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Jejana or the Converted Hottentot.

(Continued from p. 51.)

DAVID, her husband, maintained his family by working for the farmers around and cutting reeds; but as his employment was somewhat uncertain, they were occasionally brought very low, and yet He taketh care of sparrows and feedeth the meanest insect. He has made it appear for them in every time of need, and Jejana can bring her attestation to the faithfulness of Him who declared that those who seek first the Kingdom of God shall want no good thing. Once, when she knew not how to supply the next meal for her children, she went to a farmer in the neighbourhood, his mother arrived, and seeing Jejana going away, she begged the servant to call her, asked her if she feared God, and said, "God has sent you this (giving her a sealed packet), to buy bread for you and your little ones; I dreamt of you and your distress last night, and God has sent me to relieve you."

Another instance of God's watchful care over His children succeeded this. David and Jejana had lived three years in this mud hovel, and they loved their humble dwelling, for they had many proofs that God was there to bless and keep them; but now it was given away, and whither should they go? Jejana sighed deeply as she saw the surveyor (Mr Melville) appear, accompanied by the person to whom the land had been given, and as she stood with tearful eyes to watch their progress, the farmer noticed her sorrow, and begged her to be comforted, for he would never turn her out. With an expression of pious resignation she thanked him, but said—"My trust is not in an arm of flesh, but in God." The words, and the manner in which they were uttered arrested the attention of the benevolent surveyor, for he was a man of God and loved his

fellow-creatures, one of the noble few who would barter all selfish interests for the delight of doing good, and desire the exchange the greatest luxury of life. He went to Jejana's cottage, heard her story, and left her with a promise soon to return; he did so, and gladdened the poor family by informing them of his success on their behalf; the Erf upon which they now lived was measured and secured to them.

Prosperity now smiled upon them. Jejana's children were of an age to be useful, and they had been trained to virtuous and industrious habits, and were of great value to their parents. A hut was soon erected and a garden planted. The sterility of the soil for many long years disappointed their hopes, though at length it yielded to patient and persevering labour, which gave abundant returns. An ox was added to their store, and then another, till they called a span their own, and then the reeds and the produce of their garden could be taken to the best market, and their little wealth increased till their present substantial and comfortable dwelling was erected, and God has blessed their wealth. Her house has been the house of prayer to all around, and there the missionary loves to meet the little flock, for it has often proved to him the gate of heaven.

Jejana cannot read, but her knowledge of the Word of God might shame many a lettered Christian—it is written on her heart, and is a fountain of living waters perpetually rising up, to refresh her own soul, and the souls of those who approach her; but though destitute of the key of knowledge herself, she has not only taken care that her family (all daughters) should possess that invaluable blessing, but has taught them to use it aright. After the hard labour of the day, those excellent young women devote the evening to the instruction of their poor neighbours, nor do they ever separate till their pious mother has directed them to the widow's God, and drawn them around the mercy-seat to implore for them the blessing of salvation. Jejana's heart is full of those kind and gentle charities that Christianity inspires; her love to God her Saviour, and zeal for His glory will never suffer her to let open impiety pass without severe rebuke; and the following instance is recorded to show that such a practice may prove as beneficial to the sinner as it is consistent in the Christian. Once, while Jejana was keeping the oxen in the Downs during a dreadful thunderstorm, two English gentlemen rode up, and with oaths and curses demanded to be shown the road, which they had lost.

Jejana sharply rebuking them, advised them to take shelter till the storm was over; but in language still more awful they defied the storm and Him that rode thereon. She bade them go, but said, the God whom they blasphemed would stop them in their mad career. They left her with horrid imprecations, but one of them was struck down by lightning, and carried into a house as dead; he, however, recovered, and years after sought her out to thank her for her reproof, which he declared had reached his heart, and had been the means of bringing him to the Saviour's feet.

Jejana still [1836] lives a monument of what divine grace can effect for a Hottentot; a mother in Israel, warning and exhorting the ungodly, comforting and encouraging the penitent, visiting the beds of the sick and dying. Time has shed its snows on her honoured head, and her frail tenement must soon descend to the house appointed for all living, but with faith and patience she awaits the summons that is to bid her rise to the bright regions of purity and peace, there to join the song of the blessed: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion, for ever and ever. Amen."

Reader! the first sermon the subject of the preceding narrative ever heard reached her heart, and produced results that will extend to all eternity. How solemn is the thought that the light of thousands around us has gone out in utter darkness, who might have believed and been saved, had Christians in this country been worthy of the holy name by which they are called! Surely this affecting thought ought to arouse all our energies to assist in circulating the joyful sound amidst Africa's degraded, unhappy children.

Christianity never intended that its sons and daughters should sit down in their selfishness, and draw around them this world's comforts and refinements, content with now and then giving a little of their substance to the poor. No; it demands the same mind that was in Christ, and consecration of time, talents, energies, and substance to God, who has made it our highest happiness, as well as duty, to become fellow-workers with Him.

The ambition, then, of hoarding up treasure, and adding field to field, cannot be the ambition of a Christian. No; his takes a nobler flight, and seeks for glory and honour, and immortality, not for himself alone, but for the commonwealth of Israel.—From the "South African Recorder" (October 1836), and reprinted in the "Scottish Christian Herald."

Report of Synod Meeting.

First Sederunt.

THE Synod met this year in Glasgow. The attendance of members was interfered with by the dislocation caused by the Strike. There was, however, a large attendance of the public at the meetings. The retiring Moderator, Rev. N. Macintyre, preached on Tuesday night, 18th May, from Matt. xvi., 18:—"Thou art Peter and upon this rock I will build my Church."

The members of Synod present were:—NORTHERN PRESBYTERY.—Rev. D. Beaton (Clerk), and Mr Kenneth Matheson (ruling elder). WESTERN PRESBYTERY.—Rev. D. M. Macdonald. SOUTHERN PRESBYTERY.—Revs. Neil Cameron, Neil Macintyre (Moderator), Donald A. Macfarlane, ministers; with Messrs Alexander Macdougall and James Mackay, ruling elders. Letters of apology were read from the following:—Revs. Donald Macfarlane, D. N. Macleod, M. Morrison, D. Mackenzie, M. Gillies, J. Macleod, D. Graham, J. MacIachlan and R. Mackenzie.

After the minutes of last sederunt were read, Mr Malcolm Macphee was appointed officer of court.

The Moderator then intimated that his term of office had now come to an end and that it remained with the Synod to appoint his successor. He thanked the Synod for their forbearance with him during his term of office. The Rev. N. Cameron moved and the Rev. D. Beaton seconded that the Rev. D. M. Macdonald be appointed Moderator for the ensuing year. Mr Macdonald thanked the Synod for the honour conferred on him and took the chair.

The following members were appointed as examiners of Presbytery Records:—To examine Northern Presbytery Records—Rev. D. M. Macdonald; to examine Southern—Rev. D. Beaton and Mr Kenneth Matheson; to examine Western—Rev. D. A. Macfarlane and Mr James Mackay.

It was reported to the Synod that the following students, viz.:—Messrs Finlay Macleod, James Tallach and D. J. Matheson, after passing their final theological examination were ready for license, and on making application to their respective Presbyteries would be taken on trials for license.

It was moved and seconded that the Rev. N. Macintyre be asked to send his Synod sermon to the Magazine for publication.

It was decided that members of the Synod meet as a Business Committee and as a Committee on Bills and Overtures on Wednesday, the 19th May, at 11 a.m., at 216 West Regent Street, Glasgow, and that the next Sederunt of Synod meet (D.V.) in the hall of St Jude's Free Presbyterian Church on the same day at 5 p.m. The meeting was then brought to a close by singing and prayer.

Second Sederunt.

The Synod met on Wednesday at 5 p.m. according to the terms of adjournment. After devotional exercises conducted by the Moderator the Synod was constituted with prayer.

The following members were present:—NORTHERN PRESBYTERY.—Revs. E. Macqueen, D. Beaton (Clerk), and Mr Kenneth Matheson, ruling elder. WESTERN PRESBYTERY.—Revs. D. M. Macdonald (Moderator), Malcolm Gillies, R. Mackenzie, ministers; with Messrs John Macdonald and John Stewart, ruling elders. SOUTHERN PRESBYTERY.—Revs. N. Cameron, N. Macintyre, and D. A. Macfarlane, ministers; with Messrs A. Macdougall and James Mackay, ruling elders.

After the roll was called the minutes of previous meeting were read and approved of.

The Clerk reported the order of business agreed to by the Business Committee, and the Synod proceeded to take up the various items in the order agreed to.

1. Theological Tutor's Report.

The Report was given in by the Rev. D. Beaton, theological tutor. He reported that there were four students studying at Wick this session—Messrs Finlay Macleod, Donald Macleod, Robert Sinclair and D. Urquhart. Owing to the needs of our London Mission and Winnipeg Mr James Tallach and Mr D. J. Matheson were relieved from attending this session at Wick to supply these places. Work was prescribed for them and, in common with their fellow-students at Wick, examination papers were set for them. The students did their work creditably and showed generally a keen interest in their work, thus making the work of their tutor more pleasant. In the Greek New Testament the Gospel according to John was read, and many of the important truths revealed in it were discussed. The dates and authorship of the New Testament books were also gone over by a text book. In the Textual Criticism of the New Testament lectures were delivered on the

history of the subject and the position of the leading textual critics up to the present time were set forth and discussed. Use was also made of Miller's Guide to New Testament Textual Criticism in dealing with the materials of criticism. In Church History lectures were delivered on the "Religious and Ecclesiastical Literature of Scotland," in which the outstanding works of our Scottish divines were noted and commented on. The ecclesiastical writings dealing with Scottish history, biography and controversial subjects were also passed in review and indication given of the standpoint of the various writers. Familiarity with the religious and ecclesiastical literature of our country is an important item in the educational equipment of Scottish theological students, though it is a subject rarely dealt with by theological teachers. King Hewison's "Covenanters" was also used as a text book, and the great struggle for civil and religious liberty so vividly told in its pages is fitted to leave a deep impression on the mind of the grand nobility of heart and mind of our worthy forefathers who left us such a precious heritage."

The adoption of the Report was moved by the Rev. Neil Cameron, seconded by Mr John Macdonald, and was unanimously adopted.

The following subjects and examiners were appointed by the Synod for the Final Theological Examination:—New Testament Greek—Gospel according to John—Miller's Guide to the Textual Criticism of the New Testament: Examiner—Rev. D. A. Macfarlane, M.A. Church History and Church Polity—King Hewison's "Covenanters" (vol I.)—Lindsay's "Reformation" (T. and T. Clark's Bible Handbooks)—Witherow's "Apostolic Church: Which Is It?"; Examiner—Rev. R. Mackenzie, M.A.

2. Financial Statement.

Mr John Grant, General Treasurer, gave in this Report, which was of a very encouraging nature. The funds showed a total increase of £1305, which included a legacy of £1000.

Mr Cameron, in moving the report, said we should be thankful for the very favourable financial report given in. When the Free Presbyterian Church began we had no money and we had now to say to-day what the Apostles said when the Lord asked them: "Lacked ye anything?" They answered: "Nothing." The Free Presbyterians after putting up buildings and contributing liberally to Church funds can say that they

are not poorer for that to-day. Sometimes he thought it was nothing less than a miracle when one looked back on all that was done in putting up buildings and maintaining all these years the various agencies of the Church. God had made it up in a mysterious way to them what the people had been giving to Him so that the work at home and abroad was carried on. Mr Cameron said he had pleasure in moving the adoption of the Report, and that the General Treasurer and Auditors be thanked for their services. Further, that the Statement be published in an early issue of the Magazine. Mr Kenneth Matheson, in seconding the report, said that as he listened to Mr Grant's statement he could not help saying: "O that men to the Lord would give praise for His goodness then."

On the motion of the Rev. Ewen Macqueen, seconded by Mr James Mackay, it was unanimously decided that the legacy of the late Mrs Mackay, Sydney House, Lairg, be allocated to the Sustentation Fund.

3. Foreign Mission Report.

The Report, which is given on another page, was read by the Rev. N. Cameron, Convener. The adoption of the Report was moved by the Rev. M. Gillies and seconded by Mr A. Macdougall.

The Rev. Ewen Macqueen moved that the Foreign Mission Committee be authorised to give £100 towards meeting part of the cost of Mr Tallach's car. Mr John Stewart seconded, and this was unanimously agreed to.

In connection with the new buildings referred to by Mr Tallach, it was decided by the Synod to allocate £150.

4. Report of Committee on Religion and Morals.

This Report, which appears on another page, was given in by the Rev. D. M. Macdonald, and was listened to with close attention. The adoption of the Report was moved by the Rev. D. Beaton, who said that Mr Macdonald had presented to the Synod a very comprehensive and informative Report. The condition of things religiously was anything but encouraging. The god of this world was making a tremendous bid for the young and was largely successful, and it ought to be the prayer of God's people that his spell would be broken. The motion was seconded by Mr Kenneth Matheson and unanimously adopted.

The Rev. Neil Cameron moved the following resolution, which was seconded by Rev. R. Mackenzie,

and unanimously adopted:—

“The Synod express their heartfelt alarm and deep grief on account of the desecration of the Sabbath Day perpetrated in this nation by men and women from the Royal family down to the labouring class, and would warn all concerned that this sin will not be unpunished by the Lord of the Sabbath.

“The Synod would specially warn the members and adherents of this Church to refrain from using any motor-cars or ‘buses, etc., which are run for hire on the Sabbath Day.”

5. Canadian Mission Committee's Report.

This Report was given in by the Rev. N. Macintyre, Convener, as follows:—

“In giving the Report of the Canadian Mission Committee I may point out that there are now only three stations which come directly under the jurisdiction of the Committee. These are—Vancouver, Winnipeg and Detroit, and I will refer to each of them in order.

“(1) Vancouver. Mr Donald Matheson, Missionary, to whom the Church is much indebted for his continued services, is labouring there with much acceptance and appreciation. Mr Matheson reports that there are 29 families connected with the congregation, making a total of about 70 people. The congregation is slightly increasing numerically, and their finances have also increased a little, which is a cause of encouragement and thankfulness.

“As the Synod is aware, they built a church which is capable of holding about 160 people. It cost \$1750, which is all paid, and the building is now free of debt.

The congregation are most anxious to secure a minister and made a strong appeal to one of our divinity students to go out to them when licensed with a view of giving him a call. I am sorry to report that the student could not see his way to go, and his refusal was a keen disappointment to the people. It would be most desirable, in view of the large number of emigrants going out from Scotland to these parts, that a minister should be settled there as soon as possible. May the Lord of the harvest, who alone can provide labourers, provide them a pastor in His own good time.

“(2) Winnipeg. Mr John Murray was asked to go to this mission last summer during the vacation at Princeton, and Mr Murray agreed to go. The congre-

gation highly appreciated his services and the numbers increased while he was there.

"As you will remember, it was arranged that Mr Donald Macleod, student, who had charge of this congregation for several years, should return to this country last October to begin his divinity classes at Wick. The Committee had great difficulty in finding a successor to Mr Macleod. At one time the prospects were so discouraging that it appeared as if there were no alternative but to close the mission. After appealing unsuccessfully to several persons Mr Donald John Matheson, divinity student, volunteered to go for a year. Mr Matheson arrived safely in Winnipeg about the beginning of November, and from reports received his services are highly appreciated, and the congregation are prospering both numerically and financially, and, we hope, spiritually under his charge. Probably, when Mr Matheson will be returning, the Committee will be faced with the same difficulty as on the former occasion, but we are doing our utmost to secure a suitable successor.

"I am pleased to report that the congregation, after struggling for years to have a place of worship erected, have now begun to build a church and expect to have it opened for divine service at the end of this month (May). It will cost \$5900. The congregation deserves credit in facing this heavy outlay along with their many other financial burdens. The Committee would take this opportunity in appealing to friends of the cause who can afford to come to their aid and help to wipe off this debt. Any such help would be much appreciated by them. Mr Wm. Sinclair, 77 Walnut Street, Winnipeg, will be very pleased to receive and acknowledge all such contributions.

"Winnipeg, like Vancouver, is anxious to have a minister settled over them, and may He who put an earnest care in the heart of Titus for the Corinthians direct the heart of some of our young men to this wide field.

"The Committee would impress on our Canadian people that their failure to secure a minister is not to be interpreted as if the Church at home had no interest in their welfare. Nothing would give more pleasure to us than to see a suitable pastor settled over them. Our advice to them would be: "Cast your burden upon the Lord and wait patiently on Him."

"(3) Detroit. This Mission suffered a severe blow by the death of Mr R. S. Mackenzie. Mr Mackenzie showed his great interest in the cause both by his

means and labour. It was with him our Deputies stayed and those of us who visited this Mission will always have pleasant recollections of the warm and hospitable reception received both from him and Mrs Mackenzie. Mrs Mackenzie has written to let us know that her house would be as free and open as ever to any Deputy who might visit Detroit. We would like to take this opportunity of publicly thanking Mrs Mackenzie for her kind and generous offer. Our sincere desire is that He who promised to be a Husband to the widow and a Father to the fatherless will be her shield and her orphans' stay.

"Mr Kenneth Mackenzie willingly consented to act as Treasurer in place of his late brother, so that the Mission so far as the outward organisation is concerned is maintained as before.

"Mr John Murray, Divinity Student, Princeton, gave them two Sabbaths during his New Year's holidays, and Rev. Wm. Matheson, Chesley, gave other two, for which services the people were very grateful.

"Owing to the heavy travelling expenses the Missions were not anxious that a Deputy should be sent from Scotland this summer, but the Winnipeg congregation have invited Rev. Mr Matheson, Chesley, to go and open their new church when finished, which he has consented to do. The Committee have therefore appointed Mr Matheson as their Deputy, and he may probably visit Vancouver also before he returns.

"On the whole, we consider the situation is very favourable, and we have reason to be thankful that the Lord is still, in face of much opposition, enabling us to keep an open door where poor sinners may gather to worship Him according to His word and their conscience. May He bless the weak efforts made, and may the little one become a thousand and the small one a strong nation; may the Lord hasten it in His time!"

The adoption of the Report was moved by the Rev. Malcolm Gillies, who said that it was specially interesting to those of them who had been in Canada and spent some of their time there. The Report was encouraging, and he had listened to it with pleasure. The motion was seconded by Mr James Mackay and unanimously adopted.

6. Reports of Examiners on Presbytery Records.

Rev. D. M. Macdonald reported that the records of the Northern Presbytery were well kept. Rev. D. Beaton and Mr Kenneth Matheson gave in a similar

Report on the Southern Presbytery records, as did also Rev. D. A. Macfarlane and Mr James Mackay on the Western Presbytery records.

7. Magazine Report.

The Rev. D. Beaton, as Convener of the Magazine Committee, gave in the following Report:—"It is gratifying to be able to again report an increase in our circulation. We have now crossed the 3000 per month, which for a time was the summit at which we aimed. It is very gratifying to know of the efforts made on the part of many in this country and in other countries to extend the circulation of the Magazine. When it is borne in mind that we do not represent what may be called a popular cause, I am sure my brethren in common with myself will appreciate the widening influence of our monthly missionary, going as it does to countries and places where the contributors to its pages have never been, and delivering its message there with monthly regularity.

"As Editor, I should like to take this opportunity of again thanking those who send contributions occasionally to the pages of the Magazine, and though they may not find a place immediately in its pages, owing to the amount of matter previously handed in, the senders are not to be discouraged, as we hope to make use of a number of the contributions. Perhaps it may be allowable to say that, while a few of my brethren in the ministry are doing their duty in sending literary contributions to the Magazine, others are coming far short. I know our people would appreciate such contributions, as they would give more variety to the literary contents of the Church's Magazine. The Committee are indebted to Mr Cameron for superintending the Gaelic section of the Magazine.

"Financially, the Magazine Fund shows for the year ending 31st April an increased balance of £44 on corresponding period of last year. The Free Distribution Fund, however, shows a drop of £9 on last year's total. We had hoped to enlarge the Magazine by 8 pages this year, but as this would have increased the postage to 1d per copy, we had to leave the matter over. We hope, in view of the satisfactory nature of the Magazine Fund, to reduce its price next year, provided there is no increase in the present printing charges."

The Rev. Ewen Macqueen, in moving the adoption of the Report, said it was encouraging to learn that the Magazine was increasing in circulation. He concluded

by moving the adoption of the Report given in by the Convener of the Magazine Committee, and that the Editor and Treasurer receive the same salary as formerly. This was seconded by Mr John Macdonald and unanimously agreed to.

8. Appointment of Church Standing Committees.

It was moved by Rev. D. Beaton, and seconded by the Rev. R. Mackenzie, that the following be appointed members of the respective Standing 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, and Mr Charles Maclean. Mr John Grant, General Treasurer, to be associated with the Committee.
3. Canadian Mission Committee—Revs. N. Macintyre (Convener), D. M. Macdonald, M. Morrison, and M. Gillies.
4. Jewish and Foreign Mission Committee—Revs. N. Cameron (Convener), N. Macintyre, D. A. Macfarlane.
5. Church Magazine Committee—The Editor (Convener), with the Clerks of the three Presbyteries *ex officio*.
6. Religion and Morals Committee—Revs. D. M. Macdonald (Convener), M. Morrison, R. Mackenzie, D. A. Macfarlane.
7. Synod's Business Committee—Moderator, with Synod Clerk and the Clerks of the three Presbyteries *ex officio*.

9. Church Collections.

It was moved by the Rev. N. Cameron and seconded by Rev. N. Macintyre 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 the Rev. Ewen 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 1927—notice to be sent by the Rev. D. Beaton; (6) Jewish and Foreign Missions Fund in February 1927—

notice to be sent by the Rev. N. Cameron; (7) Home Mission Fund (Missionaries and Catechists), second collection in April—notice to be sent by the Rev. N. Cameron.

10. Business from Presbyteries.

WESTERN PRESBYTERY.—(1) Applecross—It was moved by the Rev. N. Cameron and seconded by the Rev. R. Mackenzie that Mr John Campbell continue to supply for this year again. (2) It was moved by the Rev. Ewen Macqueen and seconded by Mr Kenneth Matheson that £15 per annum be given to Mr Alexander Beaton, Struan. (3) Scorraig—It was moved by the Rev. N. Cameron and seconded by Mr Kenneth Matheson that £10 be granted to Mr Hector Campbell for this year only without putting him on the missionary list. (4) In answer to a request from Rev. D. Graham, the Rev. Ewen Macqueen moved and Mr John Stewart seconded that £10 per annum be granted to Mr John Maclellan, Diabeg. (5) Breasculate—It was moved by the Rev. E. Macqueen and seconded by Rev. R. Mackenzie that Mr Norman Mackay be appointed a missionary at Breasculate, at the rate of £52 per annum.

11. Competent Business.

1. HISTORY OF THE FREE PRESBYTERIAN CHURCH.—A letter was read by the Clerk from the Rev. Duncan Mackenzie, suggesting that something should be done in the way of compiling a history of the Free Presbyterian Church. The Synod decided that something should be done in this direction, and the following Committee were appointed:—Revs. N. Cameron (Convener); N. Macintyre, E. Macqueen, and D. Beaton.

2. FISHING STATIONS.—A short report by Mr Angus Mackinnon on his visit to Yarmouth was read in his absence by the Rev. Malcolm Gillies, and is as follows:—

“According to the request of the Western Presbytery, I left Stornoway for Great Yarmouth on the 14th of October, and arrived there on the 16th. I had some difficulty in finding a suitable place of worship, but at last the Unitarian Church, Middlegate, was procured. It would be advisable in future years to write the Secretary of the above congregation in ample time for arrangements. I stayed in Yarmouth for five Sabbaths, and the services were well attended from beginning to end. I held services on Sabbath at 11 a.m. and 3 p.m. in the Church, and at 6 p.m. in the Church Hall. I held services in the Hall also on Mon-

day and Saturday evenings at 8 p.m., as that hour suited the people best in their different circumstances.

"The people showed by their attendance, and also by the liberal way in which they met all my expenses and the expense of the Church and Hall, that they appreciated the effort made by our Church in providing means of grace for them. To pay off almost £23 in five weeks seemed to be a great undertaking, but this difficulty was removed by their liberality.

"Though I had great pleasure in the work privately and publicly, yet the condition of Yarmouth on the Sabbath Day would grieve one to the heart. The Yarmouth men were as busy working at their nets and discharging herrings on the Sabbath Day as on any other day of the week. Public-houses and all kinds of shops were open on the Lord's Day, and everything tended to show that the fear of the Lord was not in any way before the minds of the people. It was enough to make one wish to flee out of Yarmouth as Lot fled out of Sodom. It is very sad to see people aiming at wealth and pleasure, which will only last for a time, and despising the one thing needful for eternity."

The following Committee were appointed to make arrangements for the supply of the fishing stations:—Revs. Malcolm Gillies (Convener), D. M. Macdonald, and D. Beaton.

3. The Synod decided to appoint Wednesday, 26th May, as a Day of Humiliation, Prayer, and Thanksgiving, in view of the country's recent trying experience and the present conditions prevailing.

4. Arrangements were made for presenting the Rev. D. Macfarlane with the gift collected on the occasion of his attaining his ministerial jubilee, and it was decided that the presentation be made (D.V.) at Dingwall on Friday, 21st May.

The Synod decided to meet again (D.V.) at Inverness on Tuesday after the third Sabbath of May 1927. The meeting closed with praise and prayer.

So far as I ever observed God's dealings with my soul, the flights of preachers sometimes entertained me; but it was Scripture's expressions which did penetrate my heart, and that in a way peculiar to themselves.—*J. Brown, of Haddington.*

Report on Religion and Morals.

BY THE REV. D. M. MACDONALD.

IT is satisfactory to note that during the past year efforts have been made by legislation and otherwise to improve the morals of the people. This in itself indicates that there was need for improvement. While morals may be safeguarded by Acts of Parliament, it is evident that religion in the Gospel sense cannot be instilled into people by such Acts. It is through the outpouring of the Spirit of God alone that true religion can be established in the heart.

With regard to Sabbath observance, it would appear that strong and subtle influences are at work to secularise the Lord's Day. The latest craze in this direction is for music in the public parks and halls of our large towns. Some of our magistrates have been weak enough to grant the request of the promoters of such sinful enterprises, but others have refused to grant such facilities. One satisfactory feature is that the sensible portion of the public have never demanded these things, and have supported efforts to safeguard the day of rest. The craze for musical entertainments spread from England to Scotland, and now in the former country sport has supplanted music and the same process is at present going on in Scotland. The plea has been advanced that to draw young people from the streets on Sabbath evenings musical entertainments should be provided, but the experience of many congregations would seem to indicate that music soon palls, and the Church, by imitating the world in this matter, has lost hold of many of the young. What is needed is a sound and faithful proclamation of the glorious Gospel of Christ in our congregations, and that in itself without any adventitious aids, such as Nebuchadnezzar-like orchestras or organs, would attract young and old. Some people seem to think that they are at liberty to do what they like on the Sabbath, but they ignore the fact that it is a divine obligation to sanctify the day of rest. To encourage secularisation of the day is not to help either religion or morals, but to harm both, and that is clearly proved by the history of some of the Continental nations, where the Sabbath has been turned into a holiday.

Trains, char-a-bancs, 'buses, and motor-cars are being more and more used on the Sabbath for pleasure trips, and it is to be regretted that there is no sign of the evil decreasing.

The Committee would urge upon our people to keep the day in the manner indicated in the Fourth Commandment as expounded in our invaluable Shorter Catechism.

Attendance on the means of grace is generally well maintained in our congregations, but there are some who, like Bunyan's Worldly-wise Man, think of nothing but their worldly business or pleasures, and are very irregular in their attendance at the house of God. Others again are half-day hearers. This evil habit is growing and is to be deprecated. It shows clearly that there is not a right appreciation of the services of the sanctuary. If people need so many meals per day for the upkeep of their bodies, surely it ought to be considered a duty to look after the interests of the soul, which are far more important than those of the body, by attending the various diets of worship held on the Sabbath. The Committee would impress on those who are careless in this matter to amend their ways, and to attend where possible all the services on the Sabbath.

Multitudes in our large cities never darken the door of a church. One reason for this is that the moral essay and the catchy heading as announced in the Saturday papers have ceased to attract. Pithless and pointless discourses in favour of that will-o'-the-wisp, Evolution or Higher Critical views, and wherein all are addressed as Christians, have helped to empty many pews. And it is no wonder when people look for bread and are given a stone that they should turn away from what cannot profit their souls. Much of the indifference to vital religion, and many of the wrong views that prevail regarding the doctrines of the Gospel, are due to the false teaching emanating from some of our theological colleges. This teaching percolates through the various strata of society, and in the end leads to practical atheism.

It is distressing to note that certain types of crime appear to be on the increase in Scotland, such as gambling, betting, house-breaking, and uncleanness in its worst forms. Criminal assaults on little children have aroused public opinion, with the result that demands have been that this form of crime should be drastically dealt with. The law is too lenient with such as are guilty of this offence, and the authorities

will no doubt see to it that it will be amended in such a manner as will secure the condign punishment of criminals of this type.

One cause for the increase of crime is that, as an American said of his own country, in accounting for the tremendous increase of crime in the States, "we have ceased to teach the fear of God in our homes and schools." This is true in some measure of our country. Fortunately, there are homes and schools where sound religious instruction is given, and these have a beneficial effect on the conduct and morals of the rising generation. At the same time there are many homes where the Bible is never read, and in some it is unknown. The statistics of the National Bible Society of Scotland show that the Bible is neither purchased nor read as it used to be in many parts of Scotland, and unless a change for the better takes place, that bodes ill for the future.

With regard to Temperance, the recent Act has helped in the withdrawal of 398 licences. There are 335 dry areas in Scotland, 31 of which have been obtained under the Act, and in addition there were 28 limitation areas. Judicial statistics show that the Act was exercising a good moral influence throughout the country, especially in the districts where no licence was in operation. The following figures are not at all creditable to our country. The expenditure on liquor per head of the population in 1925 was £7 4s, and the expenditure and consumption in England and Wales (which are not separable) and Scotland were probably as under :—

	England & Wales.	Scotland.	Great Britain.
Population ...	38,890,000	4,893,000	43,783,000
Expenditure ...	£285,000,000	£30,000,000	£315,000,000
Per head ...	£7 7s	£6 2s 6d	£7 4s

A drink bill of £315,000,000, contrasted with, for instance, a total annual charge for social services of £307,000,000, in which public education and unemployment claim between them but £136,000,000, with smaller sums for health insurance and pensions, is so large as to challenge consideration. The burden of National Debt interest is £305,000,000; £80,000,000 is spent upon bread; and £76,000,000 upon milk; while the voluntary hospitals took only £8,243,000 in 1923. When one thinks of the huge amount spent on intoxicating drink and other luxuries, and the comparatively small sums spent on Gospel ordinances, one may be excused asking the question, Where is the practical Christianity of Britain ?

The Committee deplore the recent action of Parliament in taxing betting. This has been done despite warnings and protests from various Churches and organisations, and will undoubtedly help to foster the gambling habit, which is already widespread and affects all classes. This giant vice, like the vampire bat that sucks the life-blood of its victims, dries up every humane principle and frequently leads to suicide. That our Government should seek to fill its coffers by money obtained from a vice so demoralising is an outrage on Christian sentiment. They may yet see their mistake in the poor return this tax may yield.

Among the many false adaptations of Christianity existing in our country spiritualism is one that appears to be steadily gaining ground. The absence of a pure Evangel and the craving to get into touch with the departed account in some measure for this. It is quite clear from Scripture that there can be no communication between the living and the dead. Spiritualism, not content with what is revealed, would usurp the divine prerogatives by giving an additional message as to the state of the dead. "Promising to open the door to the Beyond, it has in many cases opened the door to the asylum," said one who has studied it carefully. It was revealed a short time ago in Court that the supposed photograph of a departed soul was the blurred photograph of a butler, and this shows the foolish credulity of spiritualists and the fraudulent practices adopted to support this lying system. Like other false religions, it dwells upon a part of the divine revelation, but is in reality a phase of materialism, for it walks by sight, not by faith. Its claims have never been proved, and its records are utterly unconvincing, dealing with petty affairs which to a person of robust understanding would appear absolutely nonsensical. The whole system seems to have a very unsettling effect on its devotees, and is fraught with grave harm.

It is a matter of general satisfaction that a Bill has passed the second reading in the House of Commons for the regulation of press reports on divorce cases, etc. The public mind has been disgusted by the prevalence in the press, in books, in pictures, and on the stage of indecent, suggestive, and unsavoury matter likely to have a deleterious effect on the morals and conduct of young and susceptible persons. The bulk of newspaper proprietors and editors maintain a fairly high moral standard in their publications, and their influence may be good, but a certain section of the press deliberately purveys salacious matter to the public, and

they are not the only offenders. The modern novel, it was stated lately in the leading article of a prominent paper, tends too often to be a tasteless excursus into the infidelities of married life or the amusements of the libertine, and the modern play errs more frequently in the same direction. One who has to censure stage plays called recent productions "daring." Another individual described a play to which he had been taken as two hours of obscenity. Of a dozen plays staged in London, a father was told, when thinking of taking his daughter to the theatre, that they were all more or less impure but one. Things have come to a sad pass when such productions are tolerated in Britain. The cinema is scarcely better than the theatre. Indeed, it has a more demoralising effect on children. In a lecture some time ago it was remarked that the weekly attendances in our cinema theatres are far in excess of the whole of the attendances in the whole of our churches throughout the country. There are 4000 cinema theatres in Great Britain, and it was estimated that no fewer than 30,000,000 of our population went to the picture-houses each week. Seven hundred cinemas catered for the population of Greater London alone, and 90 per cent. of our elementary school children between the ages of eight and fourteen visited cinemas. For most part American films are shown, and the younger generation will base their lives on American ideas of morals and on American ideas of life generally. The lecturer who has given these statistics goes on to say:—"Over and over again they have seen the story of the wealthy American father, whose son spends his time in the company of ballet girls. We do not know that type of successful man and squalid son on this side of the water. Such films are alien to all ideas of life and thought in this England of ours, and many of these American films are a shocking travesty of life, and ought not to be tolerated in Great Britain." These are weighty statements, and they reveal the debasing influences at work to corrupt the youth of our generation. The Committee would warn young people especially to shun like the plague the modern novel, theatre, and cinema.

Romanism and Ritualism are steadily gaining ground. The constant increase in the Irish population of Scotland and the decrease in the Scottish population is helping Romanism to entrench itself in Scotland. The Committee are of opinion that steps should be taken to restrict the immigration of Irish Free State people into Scotland, in view of the increasing dangers to Pro-

testantism and Scottish civilisation. It is to be regretted that the Government has not so far amended the clauses of the Munro Education Act favouring Roman Catholicism. In the Church of England determined efforts are being made by traitors within to bring it back to Rome, and in Scotland subtle and unseen influences are at work leading in the same direction. The spread of Arminian, Unitarian, and Ritualistic views are weakening our position as a Protestant country, and there is more need than ever of being watchful against such a vigilant and unscrupulous enemy as the Papacy. According to the testimony of unbiassed historians, it was Calvinism that made Scotland great. It found the country in anarchy and formed it into a unity. It bred a passion for liberty; steeled and hardened the national character; became the parent of pious and orderly home life, of honest business methods and of intellectual vigour and acumen. But we are now like Esau of old, ready to sell our birthright for a mess of pottage, for what are other systems in comparison with Calvinism but a mess of pottage?

The Committee would desire to acknowledge the Lord's goodness and forbearance with us, notwithstanding our sins and rebellion against Him. He is still striving with us as a people, and although many evils abound, it is encouraging to know that in various places sinners have been turned from darkness unto light. God is giving us warnings as a nation by the very deliverances granted us. An outstanding instance of His favourable dealings with us in Providence is what happened during the past fortnight. He heard the prayers of His people, and as of old defeated and brought to nought the counsels of His enemies. What seemed to be a daring and diabolical plot to overthrow constitutional government by a revolution was completely frustrated. The Lord uses means to accomplish His own purposes, and no doubt the calmness of our people, the ready helpfulness of many of our young men and women; the self-possession and loyalty of our police and other forces; and the wisdom and statesmanship of our Premier, were the means on this occasion of saving Britain from irretrievable disaster. This great deliverance should have a chastening effect upon us as a people, and should arouse in us gratitude and humility.

May the Lord give us repentance unto life as a generation and faith in His dear Son, and may Sion's children be earnest at a throne of grace, pleading with Him to turn our captivity as streams in the south!

"Look unto me, He says, all ye ends of the earth, and be ye saved, for I am God and there is none else."

Rev. John Tallach's Report.

Ingwenya Mission, Bembesi, 15th March 1926.—My Dear Mr Cameron,—Although in my report to your Committee this year you will find no departure from the ordinary routine work of the Mission, yet I trust that there will not be lacking evidences of a steady progress and work among the people here.

At the outset I may remind you that all figures quoted below have reference to the year ending 1925.

The communions were held at the usual times, and so far as numbers were concerned, these have been very encouraging. At our communion held here last December we had the largest gathering I have seen here. The great heat made it impossible to hold the services in the open, and I was sorry that a good number of people, mostly young men, had to go away from the last service for want of room. The fear that this may discourage the people from coming to these services is natural, and we hope to provide an overflow service for these in the future.

In August we held a day of thanksgiving for the goodness of the Most High in Providence. This service was well attended. The yearly day of prayer and confession of sin was held in October, and at this service also the people turned out to a good number. In both these services I have followed the lines upon which Mr Radasi conducted them. The form differs somewhat from that which holds in like occasions at home, the people freely give expression to their thanks in a very practical way. The service having come to a close, each member of the congregation rises in turn and intimates a sum which he wishes to give as thank-offering. The names of those promising are noted, as also the amounts promised, and during the next fortnight these moneys are taken to the Mission. The sums vary from three pence to a pound, according to the condition of the giver. I must say that this spontaneous and practical way of showing thanks appealed to me very much. The day of prayer for the Holy Spirit and confession of sin was to my mind solemn indeed. Here again the service was more spiritual than formal. After the minister has concluded prayer and reading of a suitable portion of the Truth, he calls upon the elders present to address the people. This they do for about twenty minutes each. In their address they point out freely any noticeable evils or check any backsliding among the people which has been observed dur-

ing the year. After the elders have finished, all the men who ordinarily pray in public are called upon to pray. Their prayers take the form of confessing the evils pointed out to the people, and pleading for the forgiveness of these. The service is a long one, but, so far as one can judge, the people enter into the spirit of it all through. I do not know where our dear brother, Mr Radasi, got the idea, but the whole seems to breathe of one of the Old Testament prophets, or of one of the Scotch Reformers.

During the first two months of summer we had very little rain, and there was every expectation of a famine year. The people came to me and asked to hold prayer meetings for rain. This we did on two occasions. The week following the rain came, and has continued so well since that the crops in this district are not only saved, but there is every sign of the people reaping a record harvest. The people themselves proposed a day of thanksgiving for the Lord's goodness in hearing and answering prayer, and such a day I was only too pleased to hold.

The report of Shangani sent to you last year must stand for 1925. I expect, D.V., to return there before this report is in your hands, and will send you in due course an account of our doings in that part of the Mission.

The number of members on the roll this year is 107. This is an addition of 24 over last year. The majority of that number were converted under the preaching of the late Mr Radasi. "They rest from their labours, and their works do follow them." In examination of those intending membership, we are as thorough as possible. At a meeting lately held for this purpose we began the work at 11 a.m., and continued until 4 p.m., and I think that the length of time given on this occasion to this very serious work is an index of our thoroughness in the matter. The elders generally ask questions, which are intended to bring out the amount of knowledge which the candidate has attained to, while I confine myself to questions dealing with their experience of God's Word. In going through this work one feels that one moves among the miracles of the Holy Spirit. So far as mere human power is concerned, the man who casts his seed upon the bare rocks around the sea-shore is in a more hopeful case of reaping a harvest than is the case of the preacher of the Gospel here. What they bring with them into life here, what awaits them, and what they are in life, would appear to wither the good seed even before it falls. A superstition which is as natural to

them as the drawing of the breath, drunkenness and adultery which have support in their religious beliefs, the satanical wisdom of that system into which they are born, and in which they live, all constitute a mystery of iniquity. The mystery of their emancipation from these has its only solution in the words of the Psalmist—"This is the doing of the Lord, and wondrous in our eyes."

I am slowly adding to the number of Psalms sung in public worship, although the people have had the whole of the Psalms printed, they have only been able to sing a certain number in public. This is owing to the fact that a good number cannot read, and that they had only the first twenty-four up till 1922. Through repetition of the same Psalms they get these memorised. My plan has been to get the children in the school to learn each year so many Psalms by memory. Then when they are able to sing these from memory, I introduce them into public worship. Those not able to read are thus instructed through hearing the children sing at home, and also through the volume of their voices in church. Last year in this way the people have learned the 72nd, the 103rd, and the 121st. This year we hope to add the 51st and the 96th.

The collections were lifted during the year at the usual times. The whole amounted to £32 0s 3d. From this amount we have paid different expenses in connection with the demands of the year. These included the building of a good meeting-place at Induba, the repairing of the meeting-house at Lebeni, the cost of transportation of the missionaries' family and goods to Shangani, waggon hire on two other occasions, and communion expenses. The system of collections among most missions here is that of compulsory contributions. All our collections are in keeping with Presbyterian principles—that is, they are voluntary.

During the year we have had two calls to begin mission stations in other parts. In both cases the people were very keen to have schools and preaching. The people lived on farms, however. In the case of the first, the owner of the farm wrote me to the effect that, as all natives on the farm were soon to be cleared off, it was no use beginning a station there. In connection with the second application, I travelled a distance of 40 miles to interview the farmer on the matter. In this case the owner of the farm was a woman. She would not hear of the proposal, as she was against the natives receiving education. My only consolation was that the woman was not a Scotch woman. "The Son of man hath nowhere to lay his head."

SCHOOLS.—The total number of children attending our schools here is 366. In detail the figures show:—Ingwenya, 120 ; Morven, 29 ; Induba, 32, Lebeni, 68 ; Bembesi, 53; Shangani, 64. All round, there is an advance of 30 above last year. The Government grant this year amounted to £65 5s. This was £10 over last year. The increase is owing to the inclusion of Shangani School as a Government-aided school. The sum of £23 was lifted among the people as school fees. This sum was spent on erection of a teacher's hut here and augmentation of teachers' salaries. Last year we had only one student studying at Lovedale. All students on entry to these institutions undergo a test, and usually are put back a standard. He underwent a test, but was thought good enough to proceed without any further preparation. The result was the work was too much for him, and he failed. I trust that he will do better this year.

At Ingwenya here I have changed the school hours. There used to be a two-hour morning school for children herding cattle, and again a three-hour school in the forenoon. The same children did not come to both schools. I have still retained the two-hour school in the morning, but I have made the second school a five-hours' school. This is for those who have time to attend and who wish to be prepared for higher education. Three times a week my wife teaches the girls knitting, and they have made remarkable progress. They are naturally clever, and neat at work of this kind.

Books are expensive in this part, and in order to save the parents the costs of store-bought books, I have myself purchased these wholesale. The result is that I can sell a 6d book for 3d, and a book for which they used to pay 1s 9d I sell to them for 1s. In connection with English readers we had trouble, as the children would turn up one with one kind of reader and another with another kind. This was owing to store-men running out of the kinds required. I have purchased readers for standards I. to IV. (all, of course, of a series). These I retain as church property. They will be gathered in at end of each session, and will continue as part of our equipment. A blackboard for Shangani School and one for Lebeni; some clock faces and cardboard coins complete our list of additional acquirements for school use for this year.

The Convener has already approached the Educational Department here on the question of having the school at Ingwenya raised to a second-class school. We have every hope of this being realised. There will be a

greater call on the home people, as, particularly at the beginning there will be some expense above the ordinary, but we trust that all ministers and congregations will make it a matter of conscience to do their best. If it is a work of God it should be supported at all costs. I think that the men who were responsible for the rise and progress of our Church at home must have often been encouraged with the thought that they stood on and for truth. The same encouragement I believe stands for our mission here, and when we remember the extraordinary growth of the home church, in congregations, buildings, and in spiritual life we have an added incentive to go on here. Be it that the Provider of the Free Presbyterian Church at home is also the Provider of its missions, we have every reason to expect Him to do as great things abroad in this respect as He has done at home. I have given your request regarding clothing for natives my mature consideration. The best plan is to provide the cloth, and has an advantage of giving an opportunity to the people to learn needlework for themselves. This will be all the more true if (D.V.) our school here is raised in status. The buying of material at home has the double advantage of being cheaper, even after all freight and customs are paid and ensuring our having better material than can be got out here. Three yards of material will make a garment. At certain times of the year the ladies of the church take advantage of sales to purchase material for their own use. I would suggest that all who are interested in the mission should be encouraged to buy pieces of material for the mission at these seasons. If any such scheme is set afoot and approved of by the committee, on being informed I shall send particulars of cloth required and some other directions.

The medical side of the mission work goes on as usual. There are not so many patients as last year. This is owing to the dryness of the summer this year and the abundance of crops last year. I may here state that medical missionaries (doctor missionaries) are likely to receive (according to a recommendation before Government at present) a good part of their salary paid and a free medical mission equipment. This is worth while being kept in mind by the committee as well as by any friends in the medical line who may have a mind for mission work. The field in this respect is very, very wide, there being only three medical missionaries in S. Rhodesia.

I am sorry that I am not able to pay as much attention to the language as I would like. I regularly pray twice on Sabbath in Xosa, and am able to conduct the prayer meeting alone.

I cannot close this report without some kind of appeal to the young men of our church. It should always be remembered by them that I did not come here to fill Mr Radasi's place, but to help him. His place is not yet filled. It is therefore the duty of all in the ministry, as well as those intending it, to include this charge as worthy of their attention as any other. Although there can be no comparison between the physical difficulties and inconveniences encountered by early missionaries and those which we have to meet with, yet there are difficulties and inconveniences which shall always be peculiar to missionary life. The missionary is still teacher and preacher, landworker and builder, doctor and nurse. He must still be content with nights on the open velt or in native kraals. Above all, there is still the very sore burden, if isolated responsibility is to be borne. But over all this one hears on the one hand the clamour of souls who are already lost for all eternity, the cries of the Hellwards in the death grip of the Devil, and on the other hand the still small voice of Him who says, "Son go work in my vineyard to-day" and "Lo, I am with you always to the end of the world." Through the midst of thronging difficulties there is a hand stretched out to meet our weakness, and even its touch much less its grip is laden with encouragement.

My wife joins me in thanking the committee and all our ministers and people at home for their prayerful interest in us. May we be enabled to be daily worthy of a continuance of their interest, and may they be enabled to continue it.

"The Lord of us has been mindful, and he will bless us still."—Yours very sincerely, JOHN TALLACH.

Foreign Mission Report.

BY THE REV. N. CAMERON.

THE following particulars are taken from a letter received since the Report was sent:—

The Inspector of Schools decided that the Central School at Ingwenya has done the work of a secondary school during last year, and that consequently it should be raised to that status, also that the usual grant to secondary schools should be given for last year's work.

The pupils which were present from Lebeni acquitted themselves so well that he thought that school should also be raised to a secondary standard. This is very satisfactory and encouraging both to Mr Tallach and the Church at home. The inspector urged that the industrial side of teaching should be taken up there, and advised that agriculture should be the subject. He promised to do his best to procure 100 acres of land for this purpose, and asked Mr Tallach to meet him at Buluwayo, so as to have an interview with the Chief Native Commissioner on the matter. It is understood that the Government of Rhodesia will pay £200 of the salary of a Teacher of Agriculture whose qualifications will prove satisfactory to them. This amount means three-fourths of the salary, the Home Church paying one fourth.

The Report shows that steps were taken last year by the Convener by which the Director of Education at Salisbury was approached for raising the school at Ingwenya to the standing of a secondary one. The Convener has not as yet received the decision of the Education Department concerning the matter, but hopes that he will soon have a favourable reply. Then the Committee will take the whole matter into consideration so as to have arrangements carried out. Another branch of the teaching proposed will take up sewing, cooking, etc. These two branches of education are very needful among our people in Rhodesia. As regards agriculture, all that the natives do is to sow mealies and Kaffir corn. If these fail on account of drought, they are face to face with famine and grim death. They have no idea of providing provender for their cattle, so they lose them in scores every year during the nine months in which they have no rain. This deplorable state of affairs could be rectified by some knowledge of agriculture. The same is true to a large extent as to sewing, cooking, etc. The women and men are very intelligent, so that instruction on these lines would not be lost labour. It would also spread knowledge beyond the bounds of the Mission among the heathen untouched as yet.

There are many encouraging things in Mr Tallach's report, especially the number now on their communion roll. It leaves no room for doubt as to the presence and power of the Holy Ghost; seeing so many brought from darkness to light and from the Kingdom of Satan to the Kingdom of God's dear Son. This should move us as a Church and as individuals, to do all we can to help the good work on.

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

FOR THE YEAR ENDING 31st MARCH 1926.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged & Infirm Ministers and Widows' and Orphans' Fund.	College Fund.	Organisa- tion Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Creich	Elders and Students ..	6 0 0	4 13 6	3 7 0	2 3 6	1 14 0	2 3 6	..	20 1 6
2. Daviot .. ..	.. ..	30 7 6	2 0 0	3 0 0	..	..	1 15 0	1 0 0	38 2 6
3. Dingwall	D. Macfarlane, minister	88 11 6	11 19 2	3 0 0	4 10 10	4 10 0	2 10 0	2 0 0	117 1 6
4. Dornoch	Elders and Students ..	30 0 0	9 4 6	2 10 0	4 12 0	4 0 0	4 0 0	..	54 6 6
5. Duthil .. ..	.. ..	1 5 0	..	..	0 11 0	..	..	..	1 16 0
6. Farr .. ..	.. ..	7 11 0	1 5 2	0 15 3	..	0 14 8	0 12 9	0 14 0	11 12 10
7. Fearn	M. Macewen, missionary	13 1 0	4 0 0	1 0 0	2 0 0	1 0 0	1 0 0	1 0 0	23 1 0
8. Golspie .. ..	.. ..	..	..	..	..	..	..	..	..
9. Halkirk .. ..	.. ..	30 0 0	10 17 7	4 8 0	6 2 6	3 17 3	2 2 0	2 11 0	59 18 4
10. Helmsdale .. ..	.. ..	..	4 2 9	1 18 11	..	..	..	..	6 1 8
11. Inverness	E. Macqueen, minister	253 16 0	31 0 0	17 10 0	21 0 0	12 0 0	14 0 0	10 0 0	359 6 0
12. Kilmorack	Hugh Munro, missionary	60 9 6	14 3 5	3 1 8	4 4 0	2 17 5	..	..	84 16 0
13. Lairg	Students and Elders ..	35 0 0	6 11 6	2 0 0	4 5 0	4 13 0	3 11 6	..	56 1 0
14. Moy	A. Stewart, missionary	43 1 11	8 4 9	4 0 0	4 2 0	4 13 3	3 12 0	..	67 13 11
15. Rogart	Students and Elders ..	5 16 0	4 3 6	1 5 0	0 15 6	1 0 0	1 5 0	..	14 5 0
16. Stratherrick	A. Fraser, missionary	28 8 0	6 10 0	5 10 0	3 10 0	3 10 0	3 0 0	..	50 8 0
17. Strathly	M. Mackay, missionary	30 0 0	17 0 0	2 0 0	3 0 0	2 10 0	2 5 0	2 0 0	58 15 0
18. Tain	M. Macewen, missionary	32 0 0	2 18 0	1 15 0	2 2 0	1 0 0	1 10 0	0 15 0	42 0 0
19. Thurso	Students and Elders ..	9 0 0	..	..	2 4 7	..	..	..	11 4 7
20. Wick	D. Beatoa, minister ..	115 3 0	11 10 0	4 0 0	1 0 0	3 0 0	1 0 0	1 5 0	136 18 0
		819 10 5	150 3 10	61 0 10	66 2 11	50 19 7	44 6 9	21 5 0	1213 9 4
<i>Southern Presbytery—</i>									
21. Clydebank	Students and Elders ..	..	..	..	..	..	..	..	..
22. Dumbarton	Do. do.	2 0 0	1 10 0	1 0 0	..	1 10 0	1 10 0	..	7 10 0
23. Dunoon	Do. do.	..	..	..	..	..	..	..	..
24. Edinburgh	N. Macintyre, minister	150 0 0	7 0 0	6 0 0	6 8 0	2 10 0	4 10 0	6 0 0	182 8 0
25. Glasgow St Jude's Ch.	Neil Cameron, minister	668 16 9	60 13 0	75 6 3	26 10 6	16 15 0	16 0 0	16 12 10	880 14 4
26. Greenock .. ..	.. ..	..	..	..	..	..	..	..	..
27. Kames	D. Mackenzie, minister	160 0 0	10 10 0	11 10 0	..	5 10 0	4 10 0	..	192 0 0
28. Lochgilphead	Students and Elders ..	..	..	1 5 0	0 12 6	1 0 0	0 15 0	..	3 12 6
29. Oban	D. A. Macfarlane, M.A., minister	135 0 6	12 10 0	9 8 11	4 10 0	4 10 0	5 0 0	..	170 19 5
30. Tarbert, Loch Fyne ..	Students and Elders ..	5 0 0	5 0 0	1 0 0	..	..	..	..	11 0 0
		1120 17 3	97 3 0	105 10 2	38 1 0	31 15 0	32 5 0	22 12 10	1448 4 3
<i>Western Presbytery—</i>									
31. Achmore .. ..	.. ..	16 9 3	..	..	..	..	..	..	16 9 3
32. Applecross	D. Maclean, missionary	61 6 9	13 8 7	4 8 5	2 7 2	..	..	..	81 10 11
33. Aultbea	D. Mackenzie, missionary	49 7 6	9 2 0	1 14 6	2 10 0	1 16 0	2 0 0	..	66 10 0
34. Bayhead,	J. MacLachlan, minister	68 4 6	6 10 3	2 1 4	1 4 9	1 5 5	1 14 11	2 1 3	83 2 5
35. Bracadale	D. Mackinnon, missionary	28 14 0	10 3 6	0 17 0	1 6 0	1 12 0	1 1 0	0 17 6	44 11 0
36. Breaclete	A. Mackinnon, missionary	22 0 0	6 0 0	..	1 0 0	1 0 0	1 0 0	..	31 0 0
37. Broadford	A. Matheson, missionary	10 16 0	0 14 0	0 14 0	0 18 3	..	..	..	13 2 3
38. Elgoll	Do. do.	20 9 0	..	..	..	..	..	..	20 9 0
39. Flashadder	F. Morrison, missionary	31 2 6	4 14 6	1 3 0	1 8 0	1 0 6	1 11 0	1 0 0	41 19 6
40. Gairloch	R. M'Kenzie, M.A., minister	213 2 6	54 17 6	12 1 10	11 16 0	10 0 0	11 1 3	7 18 6	320 17 7

41. Glendale	J. Macleod, minister ..	102 16 2	13 6 0	3 9 6	4 12 0	6 6 6	3 4 9	2 2 0	135 16 11
42. Finsbay	J. Nicolson, missionary ..	60 18 0	...	...	...	...	...	...	60 18 0
43. Northton	R. Ferguson, missionary ..	31 19 6	12 0 0	1 10 0	1 8 0	1 5 0	1 13 0	...	49 15 6
44. Harris—Strond ..	D. MacSween, missionary ..	33 4 0	5 16 9	1 10 0	...	1 15 0	1 11 3	2 5 10	46 2 10
45. Tarbert	John Macleod, missionary ..	53 11 6	16 11 11	2 7 7	3 15 3	1 19 1	2 3 3	1 18 1	82 6 2
	Elders .. ..	...	...	...	...	...	...	...	...
46. Kilmuir	A. Mackay, missionary ..	48 16 6	9 17 0	1 15 0	2 3 0	2 1 7	2 0 0	...	66 13 1
47. Kinlochervie ..	H. Morrison, missionary ..	13 0 0	3 18 0	1 14 0	1 14 0	1 15 6	2 2 6	...	24 4 0
48. Kishorn	D. Graham, minister ..	27 3 6	5 2 0	1 2 0	...	0 5 9	0 10 0	1 0 0	25 3 3
49. Kyle of Lochalsh ..	A. Robertson, missionary ..	23 14 6	4 13 11	1 11 9	1 14 6	2 4 6	1 15 0	1 11 0	37 5 2
50. Lochbroom	D. N. Macleod, minister ..	182 0 0	29 10 0	8 16 0	7 7 0	7 3 0	7 0 0	2 0 0	243 16 0
51. Lochcarron	D. Graham, minister ..	66 7 0	15 2 6	3 0 6	3 0 0	2 6 0	1 6 0	1 7 6	92 9 6
52. Lochinver	M. Morrison, minister ..	58 10 0	17 3 10	3 19 0	4 0 0	2 12 0	2 0 0	3 0 0	91 5 4
53. Luib	A. Matheson, missionary ..	12 6 0	...	...	...	0 10 0	...	...	12 16 0
54. Lurebost .. ..	...	1 10 0	...	...	...	...	...	...	1 10 0
55. Ness, Lewis	M. Macleod, missionary ..	26 6 0	15 1 6	2 15 3	2 16 10	3 4 0	3 10 0	...	53 13 7
56. Plockton	A. Robertson, missionary ..	23 7 6	3 9 6	1 2 1	1 14 3	1 9 6	1 0 6	1 7 0	33 10 4
57. Portree	D. M. Macdonald, minister ..	219 4 9	40 6 0	5 0 0	4 0 0	2 0 0	5 0 0	2 0 0	277 10 9
58. Raasay	A. Macaskill, missionary ..	58 1 6	27 4 0	3 10 0	3 14 3	3 5 6	3 0 0	2 11 6	101 6 9
59. Scourie	H. Morrison, missionary ..	13 18 0	7 3 6	1 2 6	1 10 6	2 0 0	1 10 0	1 1 0	28 5 6
60. Shildaig	D. Graham, minister ..	76 14 0	14 19 6	2 18 3	3 2 0	3 14 6	3 6 3	...	104 14 6
61. Stockinish	M. Mackinnon, missionary ..	...	14 12 0	1 14 0	...	1 5 0	1 10 0	...	19 1 0
62. Stoer	M. Morrison, minister ..	76 11 0	6 19 8	2 0 0	2 16 4	3 4 5	2 17 0	2 0 0	96 8 5
63. Stornoway	M. Gillies, minister ..	147 17 0	19 0 0	10 0 0	3 0 0	8 0 0	5 0 0	6 0 0	201 17 0
64. Struan	D. Mackinnon, missionary ..	19 8 6	7 11 5	0 13 6	1 5 9	1 0 0	0 19 5	1 0 0	31 18 7
65. Tolsta, North ..	A. Macrae, missionary ..	52 0 0	8 0 0	...	...	2 10 0	3 6 0	...	65 16 0
66. Vatten	J. Macleod, minister ..	47 5 6	6 7 0	1 12 6	1 0 0	1 5 0	1 0 0	1 0 0	59 10 0
67. Watninish	A. McDiarmid, missionary ..	21 15 0	2 16 6	1 0 0	...	0 12 6	0 10 0	...	26 14 0
		2019 17 5	412 2 10	87 3 6	80 3 10	80 8 3	76 3 1	44 1 2	2800 0 1

SUMMARY.

Northern Presbytery	819 10 5	150 3 10	61 0 10	66 2 11	50 19 7	44 6 9	21 5 0	1213 9 4
Southern	1120 17 3	97 3 0	105 10 2	38 1 0	31 15 0	32 5 0	22 12 10	1448 4 3
Western	2019 17 5	412 2 10	87 3 6	80 3 10	80 8 3	76 3 1	44 1 2	2800 0 1
Congregational Contributions	3960 5 1	659 9 8	253 14 6	184 7 9	163 2 10	152 14 10	87 19 0	5461 13 8
Legacies	700 0 0	...	200 0 0	...	...	...	...	900 0 0
Donations	96 19 10	31 9 6	160 15 10	46 11 2	9 12 3	9 19 1	15 0 0	370 7 8
Interest	110 11 8	...	35 7 1	35 19 7	1 0 11	...	0 5 10	183 5 1
Refunded	7 0 0	...	...	...	...	36 4 0	...	43 4 0
		4874 16 7	690 19 2	649 17 5	266 18 6	173 16 0	198 17 11	6958 10 5
Balance, 31st March, 1925	4802 15 1	...	1527 3 3	1282 17 8	41 5 5	72 6 4	18 2 1	7744 9 10
		9677 11 8	690 19 2	2177 0 8	1549 16 2	215 1 5	271 4 3	121 6 11
On Deposit Receipt for Kaffir Bibles ..	...	...	...	...	...	...	...	222 15 3
On Do. Mrs Mackay's Legacy ..	...	...	...	...	...	...	...	1000 0 0
								15,925 15 6

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

FOR YEAR ENDING 31st MARCH 1926.

SUSTENTATION FUND.

INCOME.

Balance Brought Forward from last year, 31st
March 1925 £4802 15 1

CREDITS—

1. Congregational Contributions	£3960	5	1
2. Donations	96	19	10
3. Legacy - Miss McAskill	500	0	0
4. Do. A Living Man's Legacy	200	0	0
5. Home Mission Fund—Balance Transferred	690	2	8
6. Interest	110	11	8
7. From Organisation Fund (London Mission 1924-25)	7	0	0
			5564 19 3

£10,367 14 4

EXPENDITURE.

DEBITS.

1. Payments to Ministers at 15th May 1925	£1200	0	0
2. " 2nd Aug. 1925	450	0	0
3. " 11th Nov. "	1200	0	0
4. " 2nd Feb. 1926	450	0	0
			£3300 0 0
5. " Missionaries at 15th May 1925	345	15	0
6. " 2nd Aug. 1925	332	0	0
7. " 11th Nov. "	326	11	4
8. " 2nd Feb. 1926	329	13	8
			£1334 0 2

£4634 0 2

Stationery, Postages, &c. (including Home Mission, £1 1s 6d)

	8	14	8
Cheque Book	2	0	0
Grant to London Mission	52	0	0
Do. Balance due 1924-25)	7	0	0

69 14 8

4703 14 10

Balance, as at 31st March 1926 5663 19 6

£10,367 14 4

HOME MISSION FUND.

INCOME.

CREDITS—

1. Congregational Contributions	£659	9	8
2. Donations	31	9	6
			690 19 2
			£690 19 2

EXPENDITURE.

DEBITS.

1. Printing Account	0	16	6
2. Balance Transferred to Sustentation Fund	£690	2	8
			690 19 2
			£690 19 2

JEWISH AND FOREIGN MISSION FUND.

INCOME.

Balance Brought Forward from 31st March 1925 £1527 3 3

CREDITS—

1. Congregational Contributions...	£253	14	6
2. Do. Lochalsh Congregation, Ontario ...	9	2	3
3. Donations ...	111	14	0
4. Do. for Kaffir Bibles ...	100	0	0
5. Do. (Living Man's Legacy)	200	0	0
6. Rev. J. Tallach's Car Fund ...	39	19	7
7. Interest ...	35	7	1
			749 17 5

£2277 0 8

EXPENDITURE.

DEBITS—

1. Paid Rev. J. Tallach—Salary for Year ...	220	0	0
2. Do. Payment o/a, Car Fund ...	25	0	0
3. Do. Up-keep of Mission	30	0	0
4. Do. 2 Students at Lovedale ...	54	0	0
5. Do. Medical Outfit ...	5	0	0
6. Do. Teachers Salaries ...	49	0	0
7. Do. Missionary at Shangani—Salary ..	26	0	0
8. Do. Do. Do. (Arrears)	10	0	0
9. Do. Teacher at Do. ...	12	0	0
10. Do. Donations to Mrs Radasi ...	1	12	0
11. Mrs Tallach (Miss Sinclair)—Expenses to South Africa ...	69	0	0
12. D. Urquhart, Student to the Jews	52	0	0
13. Isidore Reuter, Missionary to the Jews (Glasgow) ...	26	0	0
14. Placed on Deposit Receipt for Kaffir Bibles ...	100	0	0
15. Postages, Cable to South Africa, Stationery, &c. ...	4	5	7

	£683	17	7
Balance at 31st March 1926 ...	1593	3	1

£2277 0 8

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

INCOME.

Balance brought forward from 31st March 1925	£1282 17 8
CREDITS—	
1. Congregational Contributions ...	£184 7 9
2. Donations	1 18 0
3. Refund of Income Tax ...	44 13 2
4. Interest	35 19 7
	<hr/>
	266 18 6
	<hr/>
	<u>£1549 16 2</u>

EXPENDITURE.

DEBITS—	
1. Mrs Scott, Australia ...	£20 0 0
2. Mrs Sinclair, Glasgow ...	66 0 0
3. Mrs Radasi, Bembesi ...	65 0 0
4. Postages, Stationery, &c. ...	0 6 9
	<hr/>
	£151 6 9
Balance at 31st March 1926 ...	1398 9 5
	<hr/>
	<u>£1549 16 2</u>

COLLEGE FUND.

INCOME.

Balance brought forward from 31st March 1925	£41 5 5
CREDITS—	
1. Congregational Contributions ...	£163 2 10
2. Do. Chesley Congregation, Ontario	7 7 3
3. Donations	2 5 0
4. Interest	1 0 11
	<hr/>
	173 16 0
	<hr/>
	<u>£215 1 5</u>

EXPENDITURE.

DEBITS—	
1. To Theological Tutor ...	£30 0 0
2. Grants in aid of Students ...	160 0 0
3. Caretaker of Student's Hall at Wick	5 0 0
4. Stationery, Postage, &c. ...	0 16 1
	<hr/>
	£195 16 1
Balance as at 31st March 1926...	19 5 4
	<hr/>
	<u>£215 1 5</u>

GENERAL BUILDING FUND.

INCOME.

Balance brought forward from 31st March 1925 £18 2 1

CREDITS—

1. Congregational Contributions ...	£87 19 0	
2. Donations	15 0 0	
3. Interest	0 5 10	
		<u>103 4 10</u>
		<u>£121 6 11</u>

EXPENDITURE.

DEBITS.

1. Paid in reduction of Debt on Churches and Manse	£112 18 8	
2. Stationery and Postages ...	0 19 4	
		<u>£113 18 0</u>
Balance at 31st March 1926 ...		<u>7 8 11</u>
		<u>£121 6 11</u>

ORGANISATION FUND.

INCOME.

Balance as at 31st March 1925 £72 6 4

CREDITS—

1. Congregational Contributions ...	£152 14 10	
2. Do., East William's Congregation, Ontario ...	2 13 6	
3. Donations	4 0 9	
4. Expenses of Deputy to Canada (1924) Refunded ...	36 4 0	
5. From Sale of Church Documents	1 9 4	
6. Legacy Fund Balance Transferred	1 15 6	
		<u>198 17 11</u>
		<u>£271 4 3</u>

EXPENDITURE.

DEBITS—

1. Synod Clerk and Editor of Magazine	£20 0 0	
2. Theological Tutor for Books ...	5 0 0	
3. Clerk of Synod—Stationery ...	0 13 6	
4. Do., Presbytery Expenses ...	1 16 0	
5. Travelling Expenses to Synod	10 0 0	
6. Expenses of Synod at Inverness	7 0 0	
7. Insurance of Missionaries ...	18 8 4	
8. Printing Financial Statement in Magazine	5 0 0	
9. London Mission—(Balance due at 31st March 1925) ...	7 0 0	
10. Printing, Stationery, Postages, &c.	6 18 0	
11. Expenses of Student to Winnipeg	46 0 0	
12. General Treasurer—Salary ...	86 0 0	
		<u>213 15 10</u>
Balance at 31st March 1926 ...		<u>57 8 5</u>
		<u>£271 4 3</u>

LEGACY FUND.

INCOME.

CREDITS—

Miss M. MacAskill's Legacy			
from Deposit Receipt	£500	0	0
Interest thereon	5	10	9
A Living Man's Legacy	601	15	6
Legacy—Mrs Mackay, Sydney			
House, Lairg, Free of Legacy			
Duty, per Messrs McCash			
and Hunter, Perth	1000	0	0
			£2107 6 3

£2107 6 3

EXPENDITURE.

DEBITS—

Miss M. MacAskill's Legacy, with			
Interest thereon, placed to			
Credit of Sustentation Fund	£505	10	9
A Living Man's Legacy—Paid to			
Sustentation Fund by Re-			
quest	200	0	0
Do. Paid to Jewish and			
Foreign Missions by Request	200	0	0
Do. Paid to Legatees by			
Request	200	0	0
Do. Balance Paid to			
Organisation Fund	1	15	6
Mrs Mackay's Legacy—Placed			
on Deposit Receipt to await			
Instructions of Synod	1000	0	0
			£2107 6 3
			£2107 6 3

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INVERNESS, 1st May 1926.—We have examined Vouchers of foregoing Accounts for year ending 31st March 1926, and have found all correct.

JAMES CAMPBELL, } Auditors.
JOHN FRASER, }

Rev. N. Cameron's Reply to the Rev. K. Macrae.

The Rev. K. Macrae, Kilmuir, Skye, charges me in the June issue of the "Free Church Record" with "prevarication, sophistry, and illogical reasoning," along with other epithets in which I forbear to follow the example he sets before me, in the explanation which appeared in the "Free Presbyterian Magazine" for May.

When I wrote that explanation, I was under the impression that Mr Macrae could act like a Christian or even like a gentleman. He has now proved, if vituperation, of which he is a master, can prove it, that he has only one aim, and that that aim is to gain a victory should that vilify the Church with which he is identified and the character of one who has dealt with him in fairness.

In the explanation referred to I showed (1) that, taking the terms of the petition in question at their face value, and Mr Macrae's statement at the Assembly—that he did not plead for legislation—I held that my comment on his conduct was just, fair, and unbiased. I hold the same still. I do not perceive any prevarication, sophistry, or illogical reasoning in this. (2) When Mr Macrae wrote me that his Session agreed, before the petition was got up, that he should not move for legislation, notwithstanding they prayed for it in their petition, I saw that the whole show was only a farce. The reasons he gave for their conduct was that:—"Being convinced from experience that pleading for legislation was hopeless, and owing to the intensity of the feeling displayed by the opposition would in my judgment prove disastrous to the Church, not to myself, I intended to move in the House [Assembly] by way of Christian appeal to the congregations of the Church." In describing this crooked method of the Kilmuir Session Mr Macrae has placed very suitable terms at my disposal, viz.—"prevarication, sophistry, and illogical reasoning." When I saw this, I withdrew my comment—that Mr Macrae forsook his congregation—taking then for granted that all the petitioners and the congregation knew that the object aimed at was not what was set down in the petition but something quite different—"a Christian appeal to the congregations of the Church." Let it be distinctly observed that the petition did not set forth

what was in the minds of these men. (3) As there were 49 signatures to the petition, and only Mr Macrae and his five elders were involved in the above double dealing, so far as has hitherto been revealed, it would be uncharitable on my part to charge definitely all the petitioners with having been in this secret plot. In the event of any of said petitioners assuring me that they signed the petition with the expectation that Mr Macrae would move for legislation at the Assembly to have the things complained of—social gatherings and sales of work—removed, I will consider it my duty to apologise in the “Free Presbyterian Magazine” for having withdrawn my comment on Mr Macrae’s conduct at the Assembly; for in such a case he did forsake them. I trust the readers of the “Magazine” will see that there is no “prevarication, sophistry, or illogical reasoning” in the above.—N.C.

Church Notes.

Communion.—July—First Sabbath, Lairg, Raasay, and Beaul; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, Bracadale, and North Uist. August—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar-Bridge and Broadford; fourth, Breasclete and Finsbay; fifth, Stornoway. September—First Sabbath, Ness and Ullapool; second, Tolsta and Strathy; third, Vatten, Stoer, Tarbet (Harris).

The General Assemblies.—The Supreme Courts of the Established, United Free, and Free Churches met at Edinburgh on 18th May, and adjourned to 1st June. The subject of outstanding interest discussed by the Assemblies of the Established and the United Free Churches was that of the prospective Union. We hope in our August issue, as has been our custom in former years, to call attention to certain matters which came before these Courts.

An Instructive Pamphlet.—A friend has sent us for notice in the Magazine a very instructive and useful pamphlet on “The Care and Education of Children” (price 6d), by T. O. Smith, Airlie, Etchingham Park Road, Finchley, London, N. The author has still a goodly number in stock, and if he had those disposed of, he purposes bringing out a new edition. We heartily recommend it to our readers.

Acknowledgment of Donations.

John Grant, Palmerston Villa, Millburn Road, Inverness, General Treasurer, acknowledges, with thanks, the following donations:—

SUSTENTATION FUND.—F.P., Kinbrace, 5s; a Friend in Corpach, 5s; Mrs M. Campbell, Kilmalcolm, 10s; Mrs Cattnach, Kingussie, 10s; Angus Mackay, Innisfail, Alberta, 17s 10d; "Follower," Waternish, per Rev. Jas. Macleod, £2; Mrs Macdougall, Hilton, Embo, Dornoch, 6s; Miss M. Dallas, Kingussie, 5s.

HOME MISSION FUND.—"M.," London postmark, £5; "J. M.," 7s; Nurse B. Macleod, Boston, per J. M., £1; M. Macleod, Stanley Cottage, Brora, 6s; Miss E. Macrae, Windsor, Ontario, 4s 1d.

JEWISH AND FOREIGN MISSIONS.—Nurse Scott, Edinburgh, per Rev. N. Cameron, £1; Miss M. Macsween, per do., £1; a Friend, per do., £2; F.P., Kinbrace, 10s. Rev. J. Tallach's Car Fund, per Rev. N. Cameron.—Rev. E. Macqueen, Inverness, £1; Friend, Mount Florida, £5; Partick, 10s; J. B., Arrina, 10s; Miss I. Macdonald, £1; Norman Mackay, 10s; Fort-William postmark, 4s; M. M., Helensburgh, 10s; Rev. Wm. Matheson, Chesley, per Rev. N. Macintyre, £1.

REV. D. MACFARLANE'S MINISTERIAL JUBILEE PRESENTATION.—The Treasurer of the above Fund acknowledges, with sincere thanks, contributions amounting to £201, which amount includes the following donations:—Anon.—A. C., Tomatin, 2s 6d; A. M., Tomatin, 5s; B. M., Tomatin, 2s 6d; A. M., Tomatin, 7s 6d; M. M., Helensburgh, 10s; Friends, Solas, North Uist, per Mr D. Ross, missionary, £1 9s 6d; Friends, Raasay, £1; J. R. M., per Rev. N. Macintyre, £1; A. M., Innisfail, £1; a Well-Wisher, Shepherdsbush P.O., 2s 6d; Well-Wisher, Prince Rupert, £1. From Leverburgh, with every good wishes from a few admirers of the stand made in 1893, £3 7s.

With sincere and grateful thanks to the many subscribers, this Fund is now closed.—J. GRANT, Treasurer.

The following lists have been sent in for publication:—

EDINBURGH CHURCH PURCHASE FUND.—Mr A. Maclean, 16 Marchmont Crescent, Edinburgh, acknowledges, with sincere thanks—£1, Friend, Kames, per Rev. N. Macintyre.

GREENOCK CHURCH PURCHASE FUND.—Rev. N. Cameron gratefully acknowledges the following donations:—Per Rev. M. Gillies, Stornoway:—C. Card, £8 12s 6d. Per Rev. J. MacLachlan, Bayhead—C. Card, £3 5s; Miss C. Mackenzie, Glasgow, 3s; Miss M. Macsween, 10s; Mrs F., Sandbank, £1; H. Morrison, Scourie—C. Card, £3. Mr J. Urquhart, 12 Lynedoch Street, Greenock, acknowledges, with sincere thanks, the following:—Mrs P. Cameron, Ardour, 5s; J. Campbell, Applecross (C. Card), £7 4s 6d; Mrs Munro, Greenock, £1; Friend, Leverburgh, £1; Miss F. Macleod, Portree (C. Card), £17 8s 6d; Angus Matheson, Lochcarron (C. Card), £5 8s; Don. Macdonald, Inverisdale (C. Card), £5 13s; Neil Anderson, Broadford (C. Card), £1; M. Mackenzie, Ardshearn (C. Card), £3 17s.

TALLISKER CHURCH BUILDING FUND.—Mr John Macintyre, Carbstomore, gratefully acknowledges the following donations:—Per D. J. Macleod, Portnalong, £5; — Stewart, Hill Rd., Portree, per General Treasurer, 10.

HALKIRK CHURCH AND MANSE ALTERATION FUND.—Rev. William Grant acknowledges, with sincere thanks, 5s from Romans xiii. 8.

The Magazine.

Correction.—We are asked to state that in line 4, page 64 of the June Magazine the words "the house

of Miss Macdonald" should have read "the house of Mrs Macdonald and Mrs Maclean."

5s SUBSCRIPTIONS.—Mrs M. Finlayson, Sandbank, Argyle; J. M. Banks, Farnham, Surrey; Mrs Wm. Macdonald, Blackburn, Dunvegan; Malcolm Macdougall, Tarbert, Lochfyne; Alex. Campbell, Borrodale, Glendale; Angus Maclean, Ardnaskan; Mrs Macmillan, Lochranza, Arran; A. Munro, 26 High Street, Dingwall; A. Macleod, Polblain, Achiltibuie; Miss G. Mackay, 40 Charles Street, Berkeley Square, London; Miss L. Cameron, Kildonan Station; Mrs Wm. Bowman, Gibsmuir, Dufftown; Miss H. Mackenzie, Lennie Rannoch, Ullapool; Miss B. Mackintosh, Shieldaig Lodge, Gairloch; Mrs J. Grant, Baelnerman, Lochinver; Miss B. A. Mackenzie, Station House, Newport; Miss J. Sinclair, 12 Dover Street, Glasgow; D. Macrae, Carnbank, Gairloch; Mrs Macleod, Berkeley Cottage, Dunvegan; Mrs M. Mackenzie, Rockview House, Coigach; Miss M. Morrison, Doune, Perthshire; Mrs L. Mackenzie, Caledonian Buildings, Ullapool; Miss C. Macleod, Schoolhouse, Torran; Angus Macleod, Fladda, Raasay; Miss J. Maclean, Ardlarnich, Garve; Alex. Maclellan, Leckmelm, do.; Duncan Fraser, Farley, Beaul; Mrs D. Rose, Errogie Cottage, Stratherrick; Angus Mackenzie, 28 North Tolsta; Mrs H. Cattanaich, Kinrara House, Kingussie; Alex. Macleod, Achnahaw, Ross; Wm. Chisholm, Lochcarron.

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