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Report on Religion and Morals.

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ANYONE who takes an impartial survey of the present condition of religion in our country cannot but come to the conclusion that vital Christianity is not making the progress that one would wish. The reason is not, as some allege, the inability of the Christian religion to meet the needs of the soul, but the unwillingness of sinners to embrace the Gospel of Christ with its priceless blessings. The changed lives of multitudes in many lands are conclusive proof of the power of the Gospel to make men live soberly, righteously, and godly in this present evil world. Indifference to the claims of Christ and open hostility to the Moral Law are manifested among all classes. When Jesus is given the supreme place in the soul obedience to his precepts will immediately follow, but so long as He is kept without, sin and Satan will reign within.

In regard to Sabbath observance, the Committee note with satisfaction that in some localities the people are realising more and more the importance of the Sabbath. The Town Council of Inverness are to be commended for the firm stand they made recently against granting the use of one of the public parks for Labour demonstrations on the Lord's Day. They have, we believe, the majority of right-thinking citizens at their back, and they will be well supported in every effort they make for upholding the sanctity of the Sabbath. In one large English city the great majority of the ratepayers voted against sports and amusements on the Lord's Day, and this would seem to indicate that many if they had their way would not permit such things on the Day of Rest. It is to be regretted, how-

ever, that travelling by car, 'bus, trains and steamers is not on the decrease. Railway and steamboat companies have much guilt on them in connection with the facilities granted for Sabbath travelling. It is a Scriptural certainty that the Companies will not gain by this; lasting prosperity cannot be attained by disobedience to divine laws.

The Committee deplore the increasing sales of "Sunday" newspapers, so called. Determined efforts are being made to popularise these papers by making them pander to the lowest human instincts. Murder trials, with all the attendant details, sporting and betting news, and articles by writers who have no love for Christianity, form the substance purveyed to a careless public by the proprietors of these papers. Even in the remote North of Scotland circulars are being distributed asking people to become subscribers to such pestilent journals. We fully agree with the opinion of one who has condemned the "Sunday" paper in the following terms:—"It is an indefensible, intolerable curse. It exists simply and solely to swell the income of wealthy and greedy newspaper proprietors. A Christian ought to be ashamed to have it in his house. Is not a man sufficiently secularised by six days' contact with the world, without dipping his mind on Sabbath morning once more into the muddy stream in which he has dipped himself on the preceding six days?" We would warn all and sundry against purchasing these papers.

Wireless concerts are now being followed on the Lord's Day by wireless preaching. Some think that this should be encouraged, but it seems to us that it is just a subtle move to oust the means of grace from the life of the people. This can never be a substitute for worship. The command is, "Forsake not the assembling of yourselves together." It is an imperative duty to assemble together for the public worship of God, especially on His day.

In every community there may be individuals who for personal gain will trample any law under foot, and it is quite apparent that there are many in our large towns and cities engaged in trade and unnecessary work on the Sabbath in order to enrich themselves. Many of these are Jews and foreigners who have no respect for the Christian Sabbath, and whose evil example is followed by some of our countrymen. It is high time that legislation should be passed prohibiting Sabbath trading and amusements. We may here state that the Germans of late seem to be leaving us behind in this

matter. They are awakening even to the value of evangelical religion, and with that comes a demand for the sanctification of the Lord's Day. A few weeks ago, in the town of Dessau, a demonstration attended by 15,000 people took place with the single aim of urging on the German Government the necessity of sanctifying the Lord's Day in Germany, and asking among other things that secular amusements on that Day should be declared illegal. This is good news to those who may feel depressed by the low condition of Christ's cause at home and abroad. It may be the beginning of a new and Christ honouring era in the religious history of Germany.

Within the area of our Church's activities attendance on the means of grace is on the whole good. In nearly all congregations there are some careless ones who need often to be reminded of their duty. Like the man in the parable, many are engrossed with their worldly affairs to the utter exclusion of the needs of the soul, and their plans are made without any regard to God's claims, and the future is confidently monopolised as a period in which they are to eat, drink, and be merry, when perhaps without warning they are cast off in the midst of their flattering and delusive prospects. We would urge upon all who are remiss in the matter of church attendance and Sabbath observance to amend their ways, and we would enforce an exhortation in the well-known lines of Sir Matthew Hale :—

“A Sabbath well spent
Brings a week of content
And health for the toils of the morrow;
But a Sabbath profaned
Whatsoever may be gained,
Is a certain forerunner of sorrow.”

During the past year the Law Courts have revealed that a good deal of crime and immorality exists throughout the land. Fraud and embezzlement have been frequent, while divorce cases have been very numerous. Since the war, covetousness and greed have been manifest amongst high and low, leading many to commit crimes that have brought them to disgrace and ruin. There appears to be a growing indifference to the sacredness of the marriage bond, and if this continues our country will steadily decline from the high position it has occupied in the past. Another evil that does not appear to be decreasing is the sin of social impurity, and a sad feature is that many do not seem to realise

the sinfulness of these evils. They are looked upon with indifference, and this sin is in some measure due to the silence of the pulpit throughout the land on matters which the public should be warned against. If the professing Church were doing its duty conscientiously and vigorously, in seeking to awaken, and direct public opinion, in opposing all that is intemperate and unclean in thought, word, and deed, effective progress would be made in morality, and the people would be aroused to a consciousness of the evil of sin in all its forms.

Literature of a degrading and inferior type is on the increase. Vast quantities of such mental pabulum are being disseminated all over the land with bad consequences for the young generation. Once a taste for this reading is acquired the mind cannot relish anything else, because the habit of thought becomes paralysed. To indulge in this type of reading is a wanton waste of time, and we would strongly warn young and old to shun all such literature.

Ignorance and superstition may often go hand-in-hand. When the Bible is not read in the home superstitious practices and foolish notions of all kinds will become prevalent. It is now the fashion to wear charms and mascots against misfortune, as if such puerile objects could preserve us from evil. To many it might be said as of old—"These be thy gods, O Israel!" Even in the enlightened town of Inverness there appears to be a good deal of latent superstition, as the scenes that took place at the Wishing Well of Culloden on the first Sabbath of May prove. The desecration of the Lord's Day on this occasion was so unseemly that one individual maintained that it would be far less sinful to allow a Labour meeting to be held than to permit disgraceful scrambles for 'buses bound for Culloden. This reminds one of Satan rebuking sin. What an absurd idea that drinking the water of this well will bring "good luck," as it is called! The wonder is that some are not already suffering from serious illness as the result of drinking water laden with germs from the coins dropped into it. If those who went to Culloden had studied carefully the Fourth Commandment and obeyed it they would have found that far more beneficial than 'bus driving and drinking the polluted water of the "Wishing Well" on the Lord's Day. We would direct their attention and that of others to a well whose water satisfies for ever and imparts eternal salvation to all who drink of it. Jesus said—"If any man thirst, let him come unto

me and drink." The fountain of life in Christ Jesus is free to all.

It is to be regretted that betting and gambling continue unabated throughout the country. The book-makers cover the country with a network of advertising and agencies. The same newspapers which publish reports of presbyterial protests contain columns of racing news with betting odds and tips. A new development of the gambling mania—the public whist drive—attained such dimensions as to justify a prosecution in Glasgow, followed by a conviction for gaming. Card-playing in any circumstances is a foolish waste of time, and there is a strong moral objection to undertakings with the lure of big prizes which obviously appeal to the cupidity of players. The main evil, however, centres in betting on horse-racing and football matches now indulged in to an alarming extent by men, women, and even by children.

The Committee would here record its uncompromising hostility to the betting tax imposed in last year's Budget. This tax is on credit betting only, and does not legalise street betting. Recognition of other forms of the practice will soon be demanded. The result will be to increase the volume of betting, create a new vested interest, which will obstruct reform and root this evil more firmly in the nation's life.

It is satisfactory to learn that efforts are being made to censor cinema films in order to safeguard the morals of the young. The need was so great, said one speaker at a conference held lately, that there could be no room for diversity of opinion. A Bill is now before Parliament having for its object a national censorship of films, and this will have the cordial sympathy of all sensible people.

Another matter that calls for drastic dealing is the teaching given in Communistic "Sunday" Schools. One hesitates to make use publicly of the vile material poured into the susceptible minds of the poor children, but in the interests of truth and righteousness it must be done. In a children's magazine, published under Communistic auspices, the following questions and answers occurred : —" 'A little child shall lead them.' Lead whom? Why, the capitalists to slaughter. What child? Why, the child of the workers who belongs to the children's section of the Young Communistic League." Some of the Ten Commandments of the Communistic schools are as follows :—Commandment II.—Thou shalt not be a patriot, for a patriot is an international blackleg. Com-

mandment V.—Thou shalt teach revolution. Commandment VII.—Thou shalt wage the class war. This is a specimen of the hymns taught to little children :—

“We, the rebel children, sing
“Perish every Court and King,
We have the world to save and win
In the Revolution.”

And here is a most pitiful illustration of what is going on in these schools. A little girl of eight years was actually overheard uttering the following prayer :—
“Down with the Kings! to hell with capitalists! down with the patriot, who is an international blackleg! There is only one god—the Red Flag of Liberty.”

There were, said a lecturer on this subject, comparatively few Communistic “Sunday” Schools, but their propaganda was being spread in the streets of every large city. He pleaded that the time had arrived when the subject must be taken out of the political sphere, and our own Government would have to interfere to see to it that certain men coming into this country preserved the laws of the country, or that they should be told to get out. It appears that legislative action may now be taken against the disloyal and blasphemous teaching of these schools.

With regard to Temperance, the general opinion is that drunkenness is becoming less common. This, no doubt, is partly due to the high price of intoxicating liquor and to the spread of information on the harmfulness of excessive drinking. It would appear that high taxation has the effect indirectly of helping sobriety. In the United States total prohibition is so far on trial, and it remains to be seen whether it will really prove a success. It is a great experiment by 110 million people, and since it was started no country has been so prosperous. The opinion of many is that this is owing, not to its having the gold, but to its not having the drink. Local option in Scotland has certainly been a success. There is positive evidence to show, in spite of the drawbacks of clubs and shebeens within and the comparative ease of obtaining liquor from without, it has been an inestimable blessing to many a home and numerous individuals.

It is interesting to note that the drink bill of the nation for the past year was £301,000,000. The expenditure per head in England and Wales was £7, and in Scotland about £5 14s. From an industrial point of view 1926 was one of the most tragic years in our history, owing to the general strike, which caused a

great deal of suffering and poverty, yet in spite of this the amount spent on drink was only slightly less than in the previous year. These figures contain no ground for satisfaction, and no nation can afford to indulge in such wasteful expenditure. It has been well said that when we consider the moral and spiritual loss—a loss that can never be estimated in figures—caused by habits so inimical to individual and collective well-being, the folly and the waste become more evident still.

Romanism and Ritualism are steadily progressing, especially in England and some parts of Scotland. It is satisfactory to note that there are evidences of an awakening on the part of Protestants to the dangers of Roman Catholic expansion. On the other hand, there has been no relaxation of effort on the part of the various agencies at work for the advancement of Romanism. The controversy over the Revision of the Prayer-Book in the Church of England reveals the strength of the Anglo-Catholic party in the National Church across the Border, while the revolt some time ago of fifteen clergymen in the diocese of Birmingham by persisting in Romish practices in defiance of the instructions of their Bishop and the support given by the English Church Union, show how deep rooted the reactionary movement is.

In Scotland it is happily true that the Romish Church finds conditions less congenial to her aims, but that does not lessen her efforts, and the leaders of that Church are alert and quick to seize every opportunity that comes in their way. One of the chief objects of the papal authorities is to preserve the exclusiveness and promote solidarity of the Roman Catholic population in Scotland. It is now easy for their children to be kept separate and apart for educational purposes from children of other religious persuasions in schools maintained entirely at public cost. In some places efforts to bring Roman Catholic children into the ordinary public school have been strenuously resisted. From inquiries made among those who administer parochial, municipal, and philanthropic funds, the conclusion reached was that out of all proportion to their numbers the Irish Roman Catholic population in Scotland are a heavy financial burden upon the community. In Glasgow, where they number about 25 per cent. of the population, it is estimated that they account for about 70 per cent. of the relief funds disbursed. The situation is a grave one, and the Committee feel that steps should be taken immediately to check Irish immigration into Scotland.

During the past hundred years Romanism has made great progress in our country. Modest in its claims to begin with, it stood before the nation as a humble suppliant seeking privileges which were gradually granted, with the result that it was now in a dominant position which was calculated to undermine the freedom of this country. It has succeeded in getting removed from the Statute Book nearly all the far-seeing Protestant safeguards provided in the Constitution. The latest move in this direction was the passing by Parliament in a hurried and surreptitious manner of what was astutely called the Roman Catholic Relief Bill, which repealed almost all the Protestant safeguards against the encroachments of the Papacy reserved in the Roman Catholic Emancipation Act of 1829, on the ground that they were "obsolete" and were never enforced. Here we had a weapon ready to hand, the use of which Rome, in its wisdom, had abstained from provoking, but which had now through foolish indifference and criminal want of foresight been thrown away.

It is to be hoped that Protestants will awaken to their danger, and realise that they have to deal with an intolerant Church, which has been described as "an ecclesiastical and political system which constitutes the most formidable combination that ever was formed against the liberty, reason, and happiness of mankind."

In concluding this report the Committee desire to record the goodness of God to us in the past as a nation, notwithstanding our sins and shortcomings, and they would acknowledge while there are some tokens that Gospel principles have still a hold of the heart and conscience of the nation, there are many things in our national life provoking God's displeasure, and there is great need of an outpouring of the Holy Spirit to bring us to repentance and humility.

We would urge upon our people to be earnest at the Throne of Grace, pleading with the Lord to overthrow Sion's enemies, and to establish truth and righteousness among all the nations.

A rich man would be ashamed of himself, if a poor beggar boy should claim such a relationship as the meanest Christian may claim to God. Oh, what a mercy it is to be enabled to say, "Our Father who art in heaven."—*Rowland Hill.*

When once we are made to hate sin, we may be sure there is a Divine change.—*Rowland Hill.*

The Religion of Freemasonry and the Christian Faith.

I.

THE discussion at last meeting of Synod on Freemasonry has awakened widespread interest and a good deal of hostile criticism. The press gave great publicity to the discussion, and the Clerk of Synod has received letters and newspaper cuttings from all quarters, including England, on the subject. The matter also called forth a considerable number of letters to the public press. The discussion at the Synod came under review also of the Most Worshipful Grand Master Mason of Scotland (Lord Blythswood), who made reference to it in a speech in connection with a Masonic function in Thurso. Less exalted officials of the Lodge also referred to the matter and got over any disturbance our discussion made on their minds by saying we were an obscure and insignificant body, and anything we said was immaterial. Still, notwithstanding all the obscurity and insignificance of the Free Presbyterian Church, the discussion that took place at the Synod must have found a weak point in the armour since it raised such an outcry. In fact the scene witnessed at Ephesus was to a certain extent re-enacted, for a cry has gone up against us because we attacked the Craft, and its spokesmen, while trying to belittle us, evidently feel that the Craft is in danger. Some of the criticisms in the press were too flippant to be worthy of notice; others were beneath contempt. This was true of an ill-mannered and contemptible piece of journalism in the "Forres Gazette," which, in reporting the Synod's discussion, cross-headed it, "Highland Bigots Exclude Freemasons." Then the editor introduced the Synod discussion with the words, "The Free Presbyterians, the narrowest sect in Christendom, ministered to by Highlanders who persist in the belief that bicycles and motor cars are the invention of the Evil One, met in Inverness last week." We challenged the editor to prove his statement, and on his failure to do so, told him plainly what we thought of him as a false witness-bearer.

On an entirely different plane were the criticisms in the "Ross-shire Journal," the "Northern Scot," and the "John O' Groat Journal." The former was made from the Masonic standpoint, and the latter from that of a friend of the Masons. We offer a word of criticism on the "John O'

Groat" leaderette, as it presents certain plausible but fallacious arguments that have been used widely against us. "It is perhaps chiefly," says the leaderette, "on this latter account [the open Bible] that the Order is so obnoxious to the Roman Catholic hierarchy; but that Freemasons should be similarly consigned to 'outer darkness' by our good friends the Free Presbyterians is singularly inexplicable. Verily extremes meet." This is, to say the least of it, a very unfair criticism of what took place at the Synod. (1) There is nothing in the Synod's discussion indicating that Free Presbyterians consigned the members of the Craft to "outer darkness." The discussion certainly indicated that our communicants should have nothing to do with the Craft, and we hope to show that there is abundant reason for assuming that position. (2) It is not because the Lodge has an open Bible that the Vatican has condemned it; for, if that were the reason of condemnation, it rests on very flimsy ground, as any place given to the Bible by the official religion of the Lodge is not worth speaking about. (3) It is quite true that the Popes from 1751 onwards condemned Freemasonry. This is notably the case in Pope Leo's encyclical—"Humanum Genus"—issued in 1884, but it was because the Vatican looked upon continental Freemasonry as an opposing church, and hence it was condemned not because of the Christlessness of its official religion, but because it did not acknowledge the Church of Rome as "The" Church. The Reformed Churches were condemned on the same ground. The Free Presbyterian contention is that the official religion of the Lodge is Christless, and therefore all those who acknowledge Christ as their Lord and Master (and we expect our communicants to do so) should have nothing to do with it. But it might be further said that even though the Popes denounced Freemasonry for the same reasons as the Free Presbyterians this did not say that "extremes meet" is a justifiable inference. Recently the Pope condemned, through his Foreign Secretary, immoral and obscene literature, and a recent issue of the "New Age Magazine" (Washington), a prominent Masonic monthly, has joined in the praiseworthy campaign of helping the crusade against this kind of literature which has been a curse to America, but no one would be justified in saying that because of this, extremes meet—Rome and Freemasonry. We have dwelt at some length on these points because the arguments referred to have been so extensively used against us as if they admitted of no answer; whereas,

the fallacy that renders them invalid is so apparent that we are surprised they were ever used by those of sound common sense.

We may here state that the Free Presbyterians are not the first to take up this attitude to Freemasonry. The Reformed Presbyterian Churches of Scotland, Ireland, and U.S.A., the Wesleyan Methodist Church of America, the largest of the Protestant denominations in the States, together with 30 other denominations, have declared that Christians ought to shun the Lodge. Even General Booth, who cannot be charged with narrow-mindedness, says:—"No language of mine could be too strong in condemning any Officer's affiliation with any Society which shuts Him outside its temples; and which in its religious ceremonies gives neither Him nor His Name any place. . . . The place where Jesus Christ is not allowed is no place for any of our Officers." He further adds:—"From this time it will be contrary to our regulations for any Officer to join such a Society." We mention these facts, not because we are in sympathy with the denominational positions of those mentioned above, but simply to show that the religion of Freemasonry was barred by Protestants long before the Free Presbyterians uttered a word against it. Besides, there are thousands of true Christian men in all the Churches that have shunned the Lodge simply because of the Christlessness of its religion.

A question of some importance has to be settled before proceeding further, viz., "Is Freemasonry a religion?" Some Masons boldly affirm it is not a religion, others as boldly affirm that it is. We believe the latter have the best of the argument. Dr Fort Newton, in his "The Builders," which has passed through sixty editions in ten years, says plainly—"Masonry is not a religion, but it is Religion." Mark the emphasis on this sentence. Many other statements asserting Masonry to be a religion might be given, but the fact that it has prayers, a ritual, an altar, and professes faith in a divine Being, who is designated the Great Architect of the Universe all point clearly in this direction. E. L. Hawkins, the author of "A Concise Encyclopaedia of Freemasonry" (1908), in an article in Hasting's "Encyclopaedia of Religion and Ethics," calls this in question inasmuch as, he says, "religion is a system of faith in and worship of a divine Being." Now, the foregoing falls within this definition, and the following taken from the Constitution of the Grand Lodge of Scotland clearly establishes that Masonry is a religion. "A Mason," so reads the Constitution, "is obliged by

his tenure, to obey the moral law; and, if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion be what it may, he is not excluded from the Order, provided he believe in the Glorious Architect of heaven and earth, and practice the sacred duties of morality." Surely this comes within Mr Hawkin's definition of religion. But what kind of religion is it? We hope to answer this question in a succeeding article by showing that it is non-Christian and, in fact, rises no higher than Deism—a religion which Jew, Mohammedan, Confucian, or Unitarian might accept.

But before concluding this article, a word or two of criticism of certain expressions used in the article of the Constitution of the Grand Lodge of Scotland quoted above may be permitted. We deny without hesitation that "of all men a Mason should best understand that God seeth not as man seeth" as going directly in the face of the plainest teaching of Scripture—"the natural man receiveth not the things of God." These are spiritually discerned, and it is only the man taught by the Spirit or regenerated that can understand them, and to say that a man because he is a Mason should know that God seeth not as man seeth better than a spiritually enlightened believer is to place the religion of the natural man above the supernatural religion of the Lord Jesus. The "natural man," however excellent his moral character may be, and however manifold his virtues may be as a Mason, cannot receive the things of God because they are foolishness unto him, neither can he know them because they are spiritually discerned. Further, how can a Christian, who is loyal to his Lord, countenance a Society whose religion rises no higher than this—"Let a man's religion be what it may, provided he believes in the Glorious Architect of heaven and earth?" This is not the religion that acknowledges Jesus Christ as the Great God and our Saviour Jesus Christ, who is God over all blessed forever—the true Christian religion.

(To be continued.)

Unless you live in Christ, you are dead to God.—
Rowland Hill.

The Oaths of Secret Societies *

1. **T**HE oaths and obligations binding to the unknown, which Secret Societies require of entrants are unscriptural. The members are pledged "ever to conceal" and "never to reveal" things that they are about to learn, things of which they are ignorant at the time of swearing. The Bible condemns such a pledge or oath—"Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then shall he be guilty in one of these" (Lev. v. 4). When Christ's most trusted disciples, James and John, sought to pledge Him to the unknown in the words—"Master, we would that Thou shouldest do for us whatsoever we shall desire." He enquired, "What would ye that I should do for you?" (Mark x. 35-36). On this point [the Doctrinal and Practical Testimony of the Reformed Presbyterian Church] says:—"All such societies, in requiring an oath of secrecy before the matters to be kept secret are known, require the candidate for admission to yield up his own judgment and conscience to the keeping of the Lodge, and to swear to God that he will keep secrets which he might afterwards, in the exercise of an enlightened judgment and conscience, feel solemnly bound to reveal. No man can come under such an obligation without sinning against God and against his own soul" (Chap. xii., sec. 15). Moreover, it is degrading to one's manhood. Drunken Herod took his oath

* The above extract is taken from the Rev. Samuel Kennedy's "Christ, Lord of All," a prize essay on some of the distinctive principles of the Reformed Presbyterian Church. As some of our readers may be aware, the Reformed Presbyterian Churches in Ireland, Scotland, and America, in their Doctrinal and Practical Testimony state plainly that "those who administer and those who take an oath unnecessarily, or on trifling occasions, or in connection with unscriptural associations, are guilty of profaning the name of God." President Adams, of U.S.A., said about the oaths of Secret Societies:—"Even a cannibal would be ashamed of them," and again—"I am prepared to complete the demonstration before God and man, that the Masonic Oaths, obligations, and penalties, cannot by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."—Editor.

to perform that which he knew not, surrendered his manhood, and it made him the murderer of John the Baptist.

2. The Confession of Faith, chap. xxii., says:—"A lawful oath is a part of religious worship, wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth . . . to swear, vainly or rashly by that glorious and dreadful name (of God), is sinful, and to be abhorred. Yet, as, in matters of weight and moment, an oath is warranted by the Word of God under the New Testament, as well as under the Old, so a lawful oath being imposed by lawful authority, in such matters, ought to be taken. . . . Neither may any man bind himself by oath to anything but what is good and just. . . . A vow is of the like nature with a promissory oath, and ought to be taken with the like religious care." The Doctrinal and Practical Testimony of the Reformed Presbyterian Church, chap. xiii., sec. 2, says:—"Oaths are to be sworn only for weighty reasons, and with due solemnity and reverence. Those who administer and those who take an oath unnecessarily, or on trifling occasions, or in connection with unscriptural associations, are guilty of profaning the name of God. Secret brotherhoods, being in themselves unscriptural associations, are sinful, and, having no right in any case to administer oaths, are, consequently, guilty of additional sin in assuming this right; and, in addition to its being sinful to join such associations, it is sinful to take an oath administered by them." "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain" (Exod. xx. 1). Secret Societies have, therefore, no right to administer an oath to, or to require an oath of, their members; and their doing so is a profanation of God's ordinance of the oath and contrary to the Word of God. The officers of the State and the Courts of the Church of Christ, acting in the Name and by the authority of Him, who is the fountain of all power, alone have the right to administer oaths, and even they only when the object to be served is one of seriousness and importance.

It is utterly impossible the carnal world can love the holiness and spirituality which exist in the real Christian.
—*Rowland Hill.*

The General Assemblies.

THE General Assemblies of the Established, United Free, and Free Churches met at Edinburgh on Tuesday, the 24th day of May. The Established Assembly opened with the usual preparatory ceremonial. The new Moderator was the Rev. Dr Norman Maclean, a native of Skye. The Moderator of the United Free Church was Dr Weatherhead, and of the Free Church, Rev. Alexander Dewar, missionary, Cape Colony, South Africa. Dr Weatherhead addressed the Assembly on "Our Church To-Day," and Mr Dewar dealt with the subject of Christian Missions among the natives of Africa. On Friday the Moderators of the Established and United Free Churches made the usual moderatorial visits, and delivered speeches in which the coming union figured prominently. The day of chief interest was Monday, 28th May, when the Joint Report of the Joint Committee appointed by the two Churches was presented. The motion adopting the Report in the Church of Scotland Assembly was practically unanimous, though some speakers made it quite clear that there was no heartiness among the people for Union. While in the United Free Assembly it was adopted by 675 votes to 126. Lord Sands, in presenting the Report to the Assembly of the Established Church, said that while there were still differences between the Churches, the work of the Joint Committee had made it clear that there was no difference which could possibly be held to justify separation. Principal Martin, in presenting the report to the United Free Assembly, made reference to a communication from the United Original Secession Church, in which they say that they had not been uninterested spectators of what had been going on. "It had led them," reported Dr Martin, "to consider afresh the position which they had occupied, and they found in the position which had now been reached by the Church of Scotland that which entirely satisfied the claims upon which they had hitherto stood aloof. He did not wish to make too much of this. This was not an approach initiating Union negotiations, but it undoubtedly looked that way, and, in any case, it was a strong confirmation of the view taken up by those of them who held that the Church of Scotland had attained to a position which left no obstacle in the way of an incorporating Union between them and the non-conforming, evangelical Presbyterian Churches in the land." If this is a correct statement

of affairs it appears to us incredible how the Original Seceders can regard the present attitude of the Church of Scotland to the Westminster Standards as satisfactory. There must be something wrong somewhere.

On Monday, 30th May, Dr Wauchope Stewart, in giving in the report on the revision of the Church Hymnary in the Established Assembly, made a reference to the Metrical Psalter. He suggested that the Committee be authorised to discuss with the Praise Committee of the United Free Church and of the Presbyterian Church in Ireland the proposal to issue a revised Metrical Psalter to serve as a companion volume to the Revised Hymnary.

On the same day Dr White presented the report of the Committee on Church and Nation. Dealing with the question of Irish immigration, Dr White stated that the Committee had had two conferences at the Scottish Office. One of the points discussed was the Department's difficulty in controlling immigration, and, indeed, their difficulty in securing reliable statistics on the subject, although he understood an endeavour was being made to deal with the question. They had also discussed the urgency of something being done to lessen the hurtful influence of this uncontrolled immigration on Scottish standards and Scottish customs of a people who tended to remain for the most part un-Scottish in ideas and ideals, a people who were educated apart, and tended to remain apart. The Committee urged upon the Government the importance of appointing a Commission to inquire into the whole situation, and to consider what regulations, if any, were necessary to protect and preserve the national unity, to protect Scottish labour, and to protect the Scottish standard of living. They dealt with this important question entirely from the racial point of view. The religious factor did not enter into their discussions. No one had objection to immigration from the Irish Free State: what they did object to was unregulated immigration. The country must be given time to assimilate the new elements, as uncontrolled immigration was always a menace to the homogeneity of a community, especially if it continued alongside the emigration of young and energetic native-born citizens.

The modern mania of union irrespective of all scriptural claims was shown in the Report given in to the United Free Assembly on Monday, 30th May, by the Rev. Dr Forgan, Convener of the Committee on Faith and Order. In referring to the proposed world

conference on Faith and Order, Dr Forgan said preparations had been so far completed that the conference was to be convened at Lausanne from August 3 to 21. No fewer than 87 Churches throughout the world had agreed to send delegates, and these would number about 500. The Greek Orthodox Church would be included, but the Roman Catholic Church had held aloof all along, although expressing much sympathy with the conference. There would be no commitments of any Church in the findings or the results that might be come to. These would be circulated in the various Churches for their information and consideration, and for such action as they might think fit.

On Tuesday in both the larger Assemblies the subject of Sabbath Observance was referred to. The Rev. Dr Boyd Scott said that if the tendencies increased which were all about them to-day it did not require a prophet to announce that in a few years the first place in that Assembly's deliberations would be occupied by that question. The situation beyond the precincts of the Church was very grave, increasingly distressing, and even alarming, and yet, while that was bad enough, it seemed to him that it would not be altogether unbearable and not altogether unhopeful if within the boundaries of the Scottish Church they had something like a solid phalanx of loyal devotees to the vows they assumed in the way of loyalty to the Lord and the weekly celebration of Our Redeemer's Resurrection. But, alas! they did not even have that, and he thought the ministers and elders should voice quite frankly that loyalty of their people to the Lord's Day was, taking the country all over, a distinctly diminishing loyalty.

Mr A. B. Keay, Glasgow, suggested that there should be added to the Committee's deliverance a sentence deprecating the facilities now offered by the Scottish railway companies for the desecration of the Sabbath by railway travel and the publicity given to "Sunday" trains. It was agreed to accept the suggestion. Mr Keay said that they ought to raise their voice against excursions and against such extensive advertising of cheaper fares on "Sunday."

Dr Sutherland said he did not think it was wise to protest against running "Sunday" trains, when so many of their ministers and elders and office-bearers were using these trains on "Sunday." (Cries of "No.") Did any one deny the fact, and that they were using the tramcars and buses on "Sunday"? He thought they should be consistent.

"Sunday" trains had come to stay. and nothing they could do would remove them.

We believe Dr Sutherland stated a fact when he said many of their ministers and elders were using Sabbath trains, but because evil is done that is no reason why it should be continued. It is owing in a great degree to such ministers as Dr Sutherland that Scotland is in its present deplorable position in regard to the Sabbath.

In presenting the report of the Education Committee, Dr W. Mackintosh Mackay said that the present Education Act only permitted religion to be taught in the schools, with the exception of the Roman Catholic and Episcopal schools, where it was mandatory. They desired to have it mandatory in the other schools as well. The Educational Institute would not help them in the matter, but gave no reason for so acting. Sir Henry Keith objected to any change in the Education Act on this matter. A motion was ultimately carried which regarded the suggested amendments to the Education Act as untimeous.

Dr Philip, Longforgan, reported on spiritual healing. Sheriff Orr characterised the report as disappointing, inasmuch as the Committee, after three years of investigation, seemed to indicate that there was no such thing as spiritual healing.

In the Free Church Assembly, on the evening of the opening day, the Welfare of Youth report laid great stress on the loss of parental control over children, and the extreme difficulty of training children amidst the prevailing conditions of life.

The Rev. R. M. Knox spoke on the work connected with the National Council of the Y.M.C.A. The Rev. Kenneth Macrae called attention to the issue of a modernist paper by the Y.M.C.A. in India, and also to the worldly amusements carried on under the auspices of the Association, and moved in view of these things that no representatives be sent to the National Council. He was seconded by the Rev. George Mackay, Fearn, and supported by Mr Campbell, Kiltearn. Dr Alexander Stewart was of opinion that instead of adopting Mr Macrae's method, they should try to improve the Y.M.C.A. by sending Free Church representatives. The Rev. W. Fraser, Govan; Mr Kenneth Macrae, Ardelve; and Mr A. MacNeilage also spoke against sending representatives. The latter said the broad road was being pleaded for. He was afraid of the broad road, but he was not the least afraid of the narrow way. Other speakers, such as Colonel Rounsfall Brown, Rev. D. Mackenzie,

Nairn; Dr Christie, Tarbert, advocated what Mr MacNeilage not inappropriately termed "the broad road." On a show of hands Mr Macrae's motion was carried. This was a decision in the right direction, we believe, and one can only wonder that it was not unanimous.

On Wednesday afternoon the Assembly received delegates from America and the Continent. Among the representatives from the American Continent was Dr Laird, of the United Church of Canada, and Mr MacEachern, of the Presbyterian Church of Canada. Dr Stewart, in referring to these two representatives, said—"They did not discriminate between these two great Churches. With regard to their recent history, as on all other questions which were of a controversial character, the Free Church, of course, had their own opinions and formed their own judgments, but to-night their personal prepossessions were in a state of suspended animation." It looks more like a case where any animation there was being strangled by the suspension. The character of the United Church of Canada in her teaching is such that it should be made quite clear that Churches which profess to hold by the great evangelical truths cannot receive her representatives officially. Even the Continuing Presbyterian Church of Canada is very far from what the defenders of purity of worship would like it to be.

As was to be expected, owing to a missionary being in the Moderator's chair, much attention was given to Foreign Missions. The Free Church in its efforts to evangelise is adding to its responsibilities. The Committee are at present in debt to the extent of £3000, but an effort is to be made to wipe out this and enable the Committee to fulfil its obligations. Dr George Morrison, ex-Moderator of the United Free Church Assembly, addressed the Assembly, giving an account of his visit to South Africa. What changes since 1900 or 1905!

On Friday the Assembly proceeded to the appointment of a Principal in place of the late Rev. J. D. Macculloch, D.D. The Rev. Dr John Macleod was appointed to the post.

Two outstanding addresses were delivered at the Assembly, one by Professor Machen, Princeton, and the other by Dr Duncan Blair, Glasgow. The latter dealt with Sabbath Observance.

We had much better fear the commission of sin itself, than the punishment that sin deserves.—*Rowland Hill.*

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

FOR THE YEAR ENDING 31st MARCH 1927.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged & Infirm Ministers' and Widows' and Orphans' Fund.	College Fund.	Organisation Fund.	General Building Fund.	TOTAL.
<i>Northern Presbytery—</i>		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Creich	D. J. Matheson, minister	28 0 0	4 5 6	2 13 0	1 12 0	1 10 0	2 7 0	1 10 0	41 17 6
2. Daviot .. ..	.. ..	31 14 6	3 0 0	2 11 0	.. ..	3 0 0	1 10 6	1 0 0	42 16 0
3. Dingwall	Elders	62 6 6	13 3 6	4 0 0	4 0 0	3 0 0	6 0 2	3 0 0	95 10 2
4. Dornoch	F. Macleod, minister ..	89 11 6	7 11 6	4 7 6	2 17 0	3 10 0	2 10 0	2 6 0	112 13 6
5. Duthil .. ..	.. ..	5 15 9	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	5 15 9
6. Farr .. ..	.. ..	7 10 0	1 8 0	0 11 0	0 11 0	0 10 4	0 14 6	0 15 0	11 19 10
7. Fearn	M. Macewen, missionary	11 7 6	4 0 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	20 7 6
8. Golspie .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
9. Halkirk	Wm. Grant, minister ..	105 1 2	12 6 0	3 12 2	3 13 6	4 0 0	2 7 8	2 16 3	133 16 9
10. Helmsdale	Do. do. ..	23 10 0	5 8 8	2 11 6	.. ..	.. ..	.. ..	.. ..	31 10 2
11. Inverness	E. Macqueen, minister	253 18 0	30 0 0	13 15 6	12 0 0	12 0 0	12 0 0	10 0 0	343 13 6
12. Kilmorack	Hugh Munro, missionary	61 0 0	11 12 8	3 14 4	3 10 7	2 7 10	.. ..	.. ..	82 5 5
13. Lairg	D. J. Matheson, minister	19 0 0	5 12 0	4 14 2	2 4 6	1 15 0	3 7 0	.. ..	27 12 8
14. Moy	A. Stewart, missionary	42 6 7	8 10 9	5 2 9	4 19 3	3 11 6	4 5 0	2 16 3	71 12 1
15. Rogart	F. Macleod, minister ..	35 0 0	3 16 0	1 7 6	0 15 0	1 5 0	1 13 6	.. ..	43 17 0
16. Stratherrick	A. Fraser, missionary	28 4 0	8 0 0	5 0 0	2 10 0	3 0 0	3 0 0	.. ..	49 14 0
17. Strathay	M. Mackay, missionary	30 0 0	17 0 0	1 15 0	1 15 0	2 7 0	2 0 0	1 10 0	56 7 0
18. Tain	M. Macewen, missionary	36 0 0	16 0	2 0 0	1 0 0	1 0 0	0 17 6	1 0 0	46 13 6
19. Thurso	Students and Elders ..	9 10 0	.. ..	1 14 0	.. ..	.. ..	.. ..	.. ..	11 4 0
20. Wick	D. Beaton, minister ..	88 14 0	9 15 6	4 0 0	2 0 0	5 0 0	2 0 0	2 0 0	113 9 6
<i>Southern Presbytery—</i>		959 9 6	150 6 1	64 9 5	44 7 10	48 16 8	45 12 10	29 13 6	1342 15 10
21. Clydebank	Students and Elders ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
22. Dumbarton	Do. do. ..	.. ..	.. ..	2 0 0	.. ..	.. ..	.. ..	.. ..	2 0 0
23. Dunoon	Do. do. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
24. Edinburgh	N. Macintyre, minister	155 5 0	11 0 0	3 0 0	3 10 0	2 10 0	2 10 0	5 10 0	183 5 0
25. Glasgow St Jude's Ch.	Neil Cameron, minister	661 2 2	63 12 8	54 15 6	17 0 0	16 0 0	16 0 0	17 0 0	855 10 4
26. Greenock .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
27. Kames	D. Mackenzie, minister	170 0 0	10 10	5 0 0	.. ..	5 10 0	5 0 0	.. ..	196 0 0
28. Lochgilphead	Students and Elders ..	.. ..	.. ..	1 5 0	0 15 0	1 0 0	0 10 0	.. ..	3 10 0
29. Oban	D. A. Macfarlane, M.A., minister	140 10 6	12 10 0	9 15 8	4 10 0	4 10 0	5 0 0	.. ..	176 16 2
30. Tarbert, Loch Fyne	Students and Elders ..	4 0 0	2 0 0	1 0 0	.. ..	1 11 0	1 0 0	1 0 0	10 11 0
<i>Western Presbytery—</i>		1130 17 8	99 12 8	86 16 2	25 15 0	31 1 0	30 0 0	23 10 0	1427 12 6
31. Achmore .. ..	.. ..	15 3 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	15 3 0
32. Applecross	D. Maclean, missionary	60 10 6	14 6 9	2 13 0	3 4 0	5 3 11	.. ..	2 13 2	88 10 10
33. Aultbea	D. Mackenzie, missionary	45 13 6	9 3 0	2 3 3	1 5 6	2 13 0	1 11 0	.. ..	62 9 3
34. Bayhead	J. MacLachlan, minister	64 10 0	5 6 10	2 2 6	1 9 2	2 8 0	1 9 11	1 18 10	79 5 3
35. Bracadale	D. Mackinnon, missionary	31 7 0	9 13 6	1 8 0	0 19 5	1 4 3	1 3 0	1 17 0	47 12 2
36. Breasclete	N. Mackay, missionary	22 15 0	6 10 0	1 7 0	.. ..	1 0 0	1 0 0	1 0 0	33 12 0
37. Broadford	A. MacAskill, missionary	11 14 6	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	11 14 6
38. Elgoll	Do. ..	18 8 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	18 8 0
39. Flashadder	F. Morrison, missionary	26 3 6	4 6 6	1 3 6	1 0 0	1 0 0	1 3 0	1 2 0	35 18 6
40. Gairloch	R. M'Kenzie, M.A., minister	232 0 0	48 1 6	15 17 6	10 17 9	13 0 7	8 16 0	11 18 2	340 11 6

41. Glendale	J. Macleod, minister	106 10 6	12 7 6	5 17 3	3 0 0	5 7 5	5 7 4	5 8 10	143 18 10
42. Finsbay	A. Mackinnon, missionary	74 14 0	10 1 6	1 0 0	2 0 0	1 8 0	1 0 0	2 0 0	92 3 6
43. Northton	R. Ferguson, missionary	30 19 6	6 0 0	0 18 9	0 14 0	1 2 0	1 18 11	0 16 5	42 9 7
44. Harris—Strond	D. MacSween, missionary	29 19 6	8 0 0	1 5 0	1 2 0	1 10 0	1 2 0	1 14 0	44 12 6
45. Tarbert	John Macleod, missionary	45 13 0	12 16 11	2 17 2	1 10 0	2 11 8	1 16 8	2 6 1	69 11 6
	D. R. Macdonald, minister	50 9 6	9 6 0	2 10 0	1 13 8	2 9 2	2 0 0	..	68 8 4
46. Kilmuir	A. Mackay, missionary	16 0 0	4 4 0	1 11 3	0 10 6	1 18 3	1 0 0	1 12 6	26 16 6
47. Kinlochervie	H. Morrison, missionary	25 18 6	8 11 3	..	..	..	..	1 1 0	35 10 9
48. Kishorn	K. Macleod, missionary	22 14 0	5 17 9	1 17 7	2 3 3	2 4 3	1 13 7	1 7 3	38 2 8
49. Kyle of Lochalsh	A. Robertson, missionary	181 14 0	30 2 3	7 6 0	6 17 9	7 5 0	7 0 0	4 0 0	244 5 0
50. Lochbroom	D. N. Macleod, minister	59 11 6	11 9 6	2 17 4	1 10 0	1 15 6	3 3 10	1 5 0	81 12 8
51. Lochcarron	Elders	52 4 6	13 19 10	2 14 5	1 19 2	..	1 15 0	2 2 7	74 15 6
52. Lochinver	M. Morrison, minister	12 13 0	..	..	..	..	..	..	12 13 0
53. Luib	A. Macaskill, missionary	..	..	..	..	..	..	..	..
54. Lurebost .. .. .	.. .. .	..	..	..	..	..	..	..	..
55. Ness, Lewis	M. Macleod, missionary	27 0 2	14 7 3	3 0 11	3 0 0	3 4 0	3 10 0	..	54 2 4
56. Plockton	A. Robertson, missionary	23 5 0	5 8 0	1 8 0	2 0 0	1 18 0	1 3 0	1 11 3	36 13 3
57. Portree	D. M. Macdonald, minister	220 0 0	35 0 0	8 0 0	6 0 0	2 0 0	6 0 0	2 0 0	279 0 0
58. Raasay	A. Matheson, missionary	46 9 11	26 12 6	4 5 0	3 1 6	..	3 0 0	2 15 0	86 3 11
59. Scourie	H. Morrison, missionary	14 14 0	6 6 6	1 12 0	1 4 6	1 0 0	1 10 0	0 14 0	27 1 0
60. Shieldaig	P. Macdonald, missionary	45 1 6	14 11 7	2 8 10	2 10 4	2 5 0	2 17 3	2 10 9	72 5 3
61. Stockinish	M. Mackinnon, missionary	..	17 14 9	1 6 0	1 8 0	1 9 0	1 11 6	1 6 6	34 10 9
62. Stoer	M. Morrison, minister	71 14 6	12 3 1	3 2 10	2 19 3	3 16 9	2 12 0	2 3 2	98 11 7
63. Stornoway	M. Gillies, minister	152 1 0	20 0 0	9 0 0	6 0 0	7 0 0	5 0 0	5 0 0	204 1 0
64. Struan	A. Beaton, missionary	22 14 0	8 7 11	1 5 6	1 3 7	1 8 0	0 18 6	1 0 0	36 17 6
65. Tolsta, North	Elders	53 0 0	9 0 0	..	..	2 14 6	2 13 6	..	67 8 0
66. Vatten	J. Macleod, minister	48 1 6	6 8 6	2 2 0	..	2 0 0	2 10 0	1 0 0	62 2 0
67. Waternish	A. McDiarmid, missionary	23 7 0	2 8 6	1 10 0	..	0 15 0	1 0 0	..	29 0 6
		1934 14 7	408 13 2	96 10 7	71 3 4	83 11 3	77 6 0	64 3 6	2786 2 5
SUMMARY.									
Northern Presbytery		959 9 6	150 6 1	64 9 5	44 7 10	48 16 8	45 12 10	29 13 6	1342 15 10
Southern		1180 17 8	99 12 8	86 16 2	25 15 0	31 1 0	30 0 0	23 10 0	1427 12 6
Western		1984 14 7	408 13 2	96 10 7	71 3 4	83 11 3	77 6 0	64 3 6	2786 2 5
Congregational Contributions		4075 1 9	658 11 11	247 16 2	141 6 2	163 8 11	152 18 10	117 7 0	5556 10 9
Legacies		1400 0 0	50 0 0	129 16 10	..	..	..	..	1579 16 10
Donations		119 17 4	46 16 6	244 10 6	3 5 7	6 18 0	11 11 10	7 3 0	440 2 9
Interest		157 6 2	..	38 19 6	41 8 9	1 0 5	..	..	238 14 10
Refunded .. .. .		..	..	..	..	..	25 0 0	..	25 0 0
		5752 5 3	755 8 5	661 3 0	186 0 6	171 7 4	189 10 8	124 10 0	7840 5 2
Balance, 31st March, 1926		5603 19 6	..	1593 3 1	1398 9 5	19 5 4	57 8 5	7 8 11	8739 14 8
		11,416 4 9	755 8 5	2254 6 1	1584 9 11	190 12 8	246 19 1	131 18 11	16,579 19 10
On Deposit Receipt for Kaffir Bibles .. .. .		..	..	..	..	..	..	..	220 11 10
									16,800 11 8

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

FOR YEAR ENDING 31st MARCH 1927.

SUSTENTATION FUND.

INCOME.			
Balance Brought Forward from last year, 31st March 1926			£5663 19 6
CREDITS—			
1. Congregational Contributions	£4075	1	9
2. Home Mission Fund—Balance			
Transferred	754	0	6
3. Donations	119	17	4
4. Interest	157	6	2
			5106 5 9
5. Legacy—Mrs Mackay, Lairg	1000	0	0
4. Do. John MacIver, Inverness	400	0	0
			1400 0 0

£12,170 5 3

EXPENDITURE.			
DEBITS.			
1. Payments to Ministers at 15th May 1926	£1200	0	0
2. „ 2nd Aug. 1926	470	0	0
3. „ 11th Nov. „	1285	0	0
4. „ 2nd Feb. 1927	502	6	0
			£3457 6 0
5. „ Missionaries at 15th May 1926	315	10	0
6. „ 2nd Aug. „	350	6	6
7. „ 11th Nov. „	351	0	0
8. „ 2nd Feb. 1927	357	8	4
			1374 4 10
			£4831 10 10

Payment to London Mission Fund	£52	0	0
Cheque Books	4	10	0
Stationery, Postages, &c.	5		3
			61 17 3

Balance, as at 31st March 1927 7276 17 2

£12,170 5 3

HOME MISSION FUND.

INCOME.			
CREDITS—			
1. Congregational Contributions	£658	11	11
2. Donations	46	16	6
3. Legacy—Mrs Crawford, Glasgow	50	0	0
			£755 8 5

£755 8 5

EXPENDITURE.			
DEBITS.			
1. Transferred to Sustentation Fund	£754	0	6
2. Printing Circulars	0	11	0
3. Postages, &c.	0	16	11
			£755 8 5
			£755 8 5

JEWISH AND FOREIGN MISSION FUND.

INCOME.

CREDITS—			
	Balance at 31st March 1926	...	£1593 3 1
1.	Congregational Contributions...	£247 16 2	
2.	Do. Chesley Congregation, Ontario	12 11 7	
3.	Donations	197 18 3	
4.	Do. for Kaffir Bibles	3 5 6	
5.	Rev. J. Tallach's Car Fund	30 15 2	
6.	Legacy—Mrs Crawford, Glasgow	129 16 10	
7.	Interest	38 19 6	
			<u>661 3 0</u>

EXPENDITURE.

DEBITS—			
1.	Paid Rev. J. Tallach—Salary for Year	£220 0 0	
2.	Do. o/a Missionary at Shangani—Salary	26 0 0	
3.	Do. Teacher at Do. Do.	12 0 0	
4.	Do. Donation o/a Shangani Mission	5 0 0	
5.	Do. Teachers' Salaries	49 0 0	
6.	Do. Do. (Arrears)	25 0 0	
7.	Do. Synod's Grant o/a Rev. J. Talloch's Car Fund	100 0 0	
8.	Do. Balance of Car Fund	45 14 9	
9.	Do. o/a 2 Students at Lovedale	54 0 0	
10.	Do. Up-keep of Mission	30 0 0	
11.	Do. Medical Outfit	5 0 0	
12.	Do. Building of School Room	36 12 2	
13.	Do. Articles of Equipment for School Room	21 16 9	
14.	Do. Donations received o/a Mrs Radasi & Mrs Tallach	10 5 6	
15.	Do. Do. for Kaffir Children	0 14 0	
			<u>£641 3 2</u>
16.	To Deposit Receipts for Kaffir Bibles	3 5 6	
17.	Paid Donald Urquhart, Student to the Jews	£52 0 0	
18.	Paid Isidore Reuter, Missionary to the Jews (Glasgow)	26 0 0	
			<u>78 0 0</u>
19.	Postages, Stationery, &c.	2 15 1	
			<u>£725 3 9</u>
Balance on hand at 31st March 1927			1529 2 4
			<u>£2254 6 1</u>

£2254 6 1

JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

INCOME.				
Balance on hand at 31st March 1926	...	...	£222	15 3
1. Donations	...	...	3	5 6
2. Interest	...	...	6	11 1
			<u>£232 11 10</u>	

EXPENDITURE.				
1. Paid Rev. John Tallach for Kaffir Bibles	...	£12	0	0
Balance at 31st March 1927 (on Deposit Receipt)	...	220	11	10
			<u>£232 11 10</u>	

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

INCOME.				
Balance brought forward from 31st March 1926	£1398	9	5	
CREDITS—				
1. Congregational Contributions	£141	6	2	
2. Donations	3	3	0	
3. Discount on Foreign Draft	0	2	7	
4. Interest	41	8	9	
			186	0 6
			<u>£1584 9 11</u>	

EXPENDITURE.				
DEBITS—				
1. Mrs Radasi, Bembesi, South Africa	£30	0	0	
2. Do. for Children (five)	35	0	0	
3. Mrs Scott, Australia	20	0	6	
4. Mrs Sinclair, Glasgow	58	0	0	
5. Postages, Stationery, &c.	0	13	11	
			£143	13 11
Balance at 31st March 1927	...	1440	16	0
			<u>£1584 9 11</u>	

COLLEGE FUND.

INCOME.				
Balance brought forward from 31st March 1926	£19	5	4	
CREDITS—				
1. Congregational Contributions	£163	8	11	
2. Donations	6	18	0	
3. Interest	1	0	5	
			171	7 4
			<u>£190 12 8</u>	

EXPENDITURE				
DEBITS—				
1. To Theological Tutor	£30	0	0	
2. Grant to Do. for Books	5	0	0	
3. Grants in aid of Students	95	0	0	
4. Stationery, Cheque Book, Postages, &c.	1	5	1	
			£131	5 1
Balance at 31st March 1927	...	59	7	7
			<u>£190 12 8</u>	

GENERAL BUILDING FUND.

INCOME.

Balance brought forward from 31st March 1926 £7 8 11

CREDITS—

1. Congregational Contributions ...	£117 7 0	
2. Donations	7 3 0	
		124 10 0
		<u>£131 18 11</u>

EXPENDITURE.

DEBITS.

1. Paid in reduction of Debt on Churches and Manse	£112 3 0	
2. Stationery, Postages, &c.	1 4 11	
		£113 7 11
Balance at 31st March 1927		18 11 0
		<u>£131 18 11</u>

ORGANISATION FUND.

INCOME.

Balance brought forward from 31st March 1926 £57 8 5

CREDITS—

1. Congregational Contributions ...	£152 18 10	
2. Do. Lochalsh Congregation, Ontario	5 1 11	
3. Payment from Winnipeg in Reduction of Rev. D. J. Matheson's Expenses as Deputy (1925) ..	20 0 0	
4. Donations	5 9 9	
5. Received from Sale of Church Documents	1 0 2	
6. Part Payment of Advance to Missionary to Yarmouth Gaelic Mission	5 0 0	
		189 10 8
		<u>£246 19 1</u>

EXPENDITURE.

DEBITS—

1. Paid Synod Clerk—Salary ...	£15 0 0	
2. Do.—Synod Expenses ...	1 5 0	
3. Synod Expenses at Glasgow ...	7 0 0	
4. Travelling Expenses to do. ...	7 15 0	
5. Paid Rev. J. Tallach's Expenses to Winnipeg ...	48 0 0	
6. Insurance of Missionaries ...	30 15 0	
7. Printing Financial Statement in Magazine	5 6 0	
8. General Treasurer—Salary ...	86 0 0	
9. Missionary's Expenses to Yarmouth Gaelic Mission ...	10 0 0	
10. Printing, Stationery, Postages, &c.	6 0 10	
		216 15 10
Balance at 31st March 1927		30 3 3
		<u>£246 19 1</u>

LEGACY FUND.

LEGACIES RECEIVED.

Legacy from the Executors of the late Mrs Mackay, Sydney House, Lairg	£1000	0	0
Interest thereon to date of Synod, 1926	4	0	5
Legacy from the Executors of the late Mrs Crawford, Glasgow, o/a Home Mission Fund	50	0	0
Do. do. o/a Jewish and Foreign Missions	129	16	10
Legacy from the Executors of the late John Maciver, Inverness, o/a Sustentation Fund	400	0	0
			<hr/>
	£1583	17	3

£1583 17 3

HOW DISPOSED OF.

Legacy from Executors of the late Mrs Mackay, Lairg, with Interest thereon, placed to credit of Sustentation Fund	£1004	0	5
Do. from Executors of late Mrs Crawford to Home Mission Fund	50	0	0
Do. do. to Jewish and Foreign Mission Fund	129	16	10
Do. do. John Maciver to Sustentation Fund	400	0	0
			<hr/>
	£1583	17	3

£1583 17 3

INVERNESS, 2nd May 1927.—We have examined Vouchers of foregoing Accounts for year ending 31st March 1927, and have found all correct.

JAMES CAMPBELL, } Auditors.
JOHN FRASER, }

An Leabhar-Ceasnachaidh Farsuinn.

C. 63. Ciod iad sochairean sònruichte na h-eaglais fhaicsinneich?

F. Tha an t-sochair so aig an Eaglais fhaicsinneich, gu bheil i fuidh chùram agus riaghladh sònruichte Dhé, gu bheil i air a dìon agus air a coimhead, anns gach uile linn, a dh' aindeoin cathachadh a h-uile naimhdean 'n a h-aghaidh: Agus gu bheil i mealtuinn co-chomunn nan naomh, meadhona gnàthaichte na slàinte, tairgse nan gràs le Crìosd, d' a buill uile, ann am ministrealachd an t-soisgeil, a' togail fianuis gu 'b bi gach neach a chreideas ann-san, air a thèar-nadh, agus nach druid e mach neach air bith a thig d' a ionnsuidh.

C. 64. Ciod i 'n Eaglais neo-fhaicsinneach?

F. 'S i 'n Eaglais neo-fhaicsinneach, àireamh nan daoine taghta, bha, a tha, no bhitheas, air an cruinneachadh 'n an aon fuidh Chrìosd an ceann.

C. 65. Ciod iad na sochairean àraid, a tha buill na h-Eaglais neo-fhaicsinneich, a' mealtuinn trid Chrìosd?

F. Tha buill na h-Eaglais neo-fhaicsinneich, a mealtuinn, trid Chrìosd, aonadh agus co-chomunn ris, ann an gràs agus ann an glòir.

C. 66. Ciod e 'n t-aonadh sin ri Crìosd a tha aig na daoineibh taghta?

F. An t-aonadh ud a tha aig na daoineibh taghta ri Crìosd, 's e obair gràsa Dé e, leis am bheil iad, gu spioradail, agus gu dìomhair, gidheadh gu fìor agus gu neo-sgarail, air an aonadh ri Crìosd, mar an ceann agus am fear-pòsda, agus tha so air a dhèanamh, 'n an gairm éifeachdach.

C. 67. Ciod i a' ghairm éifeachdach?

F. Is i a' ghairm éifeachdach, obair gràis agus neirt uile-chumhachdaich Dhé, leis am bheil e (o ghràdh saor agus sònruichte d' a dhaoineibh taghta, agus cha 'n ann o ni air bith annta-san, gu a bhrosnachadh chuige), anns an àm thaitneach, 'g an cuireadh agus 'g an tarruing, gu losa Crìosd le 'fhocal agus le a Spiorad; gu slàinteil a' soillseachadh an inntinn, ag ath-nuadhachadh, agus gu cumhachdach a' socruchadh an toil; air chòr 's ged tha iad annta féin marbh ann am peacadh, gu bheil iad trid so, air an dèanamh deònach agus comasach air a' ghairm sin a fhreagairt gu saor, agus gu gabhail ris a' ghràs a ta air a thairgs-eadh agus air a cho-pàirteachadh ann, agus a' dhlùthghabhail chuca.

C. 68. An iad na daoine taght' a mhàin a tha air an gairm gu h-éifeachdach?

F. Tha na daoine taghta uile, agus iadsan a mhàin, air an gairm gu h-éifeachdach, ged fheud daoine' eile bhi, agus

gur minic a tha iad, air an gairm o 'n leth mach, le minist-realachd an fhocail; agus oibreachadh coitchionn an Spioraid, a bhi aca; ach cha 'n 'eil iad am feasd a' teachd a dh'ionnsuidh Iosa Crìosd, air bhi dhoibh air am fàgail, gu ceartbhreitheach 'n an neo-chreidimh, air son an dìchuimhn thoileil, agus an dìmeas air a' ghràs a ta air a thairgseadh dhoibh.

C. 69. Cìod an co-chomunn ann an gràs a tha aig buill na h-eaglais neo-fhaicsinneich, ri Crìosd?

F. 'S e 'n co-chomunn ann an gràs a th' aig buill na h-Eaglais neo-fhaicsinneich ri Crìosd, gu bheil iad a' co-pàrteachadh do éifeachd 'Eadar-mheadhonaireachd fein 'n am fireanachadh, 'nan uchdmhacachd, 'n an naomhachadh, agus ge b' e air bith ni eile a ta foillseachadh anns a' bheatha so, an aonadh ris.

C. 70. Cìod e fireanachadh?

F. Fireanachadh is e gnìomh saor-ghràsa Dé do pheacach e, anns am bheil e a' maitheadh an uile pheacaidh, a' meas agus a' gabhail r' am pearsaibh mar fhìreanaibh, 'n a fhianuis, cha 'n ann air son aon ni a tha air oibreachadh anna, no air a dhèanamh leo, ach a mhàin air son ùmhlachd iomlain agus làn-dìolaidh Chrìosd, air an cur as an leth le Dia, agus air an gabhail le creidimh a mhàin.

C. 71. Cionnus a tha fireanachadh 'n a gnìomh saor-ghràsa Dé?

F. Ged thug Crìosd le 'ùmhlachd agus le 'bhàs, dìoladh iomlan, agus da rìreadh, do cheartas Dé, as leth na muinntir sin a ta air am fireanachadh, gidheadh, a mheud 's gu bheil Dia a' gabhail dìolaidh o Urras, a dh' fheudadh e iarraidh orra-san, agus gu 'n d' ullaich e féin an t-Urras so, eadhon aon Mhac féin, a' cur 'fhìreantachd-san as an leth, agus gun e ag iarraidh aon ni orra, chum am fireanachadh ach creidimh, ni mar an ceudna 's e a thiodh-lac, uime sin, tha 'm fireanachadh dhoibh-san o shaor-ghràs.

C. 72. Cìod e an creidimh a tha fireanachadh?

F. An creidimh a ta fireanachadh, is gràs slàinteil e, air 'oibreachadh ann an cridhe a' pheacach le Spiorad, agus le focal Dé, leis am bheil am peacach, air dha bhi air 'fhàgail ris do thaobh a pheacaidh agus a thruaighe féin, agus do thaobh an neo-chomais a ta ann féin, agus anns na h-uile chreutairibh eile, air a theasairginn as an staid chailte sin, cha 'n e mhàin a' toirt creideis, do fhirinn geallaidh an t-soisgeil, ach a' gabhail agus a' socruchadh air Crìosd agus air 'fhìreantachd air an taisbeanadh ann, chum maitheanas peacaidh, agus a' gabhail r' a phearsa, agus 'g a mheas mar phearsa fireanta am fianuis Dhe, chum slàinte.

C. 73. Cionnus a tha creidimh a' fireanachadh a' pheac-aich am fianuis Dhé?

F. Tha creidimh a' fireanachadh a' pheacaich an làthair Dhé, cha 'n ann air son nan gràsa sin eile, tha do ghnàth 'n a cho-chuideachd, no na deadh-oibre a ta 'n an toradh air, no mar gu 'm biodh gràs a' chreidhimh, no gnìomh air bith dheth, air a chur as a leth mar fhìreantachd dha; ach a mhàin mar tha creidimh 'n a mheadhon leis am bheil e gabhail ri Crìosd, agus 'fhìreantachd-san, agus 'g an cur ris.

C. 74. Ciod e Uchd-mhacachadh?

F. Uchd-mhacachadh, is gnìomh e do shaor-ghràsa Dé, 'n a aon Mhac Iosa Crìosd, agus air a shonsan, leis am bheil iadsan uile a ta air am fireanachadh air an gabhail a steach an àireamh a chloinne, agus 'ainme-san air a chur orra, agus Spiorad a Mhic air a thabhairt doibh, agus iad fuidh a chùram agus a fhrithealadh Athaireil gach uile shaorsa agus shochoire chloinne Dé air am buileachadh orra, air an dèanamh 'n an oighreachan air na geallannaibh uile, agus nan co-oighreachan maille ri Crìosd ann an glòir.

C. 75. Ciod e naomhachadh?

F. Naomhachadh, is obair saor-ghràsa Dé e, leis am bheil iadsan a thaghadh le Dia roimh thoiseach an t-saoghail, chum a bhi naomh, anns a' bheatha so, trid oibreachadh cumhachadh a Spioraid, a tha cur bàis agus aiseirigh Crìosd riutha, air an ath-nuadhachadh anns an duine gu h-ìomlan do réir ìomhaigh Dhé, air bhi do shìol an aithreachais chum beatha, agus gach uile ghràs slàinteil eile, air a chur 'n an cridhibh, agus na gràsan sin air am brosnuchadh, air am meudachadh, agus air an neartachadh, air chor 's gu bheil iad ni 's mò agus ni 's mò a' bàsachadh do pheacadh, agus ag éirigh gu nuadhachd beatha.

C. 76. Ciod e aithreachas chum beatha?

F. Aithreachas a chum beatha is gràs slainteil e, air 'oibreachadh ann an cridhe a' pheacaich le Spiorad, agus Focal Dé, leis am bheil e o shealladh agus o mhothachadh, cha 'n e mhàin do chunnart, a' pheacaidh, ach mar an ceudna do shalchar agus do uamharrachd a' pheacaidh, agus air dha tròcair Dhé ann an Crìosd dhoibh-san a ta 'n an aithreachain, a bhreithnachadh, fo dhoilghios air son a' pheacaidhean, agus a' toirt fuath dhoibh, air chor 's gu bheil e tionndadh uatha uile, gu Dia, a' cur roimhe agus a' dèanamh dicheall do ghnàth a bhi gluasad maille ris ann an uile shlighibh na nuadhùmhachd.

C. 77. Ciod iad na nithe anns am bheil eadar-dhealachadh eadar fireanachadh agus naomhachadh?

F. Ged nach feudar fireanachadh agus naomhachadh bhi air an sgaradh idir o chéile, gidheadh tha eadar dhealachadh eatorra ann a'-mheud 's gu bheil ann an fireanachadh, Dia a' meas dhuinne fireantachd Chrìosd; ann an naomhachadh tha a Spiorad a' cur gràis annainn, agus 'g ar dèanamh comasach bhi 'g a chur an gnìomh; ann am fireantachd, tha 'm peacadh air a mhaitheadh; ann an naomhachadh, tha 'm peacadh air a cheannsachadh; tha fireanachadh a' saoradh nan creidmheach uile, o fheirg dhìoghaltaich Dhé, agus sin gu h-iomlan, anns a' bheatha so, air chor 's nach tuit iad gu bràth fo bhinn-ditidh; ach ann an naomhachadh, cha 'n ionann e anns na h-uile dhaoineibh naomha, cha mhò tha e iomlan ann an neach air bith 's a' bheatha so, ach tha e a' fàs suas a chum foirreachd.

C. 78. Ciod e o'm bheil neo-iomlanachd naomhachaidh anns na creidmheach a' teachd?

F. Tha neo-iomlanachd naomhachaidh anns na creidmheach a' teachd, o fhuigheall a' pheacaidh, a tha fantuinn anns gach ball diubh, agus o shìormhiannachadh na feòla an aghaidh an Spioraid leis am bheil iad air an sàruchadh, agus le buairidhibh agus iad a' tuiteam ann an iomadh peacadh, agus air am bacadh 'n an uile sheirbhis spioradail, agus an oibre a 's fearr, neo-iomlan agus truailleadh am fianuis Dhé.

C. 79. Nach feud fìor-chreidmheach tuiteam o staid nan gràs, do thaobh an neo-iomlanachd féin agus na h-iomadh buairidhean agus peacaidhean a ta breith orra?

F. Do bhrìgh gràidh neo-chaochlaideich Dhé, agus do bhrìgh 'òrduigh agus a cho-cheangail féin, a chum buan-mhaireannachd a thabhairt doibh, agus do bhrìgh an aonaidh neo-sgarail ri Chrìosd, a tha a ghnàth ag eadar-ghuidheadh air an son, agus Spiorad agus sìol Dhé a' còmhachadh anna, cha 'n fheud fìor-chreidmheach tuiteam gu h-iomlan, no fòs gu crìochnach, o staid nan gràs; ach tha iad air an coimhead le cumhachd Dhé, trid creidimh chum slàinte.

C. 80. Am feud fìor-chreidmheach a bhi gu neo-muicarachdach dearbhta, gu bheil iad ann an staid nan gràs, agus gu 'm buanaich iad ann a chum slàinte?

F. Feudaidh iadsan a ta gu fìor a' creidsinn ann an Chrìosd, agus a tha dèanamh dìcheall air gluasad ann an uile dheadh choguis 'n a làthair, as eugmhais foillseachadh neo-ghnàthaichte air bith, tre chreidimh a shuidhicheadh

air firinn geallana Dhé, agus trid an Spioraid 'g an dèanamh comasach air aithneachadh anna féin nan gràsa sin d' am bheil geallana na beatha air an dèanamh, agus a' togail fianuis le 'n Spioradaibh gur iad clann Dhé iad; a bhi gu neo-mhearachdach dearbhta, gu bheil iad ann an staid nan gràs, agus gu 'm buanaich iad ann, a chum slàinte.

C. 81. Am bheil na fìor-chreidmheach uile, aig gach uair, dearbhta, gu bheil iad 's a' cheart àm ann an staid nan gràs, agus gu 'm bi iad air an sàbhaladh?

F. Do bhrìgh nach ann do cheart nàdur a' chreidimh, dearbh-bheachd air gràs agus slàinte, feudaidd fìor-chreidmheach feitheamh fada, mu 'n ruig iad air, agus an déigh dhoibh ruigheachd air, feudaidd e bhi air a lagachadh aca, agus stad bhi dol air, trid iomadh gnè trioblaid, pheacaidhean, bhuairidhean, agus thréigsinne: gidheadh cha 'n 'eil iad idir air am fàgail, gun a leithid do chòmhnadh, agus do làthaireachd Spioraid Dhé, 's a ni an coimhead o thuiteam ann am mi-dhòchas.

C. 82. Ciod an co-chomunn glòire a ta aig buill na h-eaglais neo-fhaicsinneich ri Crìosd?

F. Tha 'n co-chomunn glòire a ta aig buill na h-eaglais neo-fhaicsinneich ri Crìosd, anns a' bheatha so, agus air ball an déigh a' bhàis, agus fadheòidh air a dhèanamh iomlan anns an aiseirigh, agus aig là a' bhreitheanais.

C. Ciod an co-chomunn glòire ri Crìosd, a tha buill na h-eaglais neo-fhaicsinneich a' mealtuinn anns a' bheatha so?

F. Tha ceud thoradh na glòire, maille ri Crìosd, air a cho-pàirteachadh ri buill na h-eaglais neo-fhaicsinneich, 's a' bheatha so, mar a tha iad 'n am buill dhasan, an Ceann; agus mar sin annsan tha còir ac' air a' ghlòir sin a tha esan a' làn-shealbhachadh; agus mar chomhara daighnichte air sin, tha mothachadh aca do ghràdh Dhé, tha sìochant coguis aca, aoibheas anns an Spiorad Naomh, agus dòchas glòire: mar air an làimh eile, do na h-aingidh, tha mothachadh air fearg dhlòghaltaich Dhé, uamhas coguis, agus dùil uamhasach ri breitheanas, aca-sa 'n an tòiseachadh air am piantaibh a' dh' fhuilingeas iad an déigh am bàis.

C. 84. Am faigh na h-uile dhaoine am bàs?

F. Air do 'n bhàs bhi air a bhagradh, mar luigheachd a' pheacaidh, tha e air 'òrduchadh do na h-uile dhaoineibh aon uair am bàs fhaghail, air son gu 'n do pheacaich iad uile.

The Trouble at Princeton Theological Seminary.

THIS world-renowned theological seminary which has as its teachers some of the most distinguished defenders of the Reformed faith, has the eyes of the Presbyterian world turned to it owing to certain decisions made by the General Assembly of the Presbyterian Church in the United States in 1926 and 1927. The Seminary is an endowed institution, and the General Assembly exercises its right to veto the appointment of a professor made by the Directors. Dr J. Gresham Machen, a renowned defender of the Reformed faith, was appointed Professor of Apologetics and Christian Ethics, but when the appointment came before the Assembly of 1926 for its ratification owing to strong modernistic influence, the Assembly did not ratify it, but appointed a Committee "to make a sympathetic study of conditions affecting the welfare of Princeton Seminary, and to co-operate responsively with Seminary leaders in striving to harmonize differences, and to report to the next General Assembly." The real cause of the trouble is thus stated by Dr Samuel G. Craig, one of the Directors of Princeton Theological Seminary, and editor of "The Presbyterian":—"The central cause of the trouble at Princeton," says Dr Craig, "we are persuaded, is the attempt of President Stevenson to carry out an administrative policy opposed to the purpose of the Seminary as set forth in its Plan and exemplified in its history. And that, despite the fact that not even the Board of Directors, and still less the President of the Seminary, has any right to have a policy for the institution other than that set forth in the Plan under which the Seminary operates, any more than any Board of Directors has any right to carry on its business contrary to its charters and by-laws. Now the Plan explicitly states that the design of the Seminary 'is to form men for the gospel ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and gospel order.' This statement of the purpose of the Seminary in the judgment of the

large majority of the Board of Directors and Faculty commits the institution not only to the system of doctrine set forth in the Confession of Faith, but to the defence of that system against those who oppose it, whether without or within the Church. And inasmuch as they hold that there is opposition to this system within the Presbyterian Church, they cannot but maintain that the realization of President Stevenson's expressed ambition to make Princeton the Seminary of the whole Church as it—the Church—exists to-day would necessarily involve a playing fast and loose with the obligation imposed upon them by the Plan." Dr Craig, while admitting that the issue at Princeton is administrative, is careful to stress that it is something more. There is a difference in the field of doctrine—not that he charges any of the Directors with being unorthodox, but he points out that those who are personally orthodox differ in the attitude they assume towards the unorthodox. He quotes a statement by one belonging to the majority group which sets forth the attitude of the two parties:—"The minority believe in peace and work; the majority believe in controversy in defence of the truth and work. If the faith is to be promulgated for man's salvation, it must be maintained, expounded, and defended." Dr Craig, in answer to the question—"What is the major issue at Princeton?" answers it thus—"It has two phases—(1) The right of the Board of Directors under the Plan of the Seminary to direct the policy of the institution, and (2) the right of the Board of Directors to maintain, and the Faculty [i.e., the professors] to teach and defend, the historic doctrinal position of the Seminary under the Constitution of the Church. Other issues are involved, but these, if one mistakes not, are the main and determining ones." The move to have the Board of Directors and the Board of Trustees merged into one Board of Control is, in Dr Craig's opinion, an attempt to get a majority to support Dr Stevenson's policy, as the majority of the Board of Trustees are favourable to his policy. The Board of Trustees, says Dr Craig, consists of men elected because of their supposed ability as trust officers, and not because of any qualifications they may possess to direct the training of young men for the ministry. Besides they "are not required to subscribe the Plan of the Seminary or to the Confession of Faith of the Presbyterian Church, not even, in fact, to be Presbyterians at all." President Stevenson, in Dr Craig's opinion, asked for the Committee of Investigation because he realised that the majority of

the Directors in their undoubted right would remove him from his position as he sought to carry out a policy to which they were strongly opposed.

In regard to Dr Machen, Dr Craig says:—"The real reason why the confirmation of Dr Machen was opposed was the fact that he was and is such a cogent expounder and defender of the Seminary's policies and doctrinal positions as held by the large majority of the Board of Directors." The report of the Committee of Investigation fills 200 pages, and its references to Dr Machen are markedly hostile, and in saying this it is scarcely necessary to add that the Committee recommend that the Assembly do not ratify the appointment of Dr Machen to the Chair of Apologetics.

When the report of the Special Committee appointed by the Assembly of 1926 to investigate Princeton Seminary came up at the Assembly its recommendations were altered and a new Committee consisting of more members was appointed with instructions to confer with the Board of Trustees and Board of Directors with the view of establishing one board of control for the Seminary. Pending the re-organisation the Assembly did not confirm the appointment of Prof. Machen and Prof. Oswald T. Allis. This is an adroit move on the part of the modernistic section in the General Assembly, as these two professors are out and out opponents of modernistic teaching alike in Old Testament criticism and theology. Dr Craig, commenting on the Assembly's action, says:—"We do not conceal from ourselves or others the fact that the fundamental issue involved in the Princeton matter is the question whether or no the Presbyterian Church is to become an 'inclusive' Church in the sense that so-called Fundamentalists and so-called Modernists shall have equal rights in its ministry and eldership. Dr Herbert Booth Smith, who opened the debate for the Committee's report, openly maintained that Princeton Seminary should be the Seminary of the whole Church as it exists to-day, which, being interpreted, means that all shades of doctrinal opinion as they exist in the Presbyterian Church to-day should be represented in the Princeton Faculty." This move is clearly shown in the notice of resolution given by Dr Thompson for next Assembly, which aims at abrogating the Plan of Princeton Theological Seminary. "The serving of this notice by Dr Thompson," says Dr Craig, "makes it clear that an effort will be made at the Assembly of 1928 to scrap the Plan under which Princeton Seminary has operated

so successfully for 115 years. If this effort be successful, and a new Plan is put in operation that has been shaped in harmony with the report presented to the last Assembly, we cherish no delusions as to what will be the outcome. It will mean that the Assembly of 1928 will mark the passing of Princeton Seminary as it has been and the substitution therefor of a virtually new institution—an institution that will have but little in common with the old institution except the name." May that day never come; for, if it does come, the fair name of Princeton as a seminary long noted for its exposition and defence of the Reformed faith as set forth in the Westminster Standards is gone. There can be no doubt there is a determined effort on the part of the Modernist section in the Presbyterian Church to get some of their own way of thinking on the teaching staff of Princeton Seminary, but our prayer is that the Lord may defeat them.

Mrs D. MacLennan, Upper Diabaig.

ALTHOUGH there are two years since Mrs MacLennan died, perhaps it is not too late to give a brief summary of her pilgrimage. Chirsty, as she was familiarly called, was born at Diabaig, and was brought up in religious atmosphere. Although that is a great privilege, old Adam's scales must be pierced before the publican's cry is heard. We are not able to state the time when she was brought under the power of the truth, but we heard from herself that the following verse was applied by the Spirit of Truth to release her bonds:—"But God can supply all your need according to His riches in glory by Jesus Christ." When the banner was kept flying in 1893 for the Faith once delivered unto the saints she had no hesitation in casting in her lot with those that stood for the truth. She suffered more persecution for being a Free Presbyterian than any one we knew about here. To begin with, she was many a Sabbath not allowed to go and hear the Word preached, but latterly she had many years' freedom. She was very liberal to the cause. A few minutes before she died she asked that the last chapter of Revelation be read to her. After it was read she spoke the following words:—"The key of the Lord opening the door," and passed away at a ripe old age. "Mark the perfect man and behold the upright, for the end of that man is peace."—A. C.

The Irish Presbyterian Heresy Case.

THIS case, which awakened considerable interest in the Presbyterian Church of Ireland, came up as an Appeal from the Belfast Presbytery to the General Assembly. Prof. Davey, of the Assembly's College, had published certain books and made certain statements to his students which were said to contain statements inconsistent with the doctrine which recognises God's Word to be infallible. Fault was also found with him as to his statements on the Trinity, imputation, justification, and the true Deity of the Son of God. The Rev. James Hunter, Belfast, who has taken a very prominent part in bringing this case before the Church Courts, was very ably supported by elders who made excellent speeches in the Assembly. We have carefully read the speeches on both sides, as reported in the "Belfast Witness," and while admitting the ability of Prof. Davey's defence and the extraordinary skill he manifested in making out a good case for himself, we cannot help, with such evidence as was presented in the speeches, coming to the conclusion that many of Prof. Davey's statements found fault with were anything but in accordance with the full recognition of the infallibility of the Word of God and the doctrines taught in the Westminster Confession on the points in question. The whole tone of his speech in the Assembly seemed to indicate that he was quite certain he had the Court behind him. Prof. Davey's efforts to turn his accusers into heretics was an adroit move, but in our opinion it was quite unjustifiable from the evidence on which it was founded. The ability of Prof. Davey in his own defence was fully recognised by his accusers, and we have no doubt largely influenced the Assembly to absolve him of the charges by a vote of 707 to 82. Mr S. G. Montgomery, an elder from Bangor, in an excellent speech, made reference to Prof. Davey's skill in his own defence, though one of his accusers. "I freely acknowledge," he said, "that Prof. Davey has made a wonderful defence. His pleas of justification are so manipulated that he actually makes himself out the orthodox man, the upholder of the doctrines of the standards of our Presbyterian Church, the innocent one, and we, his accusers, are the unorthodox, and guilty of heresy. I said to a friend the other day, there is not a K.C., or Q.C., or

M.P., from the great Dan O'Connell to Sir Edward Carson, K.C., who could hold a candle to Prof. Davey. But what after all is it? Just a great, clever, elaborate, and intricate piece of human reasoning for which he gives us no Scripture whatever. I would rather have one clear statement from the Word of God than ten thousand pages from man's production." These words are fitly spoken and accurately express our mind after reading Prof. Davey's defence. The defence evidently weighed with the fathers and brethren in the vote they gave, but what about the Professor's statements in his books on which the charges were founded? On this point we thoroughly agree with "The Christian" when it says:—"In the words of the newspapers, 'The Professor has been vindicated!' Such a statement, however, will not satisfy the discerning mind. The original charges were on the Professor's teaching; the 'vindication' was based upon his apologetic explanations. When addressing his students and the public, he dealt with profound issues in terms that were Rationalistic and had a destructive tendency. When addressing the Assembly, in extenuation, he invested his ordered instruction, things written and said, with a note that was well-meaning and more or less constructive. Why the disparity between his work and his defence? This is a question asked by such as sympathise with the Bible Standards League, by whom the charges were preferred. In the result, it would appear as if, like other ecclesiastical organisations, the Presbyterian Church of Ireland has two voices, for 707 votes were cast for the Professor and 82 against. The very fact that, in his statement before the Assembly, the Professor alleged that he had been 'accused of Unitarianism, Pantheism, Modernism, and Romanism,' shows that he cannot have been particularly precise in defining his relation to the Church of which he is a responsible member and officer."

Another disquieting feature at the Assembly was the overture to change the Formula. The reason alleged for the change was to give relief to the "tender" consciences of young men intending entrance to the ministry of the Church. We, in Scotland, have been long familiar with the tremendous anxiety manifested for "tender consciences" that are drifting away from the truth, and know too well where the policy that is so sensitive about these "tender consciences" ultimately leads to that our worst suspicions are aroused even

though it be proclaimed as loudly as possible that the change does not alter anything. The fact that it is made for the so-called "tender consciences" of young men who cannot accept what their fathers accepted as in accordance with God's Word is suspicious.

Notes and Comments.

"The Killing Times."—The memory of those sad days for Scotland has been revived through the publication of a new volume of the Register of the Privy Council of Scotland, edited by the Rev. Henry Paton, M.A., and Prof. R. K. Hannay. It is a revelation of the cold-blooded and heartless policy of the Government towards the Covenanters, and abundantly vindicates Wodrow's "History of the Sufferings of the Church of Scotland." In a leading article the "Glasgow Herald" says:—"The Government's cold statements of its policy and its measures create a repugnance which is irresistible. . . . The ferocity of the sentences is almost incredible." Sir Walter Scott, who in his "Old Mortality" held the Covenanters up to ridicule, is rightly chastised by the leader-writer above quoted. "The humour," he says, "is in the novel alone, for the Restoration Government took care that the records of real life should be painful and tragic." Unfortunately too many in our day only know the Covenanters through the fictional writings of Sir Walter Scott, without knowing that his caricatures of these worthy men were so masterfully exposed by Dr MacCrie that Scott found it necessary to defend himself anonymously. We demur to the "Glasgow Herald's" characterisation of the youthful and faithful martyr, James Renwick's, manifesto as "fanatical." The Revolution was a vindication of these miscalled fanatics. They were the true patriots of Scotland, and Scotland would do well to remember her last and saintly martyr.

Sabbath and "Sunday."—In the brief report of the Assemblies it will be noticed that the name "Sunday" appears in inverted commas. In this way, while quoting the speaker's words, we wish to show our disapproval of the pagan term. The common use of "Sunday" for Sabbath is one of Satan's clever devices to keep the minds of men away from the true significance of the Sabbath.

Dancing at its Worst.—Dancing at its best, as carried on in our day, is a form of dissipation that wise people, to say nothing of Christians, should carefully shun. But when it descends to what took place recently in Oxford, under the auspices of the Oxford University Dramatic Society, one begins to wonder if such things are actually possible in a Christian land, in one of the towns of our foremost Universities, and by youths undergoing training there. The "Daily Mail" (London), in reporting this orgy of devilry, heads its report—"Hell" Ball at Oxford." It says there were 500 guests, and these were met at the entrance to the Town Hall by a party of red-clothed "devils," led by Mr P. B. Moynihan, son of Sir Berkeley Moynihan, and were conducted into "Hell." Over the doorway was the motto, "All hope abandon ye who enter here." Moving red lights, ingeniously reflected from the ceiling, made the floor look like a fiery river. Round the fiery floor was an intense, eerie blackness, and but for the hilarious laughter of the dancers the place might have been a cave lit by black-red lanterns swung by unseen spirits. At one end of the hall was a band gathered round the "Gates of Heaven," which were kept closed. Astonished and shocked reader! this is not an account of a cannibal dance, but of young men and women of a town renowned for its high intellectual life. The whole setting not only shocks every serious mind, but is a daring trifling with matters that should never be referred to but with the most solemn seriousness. It is on record that a worthy elder, while listening to a sermon in which the preacher time and again uttered the word "hell" in an unfeeling and harsh way, was overheard by those sitting near him say—"Ay, man, if ye got a dip into it for two seconds ye would have a little more feeling when ye spoke about it." The light-hearted company that danced and laughed in the Town Hall of Oxford may have another day, unless God in His mercy save them, when the laughter will be absent and their dancing at an end, and hell such a reality that none of them dare mock at it.

Revised Prayer Book.—A momentous vote has been given by the Church Assembly of the Church of England. The total vote was 517 for the New Prayer Book and 133 against. The House of Bishops voted as follows:—34 for, 4 against—House of Clergy: 253 for, 37 against—House of Laity: 230 for, 92 against. This has been described as the most important decision

given by the Church of England since the Reformation. The matter now goes to the Ecclesiastical Committee of Parliament who will decide whether or not the measure infringes in any way upon the rights of His Majesty's subjects. If accepted by them it will then be presented to Parliament. We watch future developments with the keenest interest, for there can be no doubt but momentous decisions have been taken and are about to be taken.

Busy Scenes in Glasgow.—Such was the sub-heading of a recent item of news in the "Glasgow Herald." The opening sentence read:—"Yesterday morning [Sabbath, 19th June] scenes at the Central Station, Glasgow, according to a railway official, were almost like a Fair Saturday. It was estimated that between the ordinary 'Sunday' services run by the London Midland and Scottish Railway Company and special excursion trains about 7000 passengers left the city for various destinations. Of this number, 4000 travelled by the special excursion trains, which included two to Oban, two to Kirkcudbright, one to Stranraer, one to Arbroath, and another for the Clyde coast run in connection with a cruise to Brodick Bay." The Scottish people, it would appear, have taken the hold of the bit in their mouths, and are determined to set at defiance the divine law, but retribution is awaiting them as surely as that awaiting the defiers of natural law. The Railway Companies tell us barefacedly that these excursions are run on the Lord's Day to increase revenue, but God has His own way of scattering gain gathered in defiance of His holy law, and the Railway Companies may soon find this out. But whether they do or not, the fact remains that a great deal of guilt rests on them for providing cheap facilities to the godless trippers who make God's holy day a day of pleasure and sport.

British Delegation to the Vatican.—The following report from "The Times" (12th May) will be of interest to our readers:—"Sir A. Chamberlain, replying to Viscount Sandon (Shrewsbury, U.), who asked whether the maintenance of a Legation at the Vatican was now regarded as a matter of permanent policy, said:—Yes, sir. His Majesty's Government have no intention of withdrawing the Mission to the Holy See. Replying to Mr Thurtle, Sir A. Chamberlain said:—His Majesty's Government found it convenient to establish this delegation at a time of great international trouble and diffi-

culty. To withdraw the delegation now would, I think, be an almost offensive course, which we should be slow to adopt. Apart from that, whatever views we may take individually about the Roman Church, there can be no doubt that the head of that Church represents a great force in the world and is venerated by many millions of his Majesty's subjects. Mr Thurtle—May I ask why, as this delegation was sent at a time of abnormal circumstances, and the conditions have become normal, you should not, as a matter of ordinary policy, withdraw the delegation? Sir A. Chamberlain—I think certainly not. I think it would be highly impolitic. Sir H. Slessor (Leeds, S.E., Lab.)—Is it not a fact that the appointment of the delegation did not entirely arise out of extraordinary circumstances? Sir A. Chamberlain—Ordinary and extraordinary circumstances combined to induce the Government of the day to reach that decision." It is nothing short of a scandal that notwithstanding the protests that have been made to the continuance of a British representative at the Vatican, that the Government should give permanency to the appointment. On the first appointment assurance was given that it was only a temporary appointment, and then without consulting Parliament it was made permanent. When statesmen shamelessly break their word, what honour or respect do they deserve?

Church Notes.

Communions.—August—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Laide, Broadford, Bonar-Bridge; fourth, Finsbay, Stornoway. September—First Sabbath, Vatten, Ullapool; second, Strathy; third, Tarbert (Harris), Stoer. October—Second Sabbath, Gairloch; third, Scourie; fourth, Lochinver; fifth, Wick. November—First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above list should be sent to the Editor.

Collection for the Month.—The Collection for this month is for the College Fund. It may be, also, pointed out that last Synod decided that the Organization Fund Collection be taken up in September instead of January, as formerly.

The late Mr Archibald MacColl, Elder, St Jude's.—

We deeply regret to learn that this worthy elder has passed away. He was in the St Jude's Session from its beginning. Mr MacColl was a native of Argyllshire, and had reached the great age of 88 years. We extend our sympathy to his family and relatives and to the congregation of St Jude's which, as an elder, he served for so long a time. A fuller notice will appear in a later issue.

South African Mission.—The Rev. Neil Cameron informs us that Mrs Miller, West Banks Terrace, Wick, in response to the appeal in our last issue, has consented to receive and despatch parcels of such materials as may be suitable for bandages for fractured limbs to the Mission Station at Ingwenya.

Appeal on Behalf of Edinburgh Church Purchase Fund.—As friends are aware, this church was purchased in July 1921, for £3000, and of that sum £1450 had to be borrowed from friends within the congregation, to whom we extend our gratitude for their support. With the help of kind friends outside the congregation, we have now got the debt reduced to £523, which is very gratifying, and the congregation is very grateful to all those who so liberally supported them by contributing towards the Fund. The Treasurer has recently received a promissory note for £100, on condition that the congregation contribute the balance, i.e., £423, by March 1929. The promised donation is liberal, and the congregation is most willing to do what they can to raise the required sum; but we feel that without the help of outside friends, the burden is too heavy to be met within the period specified. We therefore, very reluctantly appeal to all friends interested for their support in order to secure this donation, and (D.V.) have the church cleared of all debt. This appeal is made with the authority of the Southern Presbytery. Contributions will be gratefully received by the Rev. Neil Macintyre, 41 Colinton Road, Edinburgh, and Mr Maclean, 16 Marchmont Crescent, Edinburgh, Treasurer.—Neil Macintyre.

A Witness for the Sabbath.—The dismissal of Mr Norman Shaw, assistant light-house keeper, Toward Point, Argyllshire, and a communicant of our Church, has awakened considerable interest in the country. The case has been brought before the House of Commons, and considerable sympathy has been shown to Mr Shaw for his noble and faithful witness to the sacredness of

the Lord's Day. It had been decided to test a wireless apparatus on the Lord's Day. Mr Shaw refused to take part in the experiments because he regarded the work as unnecessary. He expressed his willingness to attend to emergency calls as he had always done before. For refusing, Mr Shaw got notice of dismissal, which was to take effect on Friday, 15th July. It appears that Satan has outwitted himself in this case, and our prayer is that Mr Shaw may have grace given him to stand firm in the noble witness he has raised for the sanctity of the Sabbath. If the Clyde Light-houses Commissioners persist in their tyrannical course we feel that the Lord can easily provide employment for Mr Shaw. We hope to give further information on the case in our next issue.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—Miss M. Dallas, The Birches, Kingussie, 5s; Mrs H. Mackenzie, 31 Foremost, Alta., 17s; Mrs C. Urquhart, 19 Belmont Street, Toronto, per Miss J. McColl, Glasgow, £1; Mrs Cattanaich, Kingussie, 10s; Arch. Macleod, 9 Edinbane, Portree, 2s 6d; "Penrith," per Miss C. Mackay, Dingwall, 4s; "In Remembrance of a Loved One," Stornoway, 12s 11d; Mrs W. Bonallo, Hogquiam, Wash., 10s. Rev. N. Cameron acknowledges, with thanks, from Capt. Boyd, o/a St Judes Sustentation Fund, £16.

AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.—Mrs Crowe, Weybridge, Surrey, per Rev. Wm. Grant, £2; Miss J. C. Kerr, Pitlochry, 4s; K. Maclean, Matiere, King's County, N. Zealand, 11s 6d.

GENERAL BUILDING FUND.—R. Matheson, Lonbain, Shieldaig, 5s.

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The Magazine.

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(Several Subscriptions held over till next month).