December—notice to be sent by the Rev. D. Beaton; (5) Organisation Fund in January 1926—notice to be sent by the Rev. D. Beaton; (6) Jewish and Foreign Missions Fund in February 1926—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.

14. BUSINESS FROM PRESBYTERIES.

Northern Presbytery.—In connection with the remit from the Northern Presbytery in reference to a uniform metrical version of the Gaelic Psalms, the Rev. Neil Cameron moved that congregations be asked to use the metrical version of the Psalms usually printed at the end of Gaelic Bible. This was seconded by the Rev. James Macleod, and unanimously agreed to.

Western Presbytery.—(1) The Synod approved of the appointment of Mr Murdo Mackinnon as missionary at Stockinish, and of Messrs John Macleod and Donald Macsween as temporary joint-missionaries at Strond, Harris. (2) The Rev. Neil Cameron moved that £5 be added to the salary of Mr Donald Ross, missionary, Sollas. This was seconded by Rev. E. Macqueen, and unanimously agreed to. (3) In reference to the petition from Raasay asking for the removal of the church to Clachan, it was moved, seconded, and unanimously agreed to that the prayer of the petition be granted, and that authority be given, subject to the consent of the Trustees, for the sale of the manse to a suitable party.

COMPETENT BUSINESS.

1. **Mr Donald Macleod, Student, Winnipeg.**—It was agreed that, in the event of Mr Donald Macleod, student, Winnipeg, coming to this country, he be placed under the jurisdiction of the Western Presbytery, and that, if he be accepted by the Presbytery as a student of the Free Presbyterian Church of Scotland, he be paid the sum which the Synod conditionally allocated for this purpose.

2. **Circulars of Appeal for Building Funds.**—It was decided that when a Presbytery authorised collecting cards to be issued for building funds, the Clerks of the other two Presbyteries be informed, so that there might be no overlapping.

The Synod decided to meet again, God willing, at Glasgow, in the Hall of St Jude's Free Presbyterian Church, on Tuesday after the third Sabbath of May 1926, at 6.30 p.m.

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

FOR THE YEAR ENDING 31st MARCH 1925.

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.	Dunoon Church Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>										
1. Creich	Elders and Students ..	12 17 6	4 5 0	2 6 0	1 6 6	..	1 0 0	1 0 0	2 3 8	12 6 2
2. Daviot .. ..	.. ..	77 11 0	6 8 0	3 0 0	..	3 0 0	..	1 10 0	..	14 17 6
3. Dingwall	D. Macfarlane, minister	30 0 0	6 15 0	4 5 0	3 4 0	3 15 6	4 4 0	..	..	91 9 0
4. Dornoch	Elders and Students ..	4 8 0	..	..	..	..	..	..	..	52 3 6
5. Duthil .. ..	.. ..	8 9 0	1 16 2	0 6 6	0 13 9	0 13 9	0 11 3	0 7 0	0 15 0	4 8 0
6. Farr .. ..	.. ..	13 5 0	3 5 0	1 0 0	0 10 0	0 10 0	1 0 0	0 10 0	2 0 0	13 12 5
7. Fearn	M. Macewen, missionary	2 0 0	..	0 10 0	..	..	..	..	..	22 0 0
8. Golspie .. ..	.. ..	96 4 1	13 11 0	6 3 5	3 14 6	10 15 3	3 7 0	3 8 6	3 5 0	2 10 0
9. Halkirk .. ..	.. ..	18 0 0	4 11 7	..	..	..	..	..	..	140 8 9
10. Helmsdale .. ..	.. ..	222 14 6	31 5 0	14 0 0	10 0 0	12 0 0	13 0 0	10 0 0	10 0 0	22 11 7
11. Inverness	E. Macqueen, minister	75 9 6	10 3 0	3 18 0	3 0 11	4 0 3	2 16 2	..	..	322 19 6
12. Kilmorack	Hugh Munro, missionary	41 0 0	8 15 0	1 5 0	4 0 0	3 11 9	6 16 0	3 3 4	2 1 6	99 7 10
13. Laig	Students and Elders ..	41 1 6	8 14 3	3 9 6	3 5 9	3 3 0	3 14 9	2 11 9	..	70 12 7
14. Moy	A. Stewart, missionary	5 0 0	3 3 6	1 5 0	1 0 0	1 0 0	1 0 0	..	..	66 0 6
15. Rogart	Students and Elders ..	45 5 0	6 10 0	4 0 0	2 0 0	4 0 0	3 0 0	..	..	12 8 6
16. Stratherrick	A. Fraser, missionary	30 2 0	16 10 0	1 15 0	2 0 0	2 5 0	2 5 0	2 0 0	3 0 0	64 15 0
17. Strathly	M. Mackay, missionary	32 0 0	2 6 0	1 10 0	1 10 0	1 0 0	1 10 0	1 0 0	..	59 17 0
18. Tain	M. Macewen, missionary	8 0 0	..	..	..	..	..	..	1 2 0	40 16 0
19. Thurso	Students and Elders ..	120 18 0	12 6 0	4 15 0	3 5 0	4 5 0	3 0 0	2 12 0	2 0 0	9 2 0
20. Wick	D. Beatoa, minister ..	..	..	..	..	..	..	..	..	153 1 0
<i>Southern Presbytery—</i>		884 5 1	140 4 6	53 8 5	39 10 5	53 19 6	40 9 2	28 2 7	26 7 2	1275 6 10
21. Clydebank	Students and Elders ..	5 0 0	3 0 0	5 10 0	..	1 0 0	2 10 0	..	1 6 0	18 0 0
22. Dumbarton	Do. do.	..	..	..	..	..	..	..	..	..
23. Dunoon	Do. do.	145 0 6	8 0 0	4 10 0	3 10 0	3 0 0	4 0 0	5 10 0	6 10 0	180 0 6
24. Edinburgh	N. Macintyre, minister	725 4 3	59 5 5	66 8 0	15 8 0	16 17 9	17 7 6	17 19 2	46 0 0	964 10 1
25. Glasgow St Jude's Ch.	Neil Cameron, minister	..	..	..	..	..	..	..	..	..
26. Greenock .. ..	.. ..	160 0 0	10 10 0	1 0 0	..	5 10 0	4 10 0	..	..	181 10 0
27. Kames	D. Mackenzie, minister	..	..	1 5 0	0 12 6	1 0 0	0 15 0	..	..	3 12 6
28. Lochgilphead	Students and Elders ..	125 0 6	10 13 0	9 17 0	3 0 0	5 0 0	5 0 0	..	5 10 0	164 0 6
29. Oban	D. A. Macfarlane, M.A., minister	..	1 0 0	0 13 9	0 15 2	1 0 0	0 15 2	0 16 8	..	5 0 9
30. Tarbert, Loch Fyne	Students and Elders ..	..	..	..	..	..	..	..	..	..
<i>Western Presbytery—</i>		1160 5 3	92 8 5	89 3 9	23 5 8	33 7 9	34 17 8	24 5 10	59 0 0	1516 14 4
31. Achmore .. ..	.. ..	15 11 0	2 5 8	..	..	..	1 10 0	..	..	19 6 8
32. Applecross	D. Maclean, missionary	57 0 0	12 4 2	2 12 6	1 10 0	3 0 8	1 6 9	..	..	77 14 1
33. Aultbea	D. Mackenzie, missionary	49 0 0	11 13 0	2 1 0	2 0 6	2 9 6	1 14 0	..	..	68 18 0
34. Bayhead	J. MacLachlan, minister	65 18 6	4 13 9	1 10 3	1 13 11	1 13 9	1 12 1	2 7 3	1 3 0	80 12 6
35. Bracadale	D. Mackinnon, missionary	25 15 6	12 15 4	1 19 0	..	1 13 0	1 14 0	1 6 0	3 6 0	48 8 10
36. Breasaclete	A. Mackinnon, missionary	22 0 0	6 0 0	1 0 0	1 0 0	1 0 0	1 0 0	..	..	32 0 0
37. Broadford	A. Ma theson, missionary	12 1 6	1 15 6	0 15 0	0 16 0	0 13 0	0 11 6	0 10 0	..	17 2 6
38. E'goll	Do.	17 7 0	0 16 0	..	..	..	..	..	..	13 3 0
39. Flashadder	F. Morrison, missionary	33 12 0	4 9 6	1 0 0	0 15 0	1 0 0	1 2 0	0 14 0	1 9 0	44 1 6
40. Gairloch	R. M'Kenzie, M.A., minister	200 17 6	40 17 3	7 2 3	6 8 0	8 6 0	9 4 8	7 18 0	8 10 6	289 4 2

41. Glendale	J. Macleod, minister	84 18 0	11 7 0	3 3 0	2 8 0	4 0 0	3 0 0	..	6 13 6	115 9 6
42. Finsbay	J. Nicolson, missionary	75 2 0	4 7 6	1 10 0	1 8 0	2 5 0	2 0 0	1 17 0	..	88 9 6
43. Northton	R. Ferguson, missionary	34 4 0	13 2 0	2 5 0	..	2 5 0	1 16 0	1 5 0	..	54 17 0
44. Harris—Strond	D. MacSween, missionary	34 12 0	4 12 0	1 7 0	0 14 0	1 15 0	2 0 0	1 10 6	..	46 10 6
45. Tarbert	John Macleod, missionary	103 9 6	16 13 6	2 7 10	2 16 3	1 3 0	1 19 2	1 8 1	..	129 17 4
	Elders	..	..	..	..	..	..	..	..	..
46. Kilmuir	A. Mackay, missionary	48 13 6	8 18 6	2 1 0	2 0 3	1 13 0	2 8 6	..	2 3 0	67 17 9
47. Kinlochervie	H. Morrison, missionary	12 13 6	3 3 6	0 5 0	0 10 0	0 11 9	1 10 0	0 7 0	..	19 0 9
48. Kishorn	D. Graham, minister	20 3 0	7 4 0	0 11 0	..	0 10 0	0 10 3	..	0 10 0	29 8 3
49. Kyle of Lochalsh	A. Robertson, missionary	21 17 0	3 4 0	1 12 9	1 10 0	1 9 0	1 16 0	1 12 3	2 0 0	85 1 0
50. Lochbroom	D. N. Macleod, minister	164 5 6	20 0 0	5 0 0	5 0 0	5 13 0	7 12 0	4 0 0	..	211 10 6
51. Lochearron	D. Graham, minister	53 4 0	10 17 0	2 6 0	1 13 0	3 6 3	2 0 0	2 1 6	2 5 0	77 12 9
52. Lochinver	M. Morrison, minister	63 13 8	15 19 0	3 10 9	3 1 2	3 9 7	..	2 5 5	..	91 19 7
53. Luib	A. Matheson, missionary	11 0 0	..	..	..	..	..	..	..	11 0 0
54. Lurebost	..	..	..	..	..	..	..	..	..	..
55. Ness, Lewis	M. Macleod, missionary	21 1 1	15 3 10	5 5 9	2 8 0	3 3 3	3 4 5	..	..	50 11 4
56. Plockton	A. Robertson, missionary	21 0 6	4 9 3	1 0 0	0 19 2	1 2 6	2 5 0	0 18 0	1 18 6	33 12 11
57. Portree	D. M. Macdonald, minister	200 12 0	40 0 0	3 0 0	4 0 0	2 0 0	4 0 0	2 0 0	4 0 0	259 12 0
58. Raasay	A. Macaskill, missionary	70 4 6	29 4 6	3 4 6	2 6 0	4 7 6	3 6 3	3 2 0	..	115 15 3
59. Scourie	H. Morrison, missionary	14 10 0	7 1 8	1 13 6	1 6 0	1 6 6	2 10 0	1 0 7	1 8 6	30 16 9
60. Shieldaig	D. Graham, minister	72 6 3	13 9 6	2 2 0	2 0 0	2 11 6	2 11 4	1 19 0	..	96 19 7
61. Stockinish	M. Mackinnon, missionary	..	12 5 0	..	..	..	..	..	..	12 5 0
62. Stoer	M. Morrison, minister	75 14 0	15 11 8	2 18 6	2 14 1	2 14 4	2 17 6	2 5 4	2 19 0	107 14 5
63. Stornoway	M. Gillies, minister	58 15 0	20 17 6	8 0 0	8 0 0	10 0 0	7 0 0	5 0 0	..	117 12 6
64. Struan	D. Mackinnon, missionary	19 8 9	6 17 0	0 12 4	..	1 0 6	1 5 6	1 6 11	1 9 0	32 0 0
65. Tolsta, North	A. Macrae, missionary	60 0 0	8 2 6	2 12 0	..	..	3 5 6	..	3 4 6	77 4 6
66. Vatten	J. Macleod, minister	46 18 6	7 1 0	1 11 6	..	2 0 0	1 3 0	0 16 0	1 10 0	61 0 0
67. Watnish	A. McDiarmid, missionary	23 3 0	2 14 0	0 15 0	..	1 0 0	0 17 0	..	1 0 0	29 9 0
		19 0 12 3	399 15 7	76 14 5	58 17 4	79 7 7	80 12 5	47 9 10	45 9 6	2698 18 11
<hr/>										
SUMMARY.										
Northern Presbytery		884 5 1	140 4 6	53 8 5	39 10 5	53 19 6	49 9 2	28 2 7	26 7 2	1275 6 10
Southern		1160 5 8	92 8 5	89 3 9	23 5 8	33 7 9	34 17 8	24 5 10	59 0 0	1516 14 4
Western		1910 12 3	399 15 7	76 14 5	58 17 4	79 7 7	80 12 5	47 9 10	45 9 6	2698 18 11
Congregational Contributions		3955 2 7	632 8 6	219 6 7	121 13 5	166 14 10	164 19 3	99 18 3	130 16 8	5491 0 1
Legacies		..	..	..	..	..	..	..	..	..
Donations		157 14 8	27 4 0	118 16 6	0 5 0	15 11 1	18 17 0	2 16 0	23 8 10	364 13 1
Interest		94 12 2	..	31 9 9	25 1 5	1 5 4	0 3 1	..	..	152 11 9
Refunded		..	..	..	..	..	37 5 8	..	..	37 5 8
		4267 9 5	659 12 6	369 12 10	146 19 10	183 11 3	221 5 0	102 14 3	154 5 6	6045 10 7
Balance, 31st March, 1924		4618 11 7	..	1869 9 11	1223 1 8	118 8 11	84 12 2	42 14 10	..	7956 19 1
		8826 1 0	659 12 6	2239 2 9	1370 1 6	392 0 2	305 17 2	145 9 1	154 5 6	14,062 9 8
On Deposit Receipt for Kafir Bibles		..	..	..	..	..	..	..	..	117 16 2
On Do. Account Miss M. Macaskill's Legacy		..	..	..	..	..	..	..	..	500 0 0
										14,620 5 10

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

FOR YEAR ENDING 31st MARCH 1925.

SUSTENTATION FUND.

INCOME.

Balance Brought Forward from last year, 31st					
March 1924	" "	" "	" "	" "	£4618 11 7

CREDITS—

1. Congregational Contributions	£3955	2	7	
2. Donations	157	14	8	
3. Home Mission Fund—Balance				
Transferred	658	10	6	
4. Interest	94	12	2	
	<u> </u>			4865 19 11

£9484 11 6

EXPENDITURE.

DEBITS.

1.	Payments to Ministers at 15th				
		May 1924	...	£1200	0 0
2.	„	2nd Aug. 1924	...	450	0 0
3.	„	11th Nov. „	...	1200	0 0
4.	„	2nd Feb. 1925	...	450	0 0
				<hr/>	£3300 0 0
5.	„	Missionaries at			
		15th May 1924	...	329	15 0
6.	„	2nd Aug. 1924	...	308	10 0
7.	„	11th Nov. „	...	352	5 0
8.	„	2nd Feb. 1925	...	329	0 0
				<hr/>	£1319 10 0
9.	Stationery, Postages, etc.	...	...	8	6 5
10.	Cheque Book	2	0 0
11.	Grant to London Mission	52	0 0
				<hr/>	62 6 5

Balance, as at 31st March 1925
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HOME MISSION FUND.

INCOME.

CREDITS—

1. Congregational Contributions ...	£632	8	6	
2. Donations	27	4	0	
				659 12 6
				<u>£659 12 6</u>

EXPENDITURE.

DEBITS.

1. Transferred to Sustentation					
Fund	£658	10	6		
2. Stationery, Postage, &c. ...	1	2	0		
				659	12 6
				<u>£659</u>	<u>12 6</u>

JEWISH AND FOREIGN MISSION FUND.

INCOME.

Balance Brought Forward from 31st March 1924 £1869 9 11

CREDITS—

1. Congregational Contributions...	£219 6 7	
2. Donations	118 16 6	
3. Interest	31 9 9	
		<u>369 12 10</u>

£2239 2 9

EXPENDITURE.

DEBITS—

1. Rev. J. B. Radasi, Salary at 15th May 1924	£50 0 0
2. „ 2nd August 1924	50 0 0
3. „ 11th Nov. 1924	50 0 0
4. Payment to Mrs Radasi ...	50 0 0
5. Teachers' Salaries' at Mission Schools	49 0 0
6. Donations from Friends to late Rev. J. B. Radasi	4 6 2
7. Mr J. Tallach's Class Fees and Ex- penses in London	23 5 0
8. Rev. J. Tallach's Expenses to Bembesi, South Africa ...	86 0 0
9. „ Salary for 6 months	110 0 0
10. Salaries to Missionaries at Mis- sion Stations	76 0 0
11. Maintaining of Scholars resi- dent at Misaion... ..	15 0 0
12. Training of Student at Lovedale	36 0 0
13. Rev. J. Tallach for Medical Outfit	40 0 0
14. Commission and Premium on Drafts to South Africa ...	10 14 2
15. D. Urquhart, Student to the Jews	58 10 0
16. Stationery, Postage, &c. (Love- dale Account, £1 10s 6d) ...	3 4 2

Balance at 31st March 1925

£711 19 6

1527 3 3

£2239 2 9

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

INCOME.

Balance brought forward from 31st March 1924 £1223 1 8

CREDITS—

1. Congregational Contributions ...	£121	13	5	
2. Donations	0	5	0	
3. Interest	25	1	5	
				146 19 10
				<u>£1370 1 6</u>

EXPENDITURE.

DEBITS—

1. Mrs Scott, Australia ...	£20	0	0	
2. Do. Premium on Draft	0	12	6	
3. Mrs Sinclair, Glasgow ...	66	0	0	
4. Stationery, Postages, &c. ...	0	11	4	
				£87 3 10
Balance at 31st March 1925 ...				1282 17 8
				<u>£1370 1 6</u>

COLLEGE FUND.

INCOME.

Balance brought forward from 31st March 1924 £118 8 11

CREDITS—

1. Congregational Contributions ...	£166	14	10	
2. Donations	8	14	8	
3. Lochalsh Canada—Collection by Congregation	6	16	5	
4. Interest	1	5	4	
				183 11 3
				<u>£302 0 2</u>

EXPENDITURE.

DEBITS—

1. To The logical Tutor	£30	0	0	
2. Grants in aid to Students ...	170	0	0	
3. To Deposit Receipt on behalf of Student	20	0	0	
4 Students Expenses to Princeton, U.S.A.	35	0	0	
5. Caretaker of Student's Hall at Wick	5	0	0	
6. Stationery, Postage, &c. ...	0	14	9	
				£260 14 9
Balance as at 31st March 1925...				41 5 5
				<u>£302 0 2</u>

GENERAL BUILDING FUND.

INCOME.

Balance brought forward from 31st March 1924 £42 14 10

CREDITS—

1. Congregational Contributions ...	£99 18 3	
2. Donations	2 16 0	
	<hr/>	102 14 3
	<hr/>	
	<u>£145 9 1</u>	

EXPENDITURE.

DEBITS.

1. In reduction of Debt on Churches and Manses	£126 5 0	
2. Stationery and Postages ...	1 2 0	
	<hr/>	£127 7 0
Balance at 31st March 1925		18 2 1
		<hr/>
		<u>£145 9 1</u>

DUNOON CHURCH BUILDING FUND.

INCOME

CREDITS—

1. Congregational Contributions ...	£130 16 8	
2. Donations	8 8 10	
3. Grant from General Building Fund	15 0 0	
	<hr/>	£154 5 6
	<hr/>	
	<u>£154 5 6</u>	

EXPENDITURE.

DEBITS—

1. Paid in reduction of Debt on Dunoon Church Buildings ...	£154 5 6	
	<hr/>	£154 5 6
		<hr/>
		<u>£154 5 6</u>

ORGANISATION FUND.

INCOME.

CREDITS—

Balance from last year—31st March 1924	£84 12 2
1. Congregational Contributions ...	£164 19 3
2. Donations	11 8 0
3. Contribution from Chesley Congregation, Ontario	7 9 0
4. Transfer from Magazine Fund (1923)	2 2 0
5. Transfer from Canadian Mission Deposit Receipt (1923) ...	10 3 8
6. Part Payment of Expenses of Deputy to Canada (1924) ...	25 0 0
7. Interest	0 3 1
8. Received for Church Documents	11 8 11
9. Received for Church Tokens ...	0 16 0
	<hr/>
	233 9 11

£318 2 1

EXPENDITURE.

DEBITS—

1. Synod Clerk and Editor of Magazine	£20 0 0
2. Theological Tutor for Books ...	5 0 0
3. Synod Grant to Miss M. Wilson—assisting late Treasurer ...	20 0 0
4. Half-Year's Salary due late Treasurer paid to Miss C. Macgillivray	50 0 0
5. Expenses—Deputy to Canada (1924)	55 0 0
6. Insurance of Missionaries ...	18 12 6
7. Printing Financial Statement in Magazine	5 0 0
8. Clerk of Synod—Stationary and Postages	0 13 0
9. Expenses of Synod at Glasgow	7 0 0
10. Travelling Expenses to Synod	12 12 0
11. Treasurer's Salary for ½ year	43 0 0
12. Stationery, Postages, etc. ..	8 18 3

£245 15 9

Balance at 31st March 1925 72 6 4

£318 2 1

INVERNESS, 5th May 1925.—We have examined Vouchers of foregoing Accounts for year ending 31st March 1925, and have found all correct.

JAMES CAMPBELL, } Auditors.
JOHN FRASER, }

A Sermon

BY THE REV. EWEN MACQUEEN, INVERNESS.

“And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”—Mark xvi., 15, 16.

IN endeavouring to consider these words for a short time, we shall:—

I. In the first place notice a few things about the men who are here addressed. Women are not addressed, although many in our day maintain that women should be preachers as well as men. We do not see, however, that the blessed Saviour gave them this commission. Hence, what the blessed Saviour did not give we have no right to give.

II. In the second place, we shall notice the commission which Christ gives them.

1. The field which He assigns to them.

2. What they should do in the field that was assigned to them. He says, “Preach the gospel to every creature.”

III. And in the third place, the results which were to follow a preached gospel to the end of time. If the gospel is not saving you, it is damning you. The acceptance of the gospel, the crediting of the gospel, will not fail to do what Christ said it should do, but we have also what the non-acceptation of the gospel will do. Is it the law that will condemn us? No. If the damnation of the law were the only damnation, it would be no damnation in comparison with the damnation of a rejected gospel.

I. With regard to the men addressed, we see here the wonderful wisdom of God. 1. It was not angels whom He commissioned to go out with the gospel, although some people have the idea that those who go out with the gospel should be angels. An angel from heaven would have no knowledge at all of the stubbornness of sinners, and of the hard-heartedness of sinners. Those who are here commissioned were all children of wrath even as others; there was no difference between them and other sinners. They were mostly fishermen on the Lake of Galilee, men who prosecuted their occupation as strenuously as other men. But what made the difference. Well, everyone of them knew the power of the word of God addressed to them by Jesus Christ. “Follow me,” He said, “and I will

make you fishers of men." When the word of God came to them it had this effect, to immediately sever asunder their great and idolatrous love of the world, and this is the effect of the word of God whenever it comes to an individual sinner or many sinners. Immediately it breaks the great love that is in the soul of the sinner to the world. Before that took place in the case of the disciples, their boats, their nets were their all. Zebedee I presume would be supreme in the eyes of John, the boats and nets in the eyes of Peter, but when Christ said "Follow me" there was such power in these words that made their boats and their nets very little and made Christ appear everything in their eyes. It made them believe this was the true Messiah. When He asked Peter, "Whom do men say that I the Son of Man am?" Peter was led to say, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon, Bar-Jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." They were men who were taught of the Father in heaven that here, in the son of Joseph and of Mary as the Jews thought, they had indeed the very Messiah. "The Word was made flesh and we beheld His glory." Those were the men who were commissioned now—those who beheld His glory.

2. In the second place, it was true of them that they could not part with Christ. When many turned back and said, "This is an hard saying, who can hear it?" He turned to the disciples and said, "Will ye also go away?" Well, my friends, if I can go away from the Christ of God, I have no right to hope or conclude that ever I was called of the Father in heaven. Spurgeon used to put it: "If you can be anything else than a minister, do not be a minister." But what did the disciples reply to Christ "To whom shall we go? Thou hast the words of eternal life." If we thought of putting our back upon Thee, we feel it would be eternal death to us.

But on the other hand, were they altogether free from unbelief? Oh, no. It was true of them as to their old nature that they were hard-hearted. Christ upbraids them for this. Now, I believe that there is no man on the face of the earth who gets so much trouble with his hard heart as the truly sent minister of Christ. There was an eminent minister in the north of Scotland called Mr Porteous, and he had a godly session. One of his sessions became very much tried with a temptation from the devil, and after enduring the temptation for about a fortnight or three

weeks he made for the minister, going, as he said himself, to send in his resignation. Well, the man found the minister out in the garden, and Mr Porteous said to him, "I suppose it was not without some message that you came from the mountains to see me?" The man was afraid to tell his message, but at last Mr Porteous made him tell it. "Well," he said, "I am both ashamed and afraid to tell it; I came here to resign my office as an elder and to resign even my right to go to the Lord's Table." "That is a serious thing," Mr Porteous said, and urged him to tell the reason. "Oh well, I am very much tried with the temptation that there is not such a Being as God at all, and what right has a man who is down so low as that to be an elder or go to the Lord's Table?" "Ay, ay, man," said Mr Porteous, "I did not think the devil had that temptation for any man but for a minister. Many a day he hurls that at me. I know your trouble full well. I cannot take you out of that trouble, but rust will not lie on your soul as long as you have that temptation."

As I said already, they were also men full of unbelief. We do not need to go out of our own hearts for unbelief. It is a weed that grows in the garden of every heart, and it will follow the people of God as long as they are in the world, as his shadow will follow a man. When Christ, as the Sun of Righteousness, will shine on the soul of the sinner, unbelief will follow as a shadow on the side the Sun of Righteousness is not shining on. We see then that the men who were sent out were men who were adopted, men who could not part with Christ whatever it would cost them. "We have left all and followed Thee," said Peter.

II. In the second place, what was the field of their commission? "Go ye into all the world," wherever Adam's race have gone. He did not say, Go and preach among the lost angels. No. I believe that although the persons of the Apostles did not come to this place, the Apostles came to it for all that. "He being dead yet speaketh." And why into all the world? Because there is not a part of the world that does not need them and does not need what they carry. We know there are plenty who do not feel their need of the Apostles or of what they carry, but, my friends, the less you feel your need, the greater is your need. When Christ came near Jerusalem, what made Him weep? "Ah," He said, "If thou hadst known, even thou, at least in this thy day, the things which be-

long unto thy peace! But now they are hid from thine eyes." Men blind to their need of what the Gospel alone can bring to them is something that wrings out bitter tears from the glorious eyes of the Son of God.

Now, what is true of men in all the world? 1. First of all, men and women are everywhere spiritually dead, and how can they be brought alive? By nothing but by the gospel of God's dear Son. A brother may weep for another dead brother, but will a weeping brother be able to stop and arrest the spiritual death in which his brother is? Oh, no.

Yet none of these his brother can

Redeem by any way ;

Nor can he unto God for him

Sufficient ransom pay.

The spiritually dead cannot feel their own condition. But, in the next place, men are all morally under the curse of a broken law. Is it not clearly and distinctly stated, "Cursed is everyone that continueth not in all things that are written in the book of the law to do them." The Gospel alone brings before us what can remove the fearful curse. We are enemies in our mind by wicked works. There is enmity in the natural man that would dethrone God if it were possible for him, the spirit of the deicide. Then how can I, how can you get this nature that is dominated with enmity against the being of God changed? Can I get it changed by following any system of human invention? No. The Gospel is absolutely needed, my friends. And how will you know the enemies of God? They will go to vanity instead of delighting in the law of the Lord. They sit in the chair of the scorner, they hate the Sabbath of the Lord, they hate the people of God.

But let me notice now what the gospel is, the remedy for sin-destroyed sinners. Well, it is glad tidings, the gospel of God concerning His Son, Jesus Christ. As the whole world has but one natural sun, similarly the gospel is concerning one Person, and that Person is the Son of God. I pointed out that men everywhere were spiritually dead, but what does the gospel bring before us? We lost life in the first covenant head, but in the Lord Jesus Christ "was life and the life was the light of men. And the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us." So, my friends, to you who are by nature spiritually dead, the blessed, glad tidings come with life everlasting in their arms. The gospel comes to dead sinners to-night. What does it

come with? With that eternal life which was with the Father and manifested unto us. If you realised your deadness, my dear friends, you would just be like the slaves at the time of the emancipation in the United States of America, about which I was reading lately. It was President Abraham Lincoln who got through the Act, and on the day he went up on a platform in Washington and read the Act that emancipated the slaves, when it dawned upon the poor slaves who were then in bondage that now they had their liberty, they almost rushed the platform on which the President stood, weeping and shouting for joy, "Glory be to God in the highest, and thanks to President Lincoln." But here the gospel of God's dear Son comes to us with life eternal for dead sinners. Will you accept the gospel?

2. In the second place, it not only comes with life, but it comes with the Person that bore the curse in His own body and made an end of it, as we are told, "He was made a curse for us." How? In bearing our curse in His own body on the tree. The Curse-Bearer comes to you. Will you lay your cursed weight upon Him? Will you, my young friends, seek that the Lord would enable you, when He comes with His word to your door, nearer than the door, even to your heart, to accept the Curse-Bearer, and He will remove every curse from off you?

3. And the third thing is that the gospel comes before us with the One who was holy, harmless and undefiled, separate from sinners, who made peace by the blood of His cross. Immediately the sinner gets faith to embrace Christ, what takes place? Ah, he gets a new nature. "Who of God is made unto us wisdom, sanctification and redemption." But again we were full of enmity. What does the gospel bring to you? The One who united the two natures in the one person for ever, that in the two natures He might make an end of the gulf that was between us and God. The gospel comes to us with the One who made peace, and if you will accept Him, you will just feel that instead of being an enemy to God, you would give the whole world that your past life of enmity were buried in eternal oblivion. The gospel comes to us with the One of whom it is written, "The Spirit of the Lord is upon Me." Do you feel yourself a prisoner, even in the very grasp of the devil? Well, the gospel comes with the One of whom it is written, "He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound." The gospel comes to you

with One who says thus, "I go to prepare a place for you; that where I am, there ye may be also." "In my Father's house are many mansions, if it were not so I would have told you." Ah, my friends, there is nothing like the gospel, for you may say that it is the only thing that will raise a sinner from the brink of hell, as you find the Psalmist speaking in the 116th Psalm. The gospel has that in it which will cheer and raise you up from the greatest depths of despondency. The devil does not like his children to be hearing glad tidings that will liberate them from his own chains.

III. Now, let me notice the result of the gospel. "He that believeth and is baptized shall be saved." What is implied here, "He that believeth?" When the gospel comes, it comes invested with everything that the sinner needs, and it is by the gospel the dead sinner is awakened out of his stupor or spiritual death. What is he saved from? From death, from the curse, and from the enmity of his fallen nature. When the word of God, or the gospel, comes with power, do you ever feel how it will drown the enmity that is in the nature of man? There is no way by which you and I can drown the enmity but by faith's view of the Crucified One. The gospel will finally save the sinner from all sin, the very being of sin. "And is baptized." In the days of Christ they were passing over from Judaism to Christianity. He said to John the Baptist, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

In the last place, "He that believeth not shall be damned." This is a fearful thing, the damnation of a rejected gospel. What is more fearful than the law? It is the gospel, if it is rejected and trampled upon. It is very clear that this is the last dispensation, and the rejection of the gospel proves the sinner to be the inveterate enemy of God as Moral Governor; it proves the sinner the inveterate enemy to God as the Saviour. My dear friends, are you willing to leave this place with the curse of the gospel upon you? He says, "He that believeth" shall be saved; he that believeth not shall be damned." May you never know the meaning of the words, to be damned of the gospel. Oh, friends, let these words sink into your minds, that the reception of the gospel, through the grace of God, saves with an everlasting salvation, and that the rejection of the gospel will damn the sinner with a damnation that will be unspeakable, and that will never, never be removed.

The Suffering Saviour.

BY THE REV. JOHN MACDONALD, CALCUTTA.

(Continued from p. 49.)

III.

HAVING now, my young friends, endeavoured, though faintly, to describe the sufferings of the Lord of Glory when for our sakes He became man, and having also, in passing, hinted at the design of those sufferings, allow me now, in plainness and faithfulness, to speak to you a little concerning yourself; for I have your character and condition described in the volume which now lies open before me.

"Your foundation is in the dust, and you dwell in a house of clay" (Job iv.); and a body thus made of clay, and founded in the dust, oh how frail! Young, blooming, and healthy as you may be now, this sentence is written on your forehead, "Dust thou art, and unto dust thou shalt return." You are "the child of a day;" the longest life is but a short span, and compared with eternity is nothing. It is a swift "day," "swifter than a post" (Job. xi.), running his appointed distance; "swifter than a weaver's shuttle" (Job vii.), that you see plying with the utmost rapidity, and hastening the more the nearer it approaches the end; the past is now like the tale you heard last night; and the future that you build so much upon is every instant becoming the present; and the present, ere you can speak of it, is become the past. But it is also an uncertain "day"; you cannot trust to one moment, you may be "crushed before the moth" (Job iv.), light and soft as the touch of the moth is; nay, some die in a moment, so that we can find no cause for their death, save that God has in sovereignty said, "Return" (Psal. xc.). And it may be to some reader of these lines, whilst yet reading them, that this voice may have gone forth, "Thou fool, this night thy soul shall be required of thee" (Luke xii.). Tell me, nay, rather tell that conscience which is even now restless within you at the thought, why may not that one be you?

Now what is it that makes this frailty, this swift-ness, this uncertainty of life, so awful? Just this, you are a sinner. Ah, you are tired of hearing that, are you not? The more I pity you; for I fear that they who are most tired of hearing that they are sinners, are the most likely to drink deepest of everlasting misery. You are made in order to glorify God in everything (I. Cor. x., 31), by loving and obeying Him. Now look back to

your earliest remembrance, and point to one thing you have done purely from love to God, that is, for His glory. What a man loves best, that he thinks most about. Now, what have you been thinking most of? Have you not been most engaged with your play and play-fellows, your dress, silly books, and idle stories? Have you not had many thoughts about being clever, and rich, and great in this world; but none seriously about being holy, and good, and eternally happy in the world to come? Is that like a creature made to glorify God? You have been angry, and in a passion you have called names and spoken bad words, you have been cruel to God's creatures, you have told lies, you have done mischief, and sought to conceal it, as if there were no God, or sought to excuse it, as if that God could not read your heart. Is all that like the conduct of one created to glorify God? You have mocked this God a thousand times by praying only with your lips, by reading His holy Word only as a form or a task, by trifling, speaking, laughing, staring or sleeping, in that holy house where He was present; and even in your Sabbath-days, by saying that then you ought to love and obey God, and afterwards showing by your conduct on His holy day that you hated Himself and hated His law? Can you, dare you, deny these things? Let that whisper of conscience within you speak out, and answer. What saith it? "Verily I am guilty." How runs the Law: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind." Dare you say that you have done so? Your conscience again says, "No;" and the God of that Law and your conscience saith, "No!"

(To be continued.)

Foreign Mission Report

BY REV. N. CAMERON, GLASGOW.

IT is with the deepest grief we present this report. As you are already aware of the sad end of our beloved brother and fellow-labourer, the Rev. J. B. Radasi, on the 4th day of last November, you have, I am confident, felt the same pang of grief which we felt when the sad news came. Mr Radasi served faithfully the Free Presbyterian Church of Scotland during nineteen years as our Missionary in Southern Rhodesia. He was endowed beyond many with wisdom, humility, self-denial, and trustworthiness. His faith in the

absolute inerrancy and infallibility of the Bible, together with entire dependence on the Holy Spirit as to the success of the word preached in the hearts of the hearers, was the secret of his success. But, the Lord in His inscrutable providence, removed him from the field by a sudden death. The change to him was, we can have no doubt, everlasting happiness; and our duty is: "Be still, and know that I am God."

At the beginning of September last year a letter arrived from him to the effect that diabetes reappeared in the month of July. He wrote that the attack was much less severe than the former one, and that he was able to attend to all his duties, only that he felt weaker. His Doctor prescribed medicine by which he made considerable improvement. But he was written to, asking him to send a cablegram if he thought that treatment in Johannesburg Hospital would be more beneficial, and that an effort would be made at once for his being readmitted to that Hospital. No cablegram came. But we felt real anxiety about the condition of the Mission, should it be the Lord's will to remove him. This anxiety moved us to write to the Clerks of the Northern and Western Presbyteries, that in the circumstances no time should be lost in having Mr John Tallach ordained, so that he might be sent away as expeditiously as possible. They both, in name of their respective Presbyteries, agreed to this proposal, Mr John Tallach was then informed and, notwithstanding, he did not intend to sail till January, he placed himself unreservedly at the disposal of the Church. Steps were taken at once to have him ordained, and to secure his passage to Cape Town. He was ordained on the 12th day of September, and he sailed from Liverpool on the 11th day of October.

Before he left, Doctor J. M. Johnston instructed him as to the application of Insulin to Mr Radasi; supplied him with a quantity of it, and also with all instruments necessary, not only for it but also for other requirements, and refused any payment from us. For this great kindness and the real interest he manifested in Mr Radasi's case, we desire to convey to him the sincere thanks of this Synod.

When it was arranged that the Rev. John Tallach would sail on the 11th October, Mr Radasi was notified that Mr Tallach's ship was due to arrive at Cape Town on the 31st October, and that he might expect him at Bembesi by the mail train on the 6th November. In reply, he expressed the great joy with which the good news of the arrival of Mr Tallach was received by him-

self, his office-bearers, and all the people of the Mission. So they all knew when to expect Mr Tallach to make his appearance on the ground, and they set about the building of two new huts and a kitchen for his use. This the people did at their own expense.

As passenger trains run there only every second day, Mr Radasi left home on Tuesday morning—the 4th November—so that he would meet Rev. John Tallach at Bulawayo on Thursday morning, 6th November. When the train was coming into the station at Bem-besi, as Mr Radasi was walking between it and a goods train, which was held up till the passenger train passed, the back draft of the incoming train drew him in among the wheels, so that he was killed instantaneously. His remains were taken by that train to Bulawayo; but when the office-bearers of the Mission learned what happened, they brought the remains back from Bulawayo. They also sent one of the deacons to meet Mr Tallach on his arrival. One can realise the pang of pain with which the sad news struck the heart of Mr Tallach, as it had struck the heart of the poor widow and, in fact, all the people of the Mission. Mr Tallach and the deacon left at once by a goods train, and were thus enabled to arrive four hours earlier, and just in time to conduct the funeral service. Mr Tallach wrote: "When I arrived, there was a good gathering of people waiting for the funeral service, which I conducted in the open air. I tried to address them from John 14, 3. The whole countryside, irrespective of denomination and colour, mourned and manifested the deepest sorrow. What the loss is to myself I cannot tell; I am as a man in a dream as yet. The Schools were closed since Tuesday. After the funeral service I called the office-bearers and teachers to meet me, and I explained to them that although Mr Radasi was removed all the work of the Mission would be carried on as heretofore, and that there was to be no change as regards the work of the Mission." We should acknowledge with thankfulness to the Lord that He so arranged in His providence that Mr Tallach arrived in time to carry on the work without a break, and also the tact and wisdom with which Mr Tallach met the painful circumstances which confronted him on his arrival at Ingwenya. The fact that Mr Radasi was removed before Mr Tallach arrived, and that he knew comparatively nothing about the internal work of the Mission, combined with his ignorance of the language spoken by the people, placed him in a very difficult position.

When the sad news of Mr Radasi's death came, we lost no time in writing Mr Tallach giving him the information which we felt he urgently needed. We acknowledge now that it was of the Lord's prescience we had been sent there by the Church, because it enabled us to learn on the spot every thing about the working of the Mission, which we could not do had we not been there. We think that the Lord's guiding hand can be traced in the past in connection with our Mission in Matabeleland, and that this Synod should give all the praise and the glory to Him for all the goodness and mercy with which He followed our efforts to spread the knowledge of His name among these heathen, and the amount of success which followed.

Since our last report, the extension of the Mission to Chief Bitisani and his people in the Shangani Reserve, about two hundred miles to the east of Bembesi, has taken place. We have sent a Missionary and a Teacher there. They built a church in which services are held on the Lord's day and in which the children are taught during the week. Mr Tallach, in his last two letters, informed us that he intended to pay a visit to the Chief and his people there. We expect that he has done so by this time.

Our people at Morven were warned last year that they would be removed to one of the Reserves, but they were allowed to remain where they are. They have been told that they will have to remove this year to one or other of three Reserves—the nearest being Shangani. They consulted Mr Tallach, who wrote us about the matter, and we advised that, if possible, they should join Chief Bitisani, so that our Mission there already would supply them all. We hope that they may be received by Bitisani, if they will have to remove from Morven.

Another Chief at Inyati sent men to Mr Tallach, asking that we should set up a Mission amongst them. They were told that two of our office-bearers would be sent to make inquiry, and that a report would be sent to us so that we could decide as to what should be done. This place is, we think, about thirty miles to the north of our Mission. We cannot say what the result will be till the report will arrive. It seems to us that Ethiopia is stretching out her hands unto God, and that the Gospel which has become light bread and is loathed by our people at home tastes like honey in heathen lands. The Bible is valued highly by our poor coloured brothers and sisters and their children in Matabeleland, and as they had exhausted the last

consignment of £20 worth sent two years ago, we have sent them Bibles to the value of £12 last month. This brings the amount paid for Bibles sent from the beginning up to £96.

Mr Radasi wrote us early last year, that he had come to the conclusion that our central school at Ingwenya should be raised to the status of a Secondary School. If this could be done, we could educate our own Teachers, and thus save the expense of sending them to other institutions. Mr Tallach wrote us urging that this should be done. So we have written L. M. Foggin, Esq., the Director of Education, about this, and we await his reply before taking any further steps in the matter. It will be a considerable saving of expenses should we succeed in carrying this proposal into effect.

We take the opportunity this report affords us of thanking our friends who sent us contributions and expressions of sympathy towards Mrs Radasi and her fatherless children. We were enabled by their help to send her £25 last January and £17 this month. Mr Radasi, it has transpired, made use of his own salary in paying some of the working expenses of the Mission, so that after his death the fact became known that he was £30 in debt. This goes to prove that he was more concerned about the support of the cause of Christ, and of sparing the Church's expenditure, than he was for enhancing his own pecuniary interest. When the above facts became known to the Finance Committee last February, they instructed the General Treasurer to forward a quarter's salary—£50—to Mrs Radasi. The Committee took into consideration the fact that, seeing Mr Radasi had been paid only up to the date of his sad end, the Church should shew some magnanimity towards the widow and fatherless. We submit now the conduct of the Committee, in having done this, to the judgment of the Synod.

We conclude this report by inserting the notice of Rev. J. B. Radasi's work and death drawn up by the Southern Presbytery:—"The Presbytery would insert in their permanent Records their heartfelt grief on account of the removal by death of their beloved brother and fellow-labourer, the Rev. J. B. Radasi, on the 4th day of November 1924, who was instrumental under the hand of the Lord Jesus and by the power of the Holy Ghost, in setting up a Mission for our Church in Bembesi, Matabelerland, Rhodesia. He started that Mission among the heathen there in 1906. The beginning was very small but, by the Lord's blessing upon his labours, a large number of the poor natives

were truly brought to the knowledge of the truth as it is in Jesus. He extended the bounds of the Mission so much that, before he was removed from the field of labour, there are six places in which services are held each Sabbath day, and also six schools in which nearly four hundred children are taught. All this has been accomplished in nineteen years. The praise belongs to the Lord who caused His truth to prevail so as to turn many from darkness unto light, and from Satan unto God; but as a servant in the Lord's house, the Rev. J. B. Radasi, proved that he was faithful to Christ, and to the souls of men, and to the Free Presbyterian Church of Scotland.

"The Presbytery would express their deepest sympathy with Mrs Radasi, and with her fatherless children, and also with all the people of the Mission; and they do pray that the Lord, of His great mercy, would comfort them all in their sorrow, and that He would continue to bless His word to them, and to extend His kingdom in their midst.

"The Presbytery desire to remind them that, while we and they have cause to weep for ourselves and our children, and while we do mix our tears with theirs, we have no cause to mourn, as they who have no hope, 'believing that they that sleep in Jesus, God will bring with Him.' That Mr Radasi has gone to be with Jesus cannot be doubted, and we should rejoice on his behalf that he is now following the Lamb amongst the noble company on Mount Zion above.' 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' "

I am sure of the concurrence of all the members of this Synod in tendering our sincere thanks to L. M. Foggin, Esq., Director of Education, for Rhodesia, for the letter of appreciation as to Mr Radasi's character and work, and of sympathy towards our Church on the loss we sustained by his death, which he sent us.

We desire also to bring the pecuniary needs of Mrs Radasi and her children before the Synod for their consideration and help. The family left by Mr Radasi consists of a daughter of the first marriage, who is above sixteen years; four boys and a girl of the last marriage—the oldest of the boys twelve years, and the girl three years of age.

Letter from the Rev. John Tallach.

My dear Mr Cameron,—As I have never written any kind of report before, I trust that your Committee will kindly overlook any lack of that information which is specially the business of this report to convey.

During the last year the Mission has sustained a great loss through the death of its superintendent, our brother, the Rev. J. B. Radasi. It does not come within the scope of my report to do more than refer to his departure, and how, in his absence, the mission is worked. In taking charge of affairs here, I have made use of all correspondence belonging to our late friend—that is, correspondence bearing on missionary work here—of any reliable information I could gather from friends of the mission here, and also I have freely drawn upon the knowledge and experience which a long acquaintance with the mission has given yourself. I trust that, notwithstanding my inexperience of the work and my ignorance of the language, the above sources of information have set me upon lines which, in both spirit and method, were as when Mr Radasi was at the head of affairs. Until August last we had, including Ingwenya, five preaching stations. During the two communions held since my arrival the people gathered to a good number. Communions are held each quarter, and the congregations meet at Ingwenya, where we have a very substantial iron church. The people also gathered well on the Sabbaths on which I preached at the out-stations. Services are held in all places every Sabbath by an office-bearer. At Induba they at present are without a building for worship. We meet in a large dwelling-hut. The people purpose putting up a building this year. There are the ordinary church-door collections taken at one of the three services each Sabbath; one collection gathered among the people each quarter, and one annual collection lifted in August. Last August there was one station added to the mission. This is at Shangani. The distance from Ingwenya is about 80 miles. During the wet season it is very difficult to go this distance, and I regret that I am unable to report from any personal observance of the work there. The ground between this and Shangani is particularly wet, and though I have desired it yet have been unable to proceed. I hope if the Lord wills to go there in June, and will report in due time. We have a settled missionary at this station, and he reports that congregations are good. The teacher also reports that there are 45 attending school. This is an advance of 15 on the closing quarter of last year. Considering the newness of the work

there these reports are satisfactory. There was an application before the last quarterly meeting to open a school and preaching at a kraal about one day's journey from here, in the direction of Inyati. According to our custom two office-bearers have been entrusted with further inquiry, and a personal interview with the chief of the kraal. Their report on the matter will (D.V.) be forward at our next quarterly meeting. Thus we have six preaching stations, the total membership of which, as shown on the roll, is 83.

The Session and Deacons' Court meet each quarter one week prior to the communion services.

Schools.—That Mr Radasi was not only a capable but also successful superintendent of schools is evident by the Educational Department's appreciation of his work. But while the schools are under the Educational Department of Southern Rhodesia, our intention and aim in the education of the natives are essentially missionary. That is—education is conducted exclusively from the standpoint of the Gospel. The Department requires that while some English is to be taught, the native language is to be fully taught. All therefore in our schools are thoroughly taught to read the Xosa Bible. So soon as they are able to read they receive a Bible for themselves. The other items of an elementary education are included in the scheme, and these are, as far as possible, taught to the children, but always with the intention of cultivating the gift of God in intelligence, and the training of these habits of discipline, industry, and order at all times inseparable with Christian conduct in the world. In his Bible readings and lessons in the schools, Mr Radasi worked on a scheme. As I am at a disadvantage this year I am not able to carry this out to my liking. This year our subject is "The African People's Interest in God's Word." In the first quarter we trace through the creation and fall of our common parents the Biblical history of the heathen. Our plan leads us through those parts of the Old Testament which evince the truth of the Apostle's words—"They did not like to retain God in their knowledge, and He gave them up to a reprobate mind." In the second quarter we go on the same lines, only we read the parts in the Epistles bearing on the degeneracy of heathen peoples. For the third quarter we will read some of the prophecies bearing upon their ingathering, concluding in the last quarter with those New Testament parts relative to the partial fulfilment of these prophecies, the thread running through the whole being "a people departed from God and the Gospel, God's gracious command to return." All this if the Lord wills.

Two of the three pupils receiving education from the Church have finished the teachers' course last year. One, the teacher at Shangani, has one year yet to go. We have this year sent one pupil for higher education to Lovedale. The attendance is fully as much as last year. If anything there are more heathen children this year than last. The parents who have church connection pay each 4s a quarter fees. The grant from the Educational Department for last year was £55 5s. The number of pupils in the respective schools are as under:—Ingwenya, 111; Lebeni, 77; Morven, 31; Bembesi, —; Induba, 37; Shangani, 45. Total, 301. This is to this date. As the work is now over, there will be an addition all round in next quarter.

On the medical side of my work here I have tried to put my little knowledge and less experience to the best advantage. There was a fair amount of sickness during the months of February and March. During these months there was an average of 60 callers each week. Fever, chest troubles, and bad eyes are the majority of cases. As far as opportunity is given I try to set before these patients the obligations of men and women to come to hear what their God has to say to them from His word.

In conclusion, I request that your Committee consider the insertion of our communion dates in the Magazine. Our reason is in our desire for the special prayers of our people at home during these seasons. I also request that you consider the allocating of a small sum, say £5 annually, for replenishing my medical stores. It is not so much a matter of amount as having something definite to fall back upon.

If there is anything by way of information which your Committee may desire in future reports, kindly let me know, and (D.V.) I shall include this if possible.

The Communion are held here on the last Sabbath of the following months:—March, June, September, and December. The Lord of us hath mindful been, and He will bless us still.—Yours sincerely,

J. TALLACH.

Church Notes.

Communion.—July—First Sabbath, Lairg, Beaully, Raasay; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, North Uist, Plockton, Bracadale. August—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar-Bridge and Broadford; fourth, Stornoway. September—First Sabbath, Ullapool and Vatten; second, Strathy; third,

Applecross and Stoer; fourth, Laide. October—Second Sabbath, Gairloch; third, Scourie; fourth, Wick. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch. NOTE.—Notice of any additions to or alterations of the above dates of Communion should be sent at once to the Editor.

Free Offer of the Rev. Jonathan Ranken Anderson's Diary.—A limited number of volumes of excerpts from the Diary of the Reverend Jonathan Ranken Anderson, with introduction by the Reverend Neil Cameron, may be had gratis on application to R. Wodrow Anderson, writer, 41 St Vincent Place, Glasgow.

Acknowledgment of Donations.

John Grant, Palmerston Villa, 4 Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations received up to 15th June 1925 :—

SUSTENTATION FUND.—Robert Ross, Kinnauld, 16s; Miss M. Dallas, Kingussie, 5s; Mrs P. Cameron, Ardgour, 8s; M. Macleod, Brora, 6s; A. Macvicar, Vancouver, 16s; Miss A. Cattnach, Newtonmore, 5s; Miss B. Mackenzie, Dunblane, 15s; Angus Mackay, Innisfail, Alberta, £1 0s 8d; Mrs Cattnach, Kingussie, 10s; Mrs J. Macphail, Stronachullin, 10s; Mrs M. Macpherson, Tinaaruke, N. Zealand, £2.

JEWISH AND FOREIGN MISSIONS.—Nurse Scott, Edinburgh, per Rev. N. Cameron, £1; Mrs Mackay, Saval, 10s; Anon.—A "St Judean," Glasgow, 10s; Anon., for Mrs Radasi, 8s 6d.

AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.—Rod. Mackenzie, Fort-William, 2s 6d.

HOME MISSION FUND.—Anon., Rogart, 7s 6d.

EDINBURGH CHURCH PURCHASE FUND.—Per Jas. Mackay—Matron Macinnes, Glasgow, 100s; Miss A. Beaton, Oban, 10s; Friend, Glasgow, 20s; Friend, Inverness, 13s; Friend, Gairloch, 6s; per Capt. K. K. Macleod—Friend, Black Isle, 20s; per Duncan Macdonald—Mr Beaton, 10s.

GREENOCK CHURCH PURCHASE FUND.—Rev. N. Cameron cordially acknowledges the following donations:—Miss Cameron, Glasgow, £1; Friend, do., £1; N. Fraser, do., 5s; Nurse Fraser, do., 5s; Maggie Dewar, do., 5s; Miss A. McK., Stroud, £1; Miss M. Morrison, Beaulieu, £1; "Friend of Cause," £5; Miss C. Macpherson, Glasgow, £2; Mrs McK., 5s; Matron Macinnes, £2 2s; Miss Durran, Thurso, £1; Friend, Prestwick, ; Friend, Luss, £1; F.P., Skye, £1; J. McL., Crianlarich, £1; Miss M. Macpherson, Strone, 10s; Mrs Campbell, Glasgow, 10s; Miss J. Macrae, 5s; Miss M. McK., 5s; Miss C. McK., of Gairloch, 5s.

The Magazine.

Correction.—In the May issue, "truth" in line 2, page 24, should read "breath."

Acknowledgment of Donations.—It will be seen from the Synod proceedings that the Synod rescinded its resolution of 1907 in reference to acknowledging only

anonymous contributions to building funds, etc. In future, donations to the general Church Funds and also to building funds will be acknowledged in the Magazine. Contributions to congregational funds are, however, excluded. Treasurers of building funds will oblige by sending in their lists before the middle of the month to Mr Grant, Palmerston Villa, Millburn Road, Inverness, and to save space addresses are to be curtailed as much as possible—the town or district of the donor being sufficient.

Back Numbers of the Magazine.—Readers of the Magazine who have odd copies of the Magazine from Vol. I. to Vol. XVII. (either bound or in parts), which they are willing to dispose of, might kindly communicate with the Editor, informing him of the volumes or parts they have for disposal, and also the price. Copies must be in fairly good condition, otherwise they cannot be accepted.

Binding of Magazine.—We have received a very low quotation for binding the Magazine in dark green cloth at 1s 3d per volume, provided a large quantity is sent at a time. In order that our readers may get full advantage of this offer, we have issued a circular letter to the ministers and missionaries of the Church, and any desirous of taking advantage of the above offer will receive instructions from their minister or missionary. All Magazines for binding must be sent in before the end of July.

Held Over.—Owing to the amount of space taken up by the report of the Synod proceedings, we have had to hold over the Report on Religion and Morals, the Report of the Deputy to Canada and the United States, Notes on the Scottish General Assemblies, and other matter.

FIVE SHILLINGS SUBSCRIPTIONS.—Mrs Thos. Macrae, Kyle; Mrs D. Kerr, Clashnessie; Mrs MacKintosh, Boat of Garten; Murdo Mackenzie, Ardenaskan; D. Macrae, Gairloch; Malcolm Mackay, Manchester; Mrs C. Macrae, Achiltibuie; Miss Anna Gunn, do.

FOUR SHILLINGS AND TWOPENCE SUBSCRIPTIONS.—Joan Macdonald, Ailsa Craig; Mrs Geo. Clark, do.; Miss J. M. Ross, Wilkie, Sask.; Alex. Finlayson, Dutton, Ontario; Mrs M. Mackerachen, do., do.; Mrs Ewen Fraser, Chicago.

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