

THE  
**Free Presbyterian Magazine**  
*And MONTHLY RECORD.*

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**VOL. XXXII.**

*July 1927.*

**No. 3.**

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**Report of Synod Meeting.**

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**THE** Synod met this year at Inverness on Tuesday, the 17th day of May, at 6.30 p.m. Divine worship was conducted by the retiring Moderator, the Rev. D. M. Macdonald, Portree, who preached from Jer. vi. 16—"Thus saith the Lord: stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls." Thereafter the Synod was duly constituted. There was a large attendance of the general public.

The following members were present:—**SOUTHERN PRESBYTERY**—Revs. Neil Cameron and Neil Macintyre, ministers, with Messrs Captain K. K. Macleod, Edinburgh; Alexander Macleod, Glasgow, ruling elders. **NORTHERN PRESBYTERY**—Revs. D. Beaton (Clerk), E. Macqueen, William Grant, Finlay Macleod, and Donald J. Matheson, ministers, with Messrs Malcolm Fraser, Dornoch; Samuel Fraser, Dingwall; James Campbell, ruling elders. **WESTERN PRESBYTERY**—Revs. Murdo Morrison, D. M. Macdonald (Moderator), James Macleod, Malcolm Gillies, John MacLachlan, Roderick Mackenzie, ministers, with Messrs Duncan Matheson, Portree; Murdo Macleod, Lochinver; Alexander Mackenzie, Ullapool; John Macdonald, Gairloch; Finlay Macdonald, Shieldaig; John Campbell, Glendale, ruling elders.

The Roll was then called, and a letter of apology from the Rev. Duncan Mackenzie, Kames, was intimated by the Clerk.

After the minutes of last sederunt were read and approved, the Clerk stated that it was to be distinctly understood that the Report of the Synod, which appeared in the Magazine, was not the official record of the Synod's proceedings, for these could not be recognised as such until approved by the Synod.

Mr John Ross was then appointed Officer of Court. and agreed to perform the duties of the same.

The Moderator then intimated that his term of office had come to an end, and thanked the Synod for

their forbearance with him during his term of office. It was then moved by the Rev. Murdo Morrison, and seconded by Mr James Campbell and unanimously agreed to, that the Rev. R. Mackenzie, M.A., Gairloch, be appointed Moderator for the ensuing year.

The following members were appointed to examine the Presbytery Records:—Revs. M. Gillies and R. Mackenzie to examine Northern Presbytery Records; Revs. E. Macqueen and D. J. Matheson to examine Southern Presbytery Records; Revs. N. Cameron and N. Macintyre to examine Western Presbytery Records; and Revs. N. Macintyre and D. M. Macdonald to examine Synod Records.

It was moved by Rev. D. Beaton, seconded by Rev. M. Gillies, and unanimously agreed to, that the following Committee be appointed to draw up a tribute to the late Rev. D. Macfarlane, Dingwall—Revs. N. Cameron, E. Macqueen, M. Morrison. The Rev. E. Macqueen moved, and Mr Finlay Macdonald seconded, that the following Committee be appointed to draw up a similar tribute to the late Rev. D. Graham, Shieldaig:—Revs. Neil Macintyre, D. M. Macdonald, and James Macleod.

It was reported that the following students—Messrs John Murray, D. Urquhart, and Robert Sinclair—were now finished with their theological course, and that after passing their final theological examinations, they would, on making application to their respective Presbyteries, be taken on trial for licence.

It was moved by the Rev. Neil Cameron and seconded by the Rev. John MacLachlan that the Rev. D. M. Macdonald be asked to send his sermon to the Magazine for publication. Mr Cameron remarked that he had listened to the sermon with pleasure, as he was sure the other members of the Synod had done. The motion was unanimously agreed to.

It was decided that the members of Synod meet as a Business Committee and as a Committee on Bills and Overtures on Wednesday, the 18th May, in the Manse, at 11 a.m., and that the next sederunt of the Synod meet (D.V.) in the Free Presbyterian Church, Inverness, on the same day at 5 p.m. The meeting was closed with praise and prayer.

### **Second Sederunt.**

The Synod met according to terms of adjournment on Wednesday night, in the Free Presbyterian Church, Inverness, at 5 p.m.

The following members were present:—SOUTHERN PRESBYTERY. — Revs. N. Cameron, N. Macintyre, and

D. A. Macfarlane, ministers, with Messrs Captain K. K. Macleod, Edinburgh, and Alexander Macleod, Glasgow, ruling elders. NORTHERN PRESBYTERY. — Revs. D. Beaton (Clerk), E. Macqueen, W. Grant, F. Macleod, D. J. Matheson, ministers, with Messrs Malcolm Fraser, Dornoch; Samuel Fraser, Dingwall; and James Campbell, Inverness, ruling elders. WESTERN PRESBYTERY. — Revs. M. Morrison, D. M. Macdonald, James Macleod, Malcolm Gillies, John MacIachlan, Roderick Mackenzie (Moderator), Donald Macdonald, ministers, with Messrs John Macleod, Tarbert; Duncan Matheson, Portree; Murdo Macleod, Lochinver; Alexander Mackenzie, Ullapool; John Macdonald, Gairloch; Finlay Macdonald, Shieldaig, and John Campbell, Glendale, ruling elders.

After the roll was called the minutes of previous sederunt were read and approved of. An apology for absence was intimated from Rev. D. N. Macleod, Ullapool.

The Rev. N. Macintyre moved that the Moderator be appointed according to seniority of ordination, and that the Clerk be instructed to arrange according to this order. This was seconded by the Rev. E. Macqueen and unanimously agreed to.

The Rev. N. Cameron, as Convener of the Committee appointed to prepare a history of the Free Presbyterian Church, reported that, while he had read a good deal in connection with the proposed history, he had, as yet, nothing definite to lay before the Synod. He made the suggestion that the Committee be re-appointed and begged leave to move to that effect. This was seconded by the Rev. William Grant, and unanimously agreed to.

The Clerk read a communication from Inverness Kirk-Session intimating that they had carried out the Synod's instructions in reference to Miss Grant. A motion was moved and duly seconded that the matter be brought now to an end as far as the Synod was concerned. An amendment to this was ruled out of order by the Moderator. The Rev. William Grant entered his dissent.

The order of business drawn up by the Synod's Business Committee was then followed.

### **1. Theological Committee's Report.**

The Rev. Ewen Macqueen, Convener, gave in the following report :—" We are, as a Church this year, in a position in which we have not been hitherto. We have had five more ministers added to our number, but

on the other hand we lost two of our oldest ministers by death. Mr Macfarlane, Dingwall, the man who stood alone at the beginning in defence of sound doctrine and principles, and, who with the late Rev. Donald Macdonald, Shielraig, formed the Free Presbyterian Church, along with God-fearing elders, was an outstanding man among us. Of course, Mr Macfarlane had come to a good old age; in fact, I believe he was the oldest minister preaching in Scotland, and we could not expect him to be left longer with us; yet, we do miss him. Mr Graham, Shielraig, was a much younger man. His case is also exceptional inasmuch as he was the second minister in succession of the charge who died at Shielraig. He was a man much loved by many of the Lord's people. He much longed for home before he was taken. Now instead of the two the Lord of the Harvest gave us five, and if they don't yet come up to the first two, they are in the same school and under the same Teacher; He can make them what those were. All the students had good marks at their examinations, and, we trust, they all have saving grace, and seeing that this is so, we have great reason to praise the Lord and take courage. We have four students ready for licence, so we may say in truth with the Psalmist—"The Lord of us hath mindful been." We may also add for the information of our people that it was reported at the Synod's Business Committee that we have the prospect of new students coming forward."

The following subjects for the final theological examination with the examiners in the respective subjects were then appointed, viz.:—Church History—Hetherington's "History of the Church of Scotland," from 1638 to 1688; Witherow's "Apostolic Church—Which is it?" Confession of Faith, Larger and Shorter Catechisms: Examiner—Rev. N. Cameron. New Testament Greek—The Gospel according to John: Examiner—Rev. D. A. Macfarlane. This was moved by the Rev. James Macleod, seconded by the Rev. William Grant, and unanimously agreed to. It was decided that the examiners arrange with the students as to the date of examination.

## **2. Theological Tutor's Report.**

The Rev. D. Beaton, Theological Tutor, gave in the following report:—"During last session, according to arrangement made by the Presbyteries, the following work was prescribed for our students, Messrs D. Urquhart, R. Sinclair, and D. Macleod, viz., Hodge on



I. Corinthians, A. A. Hodge's Class Book on the Confession of Faith, and Sir Henry Moncrieff's Practice of the Free Church. The students did their work as well as could be expected, when it is borne in mind that their time is so much taken up with pulpit preparation and other duties. Two of these students have now finished their theological curriculum, viz.:—Messrs D. Urquhart and R. Sinclair."

### **3. Annual Financial Statement.**

In the absence of the General Treasurer, Mr John Grant, through illness, the statement was read by the Rev. William Grant. The funds generally were in a healthy state. The Sustentation Fund showed a balance of £7276 17s 2d, as compared with £5663 19s 6d last year. This, though the largest balance we have yet had, is not a real balance, owing to the fact, as was pointed out, that a great part of it was already due for salaries to ministers and missionaries. It was to get a true balance at the end of the financial year that a motion was brought forward later to have ministers and missionaries paid within the financial year. The other funds, which showed increases, were as follows:—Home Mission Fund, £64 9s 3d; Aged and Infirm Ministers', Ministers' Widows' and Orphans' Fund, £42 6s 7d; College Fund, £40 2s 3d. The funds which showed decreases were as follows:—Jewish and Foreign Mission Fund, £64 0s 9d; Organisation Fund, £27 5s 2d. In connection with the latter fund there are certain payments made to meet the travelling expenses of deputies to Winnipeg, which are to be refunded. The General Treasurer reported that, in addition to sums mentioned in the statement, he had in hand £50 to meet expenses of deputy to Australia; and £10 5s 3d from a friend, Detroit, with a promise of further help, to meet expenses of deputy to Detroit. The adoption of the report was moved by the Rev. Neil Cameron. He said he had much pleasure in moving the adoption of the interesting and encouraging report to which they had listened. It showed the Lord's kindness and goodness to us, and the history of our Church abundantly proved that if we remained faithful to Him He would not let us lack. It had been proved beyond the power of doubt that whenever there was a move among us away from the principles for which the Free Presbyterian Church stood, immediately there was a drop in the funds. This was the case in 1906 when some of our ministers were agitating for union with the Free

Church. The salaries of the ministers had to be reduced. When the agitation ceased by the departure of these men, then the people responded to the financial claims of the Church as they had done before. Mr Cameron made touching reference to the great loss sustained by the removal of the Revs. D. Macfarlane and D. Graham, adding that opportunity would be given later on to make a fuller reference, but that he could not sit down without mentioning the loss we had sustained. Mr Macfarlane occupied a position unique among us, but while that was so, he was not forgetful of the loss sustained by Mr Graham's removal. He had much pleasure in moving the adoption of the report and, in doing so, wished to acknowledge the Lord's kindness to us as a Church. He also desired to thank the General Treasurer, and the auditors for their work, and moved that the latter be re-appointed. The motion was seconded by Mr James Campbell, and unanimously adopted.

(1). The Rev. Neil Macintyre moved, and the Rev. James Macleod seconded, that in future congregations in giving a call to a minister be expected to give a promise of subscribing not less than £120 to the Sustentation Fund. This was unanimously agreed to.

(2). The Rev. Ewen Macqueen said, in view of what had been pointed out about the balance at 31st March, he moved that the ministers and missionaries in future be paid quarterly and within the financial year ending 31st March. This was seconded by the Rev. Neil Cameron and unanimously agreed to.

#### **4. Foreign Mission Report.**

This Report, which is printed on another page, was given in by the Rev. Neil Cameron. The adoption of the Report was moved by the Rev. Malcolm Gillies, who said there was scarcely any phase of the Church's work that awakened so much interest as her work in connection with the evangelisation of the heathen. The Lord had given them tokens of His favour in blessing His Word, and as they thought of the numbers already gathered in the words of Scripture came to his mind: "Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro?" The favour shown us by the Lord in South Africa is an encouragement to us not to be weary in well-doing, and as our responsibilities increase there is a call to renewed diligence and zeal to meet the new burdens laid upon us as a Church. He had much

pleasure in moving the adoption of the Report and in thanking the Convener and the Foreign Mission Committee for their labours. The motion was seconded by Mr John Campbell, elder, and unanimously agreed to.

(1). A letter was read by the Rev. N. Cameron from Dr R. Macdonald (a native of Applecross), Dalmally, offering his services as a medical missionary to the Church. Mr Cameron said he had made inquiries as to the amount of salary paid by the Government of Rhodesia to qualified medical men, but there was no time yet to receive a reply. The Government grant would be a great help in paying Dr Macdonald's salary.

The Rev. Ewen Macqueen said he was sure that all would be gladdened by Dr Macdonald's offer. Mr Macqueen said he had a talk with Dr Macdonald and asked if he had a mind of going as a missionary of the Church and he said he had. He had great pleasure in moving that this matter be left with the Foreign Missions Committee, and when they were in a position to report progress it would be expected that the Committee would communicate their decision to the three Presbyteries for their consideration. The motion was seconded by the Rev. James Macleod, and unanimously agreed to.

(2). Mr Cameron said he had a matter to bring before the Synod in connection with the questions put to elders and the formula signed at their ordination. The terms used in these questions and formula, as could be understood, were to a great extent unintelligible to the Matabeles. Mr Tallach had gone into the matter very thoroughly and simplified the questions and formula in a highly creditable way and sent home a copy of the simplified questions and formula with a translation. The simplified questions and formula were revised by the Committee and sent back to Mr Tallach for further consideration. The Rev. D. Beaton moved that the Synod approve of what had been done by the Foreign Mission Committee, and that they be instructed to lay the simplified questions and formula as finally agreed upon by them before the Synod for its approval. This was seconded by Mr Malcolm Fraser, and unanimously agreed to.

(3). A letter was read by the Clerk from Mr Isidore Reuter requesting that he might be sent to Palestine to labour among the Jews. The Rev. Donald Macdonald moved that it is not considered advisable to grant Mr Reuter's request, but that the grant of £26 from the Foreign Mission Fund be continued to him. This was seconded by Mr Duncan Matheson and unanimously agreed to.

(4). The Rev. Neil Cameron reported that as Mr Donald Urquhart was now finished with his theological course the question arose as to his being sent as a missionary to the Jews. The Foreign Mission Committee had come to no decision as to where Mr Urquhart would labour. They were waiting in the hope of a door being opened in the Lord's providence. He had thought in the event of no such opening occurring it would be advisable to ask Mr Urquhart, after he had been licensed and ordained to go to Australia for not less than a year to supply services to our people there. The question of travelling expenses was a rather serious matter, as the return fare was £170, which added to the salary of a minister (£220) would make it a very heavy burden on their Australian friends. If a placed minister were sent the expense would not be so great as he would have the salary paid by the home church, and his place would be to a great extent supplied by missionaries. Their Australian friends had already sent £50 to meet travelling expenses, etc. The Rev. D. Beaton moved that in the event of no door opening in the near future for Mr Urquhart going as a missionary to the Jews that he be asked to go to Australia for not less than a year, and failing this that the Rev. James Macleod be asked to go to Australia. This was seconded and unanimously agreed to.

#### **5. Report on Religion and Morals.**

This excellent Report was given in by the Rev. D. M. Macdonald, but owing to its length and the pressure on our space, and as we wish to give it in whole we regret we cannot give it this month. It will (D.V.) appear in our next issue. The adoption of the Report was moved by the Rev. D. J. Matheson, who said that they listened with deep and sustained interest to the very instructive and informative Report given in by Mr Macdonald. Some of the departures from Scriptural ways and customs referred to by Mr Macdonald could not help but sadden them, and what he had told them of the kind of teaching given by Communists to the young in their so-called "Sunday" schools was specially saddening. Captain K. K. Macleod said he had great pleasure in seconding the Report. He said that as far as Sabbath desecration was concerned, it was greatly on the increase. The latest statistics showed that in the city of Glasgow there were 5188 shops open on the Lord's Day, and most of these by our own countrymen; but not only were the shops open, but motor cars were employed by these shopkeepers, fitted out

with teas and ice-cream, to follow the crowds of Sabbath desecrators on pleasure bent into the country. Four years ago, when he came to Edinburgh, in a certain locality where there was only one shop open on the Sabbath, there are now four. The motion was unanimously adopted.

#### **6. The Canadian Mission Report.**

This Report, which appears on another page, was given in by the Rev. Neil Macintyre. The adoption of the Report was moved by the Rev. James Macleod. He said our people had to contend with many things in Canada that we in this country did not know about, and he considered that our people in the Dominion should receive every encouragement from the home Church. He had much pleasure in moving the adoption of the Report, and in thanking the Convener and the Committee for the interest taken in the Canadian mission field. The report was seconded by Mr Samuel Fraser and unanimously adopted.

#### **7. Reports of Examiners on Presbytery Records.**

The Revs. E. Macqueen and D. J. Matheson reported that they had examined the Southern Presbytery Records, and that they found them neatly kept and in order. The Rev. M. Gillies gave in a similar report on the Northern Presbytery Records. The Revs. N. Cameron and N. Macintyre reported that they had examined the Western Presbytery Records, and that they found them correct, with the exception of a few minutes which had not been signed. Revs. N. Macintyre and D. M. Macdonald reported that they had examined the Synod Records, and found them correct.

#### **8. Editor's Report on the Magazine.**

The Report was given in by the Rev. D. Beaton as follows:—

“ The circulation of the Magazine is steadily increasing. About 3150 copies are now printed every month, and even with this number our issues are frequently sold out. It is gratifying to know that our Magazine with its message is going to all parts of the world, and from letters received it is evidently very highly appreciated by great numbers who have no connection with the Free Presbyterian Church.

“ According to the promise made at last Synod, the price of the Magazine has been again reduced, and is now only fifty per cent. above the pre-War price, not-

withstanding that printing costs three times as much. This is the second reduction made by the Committee since 1921, and when it is borne in mind that the Magazine was restored to its pre-War size by the addition of eight pages, it will be seen that the Committee are doing for the Magazine what very few have done in connection with the religious periodicals of the country. The price of the great majority of these is still double the pre-War rate. As to further increase in size of Magazine, the Committee are meantime handicapped by the postal rates, but, in the event of a reduction in these, the advisability of adding another eight pages to the Magazine will receive the Committee's attention.

"As Editor I have to sincerely thank all those, ministers and others, who have helped me by sending literary contributions. Some of these have not been printed, while others are held in reserve, but whether printed or not, the Editor desires to express his sincere gratitude to the senders. Perhaps our ministers, trained as they are to the use of the pen, might do a little more than they are doing. It is a noticeable fact that it is the men, generally speaking, who have most work as ministers, that are most helpful as contributors to the Magazine. The Committee, through the Editor, would also take this opportunity of thanking Mr Cameron for his superintendence of the Gaelic section of the Magazine.

"The financial side of the Magazine is in a healthy condition. Notwithstanding the reduction in price, the balance this year is almost the same as last year. The Free Distribution Fund, however, is not meeting the demands made on it, and we are sure, when this is pointed out to our readers, that the leeway will be made up.

"The work of editing a Church Magazine is not without its cares, but it gives one pleasure to be able to do something in connection with a good cause, seeking to serve the best of Masters. We have long since given up the foolish notion of an inexperienced and untried youth that it is possible to please everybody, but with earnest endeavour to serve the Church and the cause of our Lord Jesus Christ, we ask the prayers of the Lord's people to bless the work in so far as it is done in His name and for His glory."

The adoption of the Report was moved by the Rev. James Macleod. He said he had much pleasure in doing so. We ought to be thankful that we are kept in accordance with the teaching of the Word of God, and he was sure it was the aim of their worthy Editor to keep within

the bounds of the teaching of God's Word in his editorial labours. The motion was seconded by Mr Murdo Macleod, and unanimously agreed to.

The Editor said a desire had been expressed that our Missionaries should have free copies of the Church Magazine, and he had pleasure in suggesting to the Synod that this request be granted, as the funds of the Magazine would allow this. The Rev. William Grant moved to this effect, and the Rev. D. A. Macfarlane seconded. The motion was unanimously adopted.

### **9. Report of East Coast Mission.**

Mr Angus Mackinnon gave in the following Report, which was read by Rev. M. Gillies :—

“ At the request of the East Coast Mission Supply Committee, I left for Great Yarmouth on the 5th October. Arrangements had been made beforehand, so that the same place of worship and lodgings were available as last year.

“ We kept two services on the Sabbaths, and meetings on Monday and Saturday evenings. The attendance was equally as good as last year, and the people were as willing as formerly to contribute according to their means. I was only able to give them one service at Lowestoft, owing to the circumstances of the friends stationed there, but they did their own part to defray expenses.

“ It pleased the Most High in His providence to blow upon the endeavours of the fishing people at Yarmouth. so that the fishing, from a commercial point of view, was a failure. Many of those who went there were not able to pay the passage home. and had to depend on others.

“ In the circumstances, the friends there are to be praised for the earnest effort they made to meet the cost of the Mission. The expenses were £23, and the contributions for the five weeks were £18, so that we were £5 short.

“ We hoped to be able to pay our way as last year, but were disappointed in this. May the Lord grant that the efforts put forth by the Church to provide means of grace for the fishing people at Yarmouth be to His glory and work for the eternal good of precious souls.”

The adoption of the Report was moved by the Rev. Ewen Macqueen, and seconded by Rev. Finlay Macleod, and unanimously adopted.



### 10. Appointment of Church Standing Committees.

It was moved by the Rev. Finlay Macleod, and seconded by Mr Malcolm Fraser, that the following be appointed members of the respective Standing Committees :—

1. Training of the Ministry and Theological Committee—Revs. E. Macqueen (Convener), D. M. Macdonald, and D. A. Macfarlane.
2. Finance Committee—Revs. N. Cameron (Convener), E. Macqueen, D. M. Macdonald, and Mr James Campbell. Mr John Grant, General Treasurer, to be associated with the Committee.
3. Canadian Mission Committee—Revs. N. Macintyre, (Convener), D. M. Macdonald, M. Morrison, and M. Gillies.
4. Jewish and Foreign Mission Committee—Revs. N. Cameron (Convener), N. Macintyre, D. A. Macfarlane.
5. Church Magazine Committee—The Editor (Convener), with the Clerks of the three Presbyteries *ex officio*.
6. Religion and Morals Committee—Revs. D. M. Macdonald (Convener), M. Morrison, D. A. Macfarlane, Wm. Grant.
7. Synod's Business Committee—Moderator, with Synod Clerk and the Clerks of the three Presbyteries *ex officio*.

### 11. Church Collections.

It was moved by the Rev. John MacLachlan, and seconded by Captain Macleod, that the Church collections be taken up as follows :—(1) Aged and Infirm Ministers', Widows' and Orphans' Fund in June—notice to be sent by the Rev. Ewen Macqueen; (2) College Fund in August—notice to be sent by the Rev. E. Macqueen; (3) Organisation Fund in September—notice to be sent by the Rev. D. Beaton; (4) Home Mission Fund (Missionaries and Catechists), first collection by book from house to house in October—notice to be sent by Rev. N. Cameron; (5) General Church Building Fund in December—notice to be sent by the Rev. D. Beaton; (6) Jewish and Foreign Mission Fund in February 1928; Home Mission Fund in April 1928—notice to be sent by Rev. N. Cameron. Mr MacLachlan, in making the above motion, expressed a hope that those responsible for sending out the notices would send them earlier, as some of them in distant places did not get them until well on in the month.

## **12. Business from Presbyteries.**

**WESTERN PRESBYTERY.**—The remit from this Presbytery, asking the separation of Raasay from Broadford, Elgoll, and Luib, was granted. It was moved in this connection by the Rev. D. M. Macdonald, and seconded by the Rev. James Macleod, that the congregation of Raasay be given power to call a minister on condition that they promise not less than £120 to the Sustentation Fund. This was unanimously agreed to. Mr Macdonald made reference to a petition which had been sent to their Presbytery in reference to the Church property in Raasay, but, as the Synod had already given its decision on this matter, it was considered settled.

**NORTHERN PRESBYTERY.**—A remit from this Presbytery, requesting the union of Dingwall and Beaully as a joint congregation, was read. It was moved by the Rev. D. Beaton, seconded by Mr Finlay Macdonald and unanimously agreed to, that the request be granted.

**SOUTHERN PRESBYTERY.**—The Rev. Neil Macintyre, as interim-Moderator of the London Mission, intimated that a request had been presented by our people there to have London sanctioned as a charge, with power to call a minister. The Rev. Neil Cameron moved that London be sanctioned as a regular charge, and when they were in a position to promise £120 to the Sustentation Fund, they could call a minister. He said their Church had an interest in the London Mission, and they would like to encourage their people there. The Rev. Ewen Macqueen seconded the motion, which was unanimously agreed to.

## **13. Competent Business.**

**1. GIFT OF THE LATE REV. D. MACFARLANE'S BOOKS.**—A letter was read from Messrs Duncan and Duncan, solicitors, Dingwall, intimating that Mrs Macfarlane, as executrix of her late husband, gifted the books which were in the study to the Free Presbyterian Church for the use and benefit of students in connection with the Church. The Synod, on the motion of Rev. D. M. Macdonald, seconded by the Rev. Neil Cameron, decided that the Clerk be instructed to write Messrs Duncan and Duncan accepting the gift, and thanking Mrs Macfarlane.

**2. LETTER FROM MR ANGUS MACKINNON.**—A letter was read from Mr Angus Mackinnon, missionary, asking for increase of salary owing to his circumstances. The Clerk of the Western Presbytery was instructed to

write Mr Mackinnon to find out what he meant by a certain expression in his letter.

3. LETTER FROM MR HECTOR CAMPBELL.—Mr Hector Campbell, Scorraig, wrote requesting the Synod to take into consideration his special circumstances, being employed during the week and having to conduct the services on Sabbath. The Rev. James Macleod moved, and the Rev. Ewen Macqueen seconded, that Mr Campbell be granted £10 as last year.

4. TALLISKER CONGREGATION.—The Rev. D. M. Macdonald brought forward a request from this congregation, asking the Synod to stand security for a loan owing to the high rate of Bank interest. The Synod suggested to the Tallisker congregation to try to negotiate a private loan meantime.

5. WIDOWS' FUND ALLOCATIONS.—It was moved by the Rev. E. Macqueen, seconded by the Rev. M. Morrison and unanimously agreed to, that the following sums be allocated:—Mrs Sinclair, £40; Mrs Macfarlane, £35; Mrs Graham, £35; Mrs Radasi, £30; Mrs Radasi's Children (five), £35.

6. FREEMASONRY AND MEMBERS OF THE FREE PRESBYTERIAN CHURCH.—The Rev. D. A. Macfarlane asked what was the relation of the Church to Freemasonry. Could a Freemason be admitted to the membership of the Church? The Rev. E. Macqueen said he did not see how they could refuse to admit a man who had been converted, although he was a Freemason, but, at the same time, they as a Church should make it quite clear that they deprecated any of their people joining such a secret society as the Freemasons. They were very much against that. The Rev. James Macleod said he had a talk with a Freemason recently, who was convinced in his conscience that it was not right for a Christian to have anything to do with Freemasonry, and he asked him if he ever found it a sin or a guilt to have anything to do with Freemasonry. The man replied—"Yes, I will regret to my dying day that I ever joined it, but I did it through ignorance." Mr Macleod further said he did not and could not countenance secret oaths, neither did he believe the oath of Masonry was binding on the conscience. The Rev. D. Beaton said he had heard it said that one could be a Mohammedan or a Deist and yet a Freemason. While it was almost impossible to get at the secrets of Freemasonry, there was one fact that spoke very emphatically to him, viz., that he had known a few enthusiastic Freemasons who were done forever

with Freemasonry when they were converted. For worldly-minded men to see no harm in it, as in a thousand other things that Christians see harm in, was what might be expected; but, as professing Christians, we should not be influenced in our judgment by such men. He had also been informed that Christ's name was not mentioned in the committal service of the dead, and, in order to test this, he once attended such a service, and throughout the long service and ritual, as far as he could make out, Christ's name was not once mentioned. In such a connection and on such an occasion, though he did not approve of burial services, it was surely a serious matter for any Christian that the name of Him who brought life and immortality to light should not be mentioned. Captain Macleod, Edinburgh, said he had been informed that the name of the Lord was omitted, so as not to give offence to the Jews, and, therefore, the Free Presbyterian Church should not tolerate such a thing. The Rev. D. M. Macdonald asked, may I take it for granted that our position is that anybody who wishes to become a member of our Church must be told, if it is known that he is a Freemason, that he must cut his connection absolutely with Freemasonry? The question was received by an enthusiastic hear! hear!

7. SYNOD'S INSTRUCTIONS RE PREACHING ON THE PRINCIPLES OF THE CHURCH.—The Rev. James Macleod asked, was it the case that all our ministers were faithfully carrying out these instructions? Most of the ministerial members of the Synod intimated that they did so. The Rev. D. Beaton called attention to the annual rumours that this one or that one of our ministers was going over to the Free Church. These rumours shook the confidence of our people, as they have had unpleasant experience on more than one occasion of such departures. It would be an act of kindness on the part of those who heard such rumours to write to the minister or ministers whose names are mentioned, with the names and addresses of the persons from whom they had their information, and this might have the effect of effectually stopping many an untruthful rumour.

8. MR DONALD MACLEOD, DIVINITY STUDENT. — The Rev. William Grant moved, and the Rev. Ewen Macqueen seconded, that the Synod accept Mr Donald Macleod's theological curriculum, and that he sit his final theological examination with the other students.

The Synod decided to meet again (D.V.) at Glasgow, on Tuesday after the third Sabbath of May 1928,

in the hall of St Jude's Free Presbyterian Church, at 6 30 p.m. The meeting was closed with praise and prayer.

## Report of Canadian Mission Committee

BY THE REV. NEIL MACINTYRE.

IN giving in the Report of the Canadian Mission Committee, I am pleased to state that we have been successful in supplying Winnipeg and Vancouver during the past year with regular services, while Detroit was better attended to in that respect than in any former year. The question of supply is becoming a very difficult problem, and there is much need that the Lord of the harvest would raise up men who would be made willing to go to these important fields which are ready to harvest.

Regarding these three stations, I will briefly state how each of them stands at present :—

“(1) WINNIPEG. Winnipeg, which numerically is perhaps the most important, is at present supplied by the Rev. James Tallach. As was stated in our last year's report, the congregation had asked the Rev. William Matheson, Chesley, to open their new church in June. When the Committee became aware of this arrangement, they thought it advisable to appoint him as the Church's Deputy to visit Winnipeg and Vancouver in that capacity. Mr Matheson opened the church on 4th June. He reports that there was an encouraging congregation present, and that the church is a neat, well-constructed building, centrally situated, and capable of seating upwards of 160 people. After giving four Sabbaths to Winnipeg, during which time the Sacrament of the Lord's Supper was dispensed, Mr Matheson proceeded to Vancouver, where he conducted services for five Sabbaths. He was much impressed with the importance of this congregation as a field of labour for a minister amongst comparatively young people. He reports that the attendances fell but little short of those at Winnipeg. On his way back he gave another Sabbath to Winnipeg. He maintains that there is no lack of encouragement in these two places for a minister who would get a mind to go to labour among them. The Committee desire to express their thanks to Mr Matheson for his labours in these congregations.

"As the Synod is aware, Mr Donald J. Matheson, who is now minister of Lairg and Bonar-Bridge, returned to Scotland last October. The Committee had much difficulty in procuring a successor. After appealing to several of our students, they finally prevailed on Mr James A. Tallach, who had finished his course in divinity, to go out. On Mr Tallach's agreeing, the Southern Presbytery took immediate steps to license him, and on 13th October the Presbytery ordained him as missionary for Canada. He sailed the following day, and is now labouring in that congregation with much acceptance.

"It may not be out of place to express here our sincere sympathy with the Winnipeg congregation on account of the heavy travelling expenses they had to meet during the past year. Besides having to pay Mr Tallach's expenses going out, they also had to defray Mr Matheson's coming home. These sums are certainly a great burden on a small congregation, particularly when they are struggling to clear off the debt on their church. Perhaps I should inform the Synod that the Finance Committee paid Mr Tallach's fare out of the Organisation Fund, but the Winnipeg congregation faithfully promised to refund this money.

"(2) VANCOUVER. As was already stated, Rev. William Matheson gave five Sabbaths to this Mission. Mr Donald Matheson, missionary, is still labouring there with much appreciation. While he is very anxious to get back to Scotland, and would be pleased to see a suitable person sent out to relieve him, yet he has very nobly consented to remain at his post until such time as a successor is procured. I am sorry to report that he was laid aside with influenza for several weeks, and had to leave the city for a time to recruit his health. I am pleased, however, to say that he is now better and able to attend to his duties. Mr Hugh Mackay, elder, conducted the services during Mr Matheson's absence.

"Mr Matheson reports that there is comparatively no change either numerically or financially in the congregation since last year. A few families have left the city who used to attend, but probably others have come in their place. The congregation have been able to meet their obligations, which is a cause of thankfulness and encouragement. They are most anxious to have a minister settled over them, and are at present hoping that one of our ministers, to whom they have sent a unanimous call, may be led to accept it. While we

would be sorry to deprive any of our congregations of their pastor, yet it would be most desirable, in view of the large number of emigrants going out to those parts from our Highlands, that a minister should be settled there. Mr Hugh Mackay, our respected elder, very forcibly says in a letter to the Committee: "We are sending our Macedonian cry over 5000 miles to the Church in Scotland, and as I am penning this letter, these words came strongly to my mind: 'Carest Thou not that we perish?' There are many perishing in Vancouver for the want of the Bread of Life, and we hope the Lord of the harvest may send one who may labour among us." These words, I thought, were very touching, and ought to appeal to us, for they indicate the ardent desire these people have for the Gospel and to worship God according to the rule of His Word. There is no doubt but there is a wide, open door in Vancouver for one who would get a mind from the Lord to go. The Church has every sympathy with them in their struggles in holding fast the form of sound words in doctrine and practice, and would rejoice to see a minister placed over them. The Committee have done their utmost to meet their desire in this respect, and we hope our efforts may be successful some day, if that is the will of Him who has foreordained whatsoever comes to pass. It is to Him we should look and wait for patiently.

"(3) DETROIT. This station, which, numerically, is the smallest, has no regular services. Mr John Murray, after the close of the Session at Princeton last year, gave them several Sabbaths, and during the New-Year's holidays gave them other two. Rev. Wm. Matheson gave them four Sabbaths during the winter, so that they were better supplied than in former years. The people were very much indebted for these services.

"Mr Kenneth Mackenzie, to whom the Church is indebted for taking the burden of the affairs of this Mission since the death of his late brother, wrote asking that Mr John Murray be allowed to visit them before returning home to Scotland. The request was granted by the Northern Presbytery, under whose jurisdiction Mr Murray is. The Mission, while not strong in numbers, is not decreasing, and we hope their feeble efforts in holding by the Word of God may be blessed by Him who promised that the Word which went forth out of His mouth shall not return unto Him void, but shall accomplish that which He please, and shall prosper in the thing whereto He sent it.



"It is gratifying to find that there are some still in these distant places who appreciate our efforts in keeping an open door, and who are anxious to have the Gospel preached to them and the public worship of God conducted according to His Word. There is no doubt but many young people going out from the Highlands and Islands to these places are carried away with the rush and bustle of Canadian life and imbibe false and erroneous religious ideas, and thus absent themselves entirely from any place of worship. If this report should catch the eye of such, we would appeal to them to remember that the God of their fathers in Scotland is also ruling in Canada, and will bring all men to judgment. Let me remind them of the exhortation of David to Solomon: 'My son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts and all the imaginations of the thoughts; if thou seek Him He will be found of thee, but if thou forsake Him, He will cast thee off forever.'

"Since writing the foregoing I had a report from Rev. James A. Tallach, Winnipeg, in which he says the attendance at the various services have been up to the average, though there is not any appreciable increase. He also states that the congregation are doing their utmost to reduce the debt on the Church. There is still to be paid about \$3400, and at the present rate of contribution that it will take them about five years to wipe off the debt. He wished to take this opportunity, on behalf of the congregation, of thanking those outside Winnipeg, and especially those in the home country who have contributed towards the upkeep of the Mission. The congregation are to be complimented on the manner on which they have shouldered this heavy burden. If the Lord loveth a cheerful giver, there are some in Winnipeg whom He loves."

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## **Foreign Mission Report**

BY THE REV. NEIL CAMERON.

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**SOUTH AFRICA.** It gives the Foreign Missions' Committee much pleasure to report good progress in our Mission in Matabeleland this year again. The Rev. John Tallach and Mrs Tallach are doing all they can, not only to consolidate what has been already achieved, but also to advance the work there, both from the religious and educational points of view. The Lord's hand is clearly to be discerned in granting success in

both spheres of their labours. The number received into full membership, after a very thorough examination by the Kirk-Session, is very encouraging, and proves that the Holy Spirit makes the Word read and preached to bear the fruits of repentance and faith in the hearts and consciences of our brothers and sisters in that far-off land. For this our hearts rejoice. The Report will also show very good progress in extending the preaching stations last year. In our last report, the number of places in which services were held was six; whereas we have now services held in eight places each Sabbath. It will be seen also that the Schools have done good work, especially the Secondary School. Mr Tallach has acted wisely, in our opinion, by the strenuous efforts he and his co-partner in life and labours have made to train young girls in the very things which appeared to us, when we paid a visit to the Mission five years ago, to be most needed amongst our friends. Even then our people had benefitted religiously and educationally to the extent that, as we were assured, family worship was held morning and evening in each hut in our Mission. This was to us a cause of much thankfulness to the Lord. The parents who could not read God's Word themselves made the children who had learned to read the Bible in the schools to read the psalm and chapter, they themselves beginning and finishing worship with prayer. Surely this was an extraordinary change brought about in sixteen years. For at the first service held there by the Rev. J. B. Radasi in the year 1906, the most of the few that attended were almost devoid of clothing; but in 1921 these same people were well clothed and sitting at the feet of Christ and listening reverently, solemnly, and orderly to the precious gospel of His grace. At the same time they were very helpless as regards any of the most needful things taught now to so many of the young girls in Ingwenya School.

We regret that Mr Tallach has not written a report himself that we could place before our Synod. We have no doubt but his hands are quite full with other pressing work, and, therefore, had not the leisure necessary to write it. So we will make the best shape we can to write a report from the notes he has sent us.

Mr Tallach informs us that last year twenty-seven new members were admitted to the Lord's Table. Last year's Report shows that there were one hundred and seven members the previous year. The addition of twenty-seven brings the number up to one hundred and thirty-four. Knowing the care taken by the Session in

admitting to membership, this is a cause for much thankfulness to the Lord for His rich blessing of the Word preached and read to the people of our Mission. Looking back to the Report of 1921, we find that there were sixty-four members then. The increase in membership since then is very encouraging, being seventy-four. It should be added that a considerable number of the adherents manifestly are seeking the way to Zion and the Lord their God. We do not write thus for ostentation or for our own glory, but for the glory of the Lord, who has done marvellous things for us by blessing our weak efforts to spread the knowledge of His name among the heathen.

Mr Tallach writes that six additional elders were to be ordained in April to strengthen the Session. These new elders were elected from amongst the deacons. Other deacons are to be ordained later on. Mr Tallach inaugurated a class in order to instruct these men who are elected elders in the doctrines and principles of the Confession of Faith. This is very commendable, because it will give these men a more intelligent grasp of the creed and practice of the Church to which they belong. It will also show them that all the doctrines of the Confession are solidly based upon the infallible Word of God. They will also answer the Questions and sign the Formula, understanding better their meaning and the obligations and the binding force of such vows.

The attendances at church services keep up very well. Our Communion services overcrowd the church. The Day of Humiliation last October was considerably better attended than the same was the year before. The dates of the four Communion services are always published in our Magazine, in order that our praying people at home should remember our friends there in their prayers. We are confident that this duty is not neglected by our people. Even the Apostle Paul, great as he was, urged the Lord's people to pray for himself and for those associated with him in the ministry. You can easily understand the encouragement it will bring to Mr Tallach's heart to know that he and our people there are constantly remembered in the prayers of our Church at home, both in private and in public. His isolated and lonely position in Rhodesia should appeal to each one of us, so the least that should be expected of us, one and all, is to plead for him daily, at the footstool of the throne of grace.

There were six places in which services were held each Lord's Day in connection with our Mission for the last six years. An application was made last year by people on a certain farm for a mission to be set up, but the woman who owned the farm would not give her consent, so the matter fell through. This year a farmer has requested that a mission should be started for the people on his land. Mr Tallach went to see him about the matter. The farmer offered a place in which to hold services and to teach the children. Mr Tallach sought permission to begin there, but he had not received a reply when he wrote. He seemed to be quite hopeful that permission would be granted. This place is 54 miles from our central station in a northerly direction. One of our praying men left Morven and went about 30 miles further away towards the north also. This man began to hold meetings on the Sabbath days in the kraal to which he emigrated. Permission has been granted by the Native Commissioner to Mr Tallach to the effect that these services can be continued under his superintendence. He says, however, that he does not intend to begin a school there meantime.

The attendances last year in our schools were better, to the number of 27, than they were in 1925, the total being 390. The attendance at our Ingwenya School is up to 150, but, owing to the fact that our teaching staff was too small to cope with that number, they could not all be accommodated. We are now better staffed as regards teachers, for we have in this school two teachers fully qualified and a pupil teacher. Mr Tallach also gives the help he can, as he can now speak the Xosa language.

Concerning the secondary department of the Ingwenya School, Mr Tallach has sent us his own and the pupils' sincere thanks for the liberality of the people at home in connection with the new building and its equipment for the special training of young girls. He states in this connection :—"While the new school-room and its equipment demanded some outlay, I feel that, did the Committee and people know the work that is being done, they would only be too glad that they had helped. For two hours daily the girls are taught sewing, basket-making, and laundry. At the opening of the school, I announced my readiness to take in girls from the out-stations, provided that the parents promised to provide food for them. The result is that we have 20 girls from the out-stations staying in

the Mission. As the plan is largely experimental, I did not desire more than 20 for the first year."

The Committee feel thankful that our young girls have now the opportunity of learning at Ingwenya some at least of the subjects taught at Boarding Schools, and that they will continue longer under the influence of Mr Tallach's religious teaching and example. This is the more desirable, as the religious teaching and example set before these girls in some of the Boarding Schools of South Africa are neither orthodox nor beneficial from the spiritual point of view. Another benefit that flows from it is that it will give a chance to the daughters of heathen parents, who do not see much value in education, and who allowed their children to attend our Schools, but would not pay for them in Boarding Schools, to be trained in things useful and even necessary for the standard of civilisation to which our people there have attained. There are other parents who had a desire to have their girls trained in such a way, but who are so poor that they could not pay for it. These girls are above twelve years of age; those of them who came from all the side schools, except Snangani, were to go home each Friday evening, returning on Monday morning. Those that came from Shangani (90 miles away) remain constantly in the Mission. Along with the subjects taught them, they are trained to wash and dress their own clothes, and to keep everything clean and every place swept and tidy. The value of such training to young women in transition from the heathen state of things to that of civilisation and Christianity becomes manifest to anyone at a glance.

The Committee have nothing to report concerning the other branch of this Secondary Department of the Ingwenya School. Last year we mentioned that it was contemplated to start teaching agriculture, but so far that has not matured. There are a few of the young lads learning agriculture in other training centres. When these have finished their course, it may be easier to introduce this branch of training. The Inspector of Schools for that district promised last year that we would receive one hundred acres of land for this purpose. Our people have greater need of some useful knowledge as to the cultivation of the land than anyone who has not seen their primitive ways can even imagine. Therefore, we look forward with much hope and expectation to the improvement in agriculture that

will be sure to follow when the farm for that purpose has been acquired.

Concerning the religious teaching in the schools, the children have a Bible reading every day, and the Shorter Catechism is being taught right through. In our Ingwenya School, the pupils are divided into seniors and juniors for religious instruction. This will enable Mr Tallach to attend better to each division, according to their capacity and age.

Mr Tallach's medical work is varied, and covers a wide range of country. He desires to express his sincere thanks to Dr Johnston, Torridon, for the unstinted help in medicine and otherwise which he sent last year at his own expense. The Committee, in their own name and that of the Free Presbyterian Church, express their thanks to Dr Johnston for the interest he has taken in the work done in Rhodesia by our Church, and the valuable help he gives as to the treatment of some diseases among the natives there. It seems that bandages out there cost much more than at home. Mr Tallach suggests that for fractured limbs, etc., old bed sheets cut up as bandages would greatly help him in this branch of his labours. The Committee are not sure whether or not the Customs in Africa would allow any old clothing to enter their territory. We know that such could not be got through nine years ago. However, an enquiry will be made, and if such can be sent, a notice will be given in the Magazine in due time. The address of the party who may become responsible for forwarding such parcels will also be given.

Mr Tallach makes an appeal for cloth for the sewing school. He suggests that some one of the ladies of our Church should become responsible for receiving and forwarding such cloth, etc. The Committee would be much obliged to any of our lady friends who will volunteer to carry out this piece of work. The Convener will be pleased to hear from such and to publish her name and address in our Magazine. Meanwhile, the Convener will receive and acknowledge in the Magazine any sums of money sent him for to buy cloth for this purpose in Africa. He has received £5 already, which he sent to Mr Tallach, but he has already too much work on hand to undertake the sending of such parcels.

Mr Tallach desires that the friends who sent assistance to Mrs Radasi should be sincerely thanked in this Report, in which we heartily concur. He desires also to thank very sincerely the parties who sent any money

for his own and Mrs Tallach's use, through the Con- vener, Mrs J. S. Sinclair, Kenmure Street, Glasgow, and Mrs Tallach, the Schoolhouse, Raasay, and the Sabbath School there for money sent; also the kind women who sent cloth through Mrs Sinclair. Lastly, he, the elders, and all our people there warmly thank all the friends who contributed to the late Rev. J. B. Radasi's Memorial Fund—the sum of £50 10s was sent.

There was grave anxiety felt for some time that, on account of want of rain, there would be a famine in Southern Rhodesia. A day of Fasting and Prayer was held on three occasions, and to the praise of the merciful Hearer of prayer, on each occasion rain fell in a day or two. The people turned out well to each of these services, and manifested their real faith in the Lord being the Ruler of Providence. So, when it became evident that there would be food for them to eat, they wished that a Day of Thanksgiving should be held, in order that the Lord's goodness and mercy towards them should be publicly acknowledged. Of course the services were held, and were very well attended. Thus the poor Matabele manifest their faith in God, who were living as naked savages thirty years ago; while we, who have had the Gospel for more than four hundred years, are becoming more heathenish in our superstitious beliefs and in our immoral practices, and also in professed atheism every year. May the Lord make the "seed of the Word of God" sown in Matabeleland to grow an hundredfold more than was sown is our prayer for our brothers and sisters there; and may He, of His infinite mercy and compassion, lift His feet to the desolations of our beloved country and turn our wilderness into a garden of Eden by an outpouring of the Holy Spirit upon us.

PROSPECTIVE MISSIONARY TO THE JEWS.—The Committee desire to draw the attention of the whole Church to the fact that Mr Donald Urquhart will have finished his studies as prospective Missionary to the Jews in the near future. This will mean nearly double the present expenditure to the Foreign Missions' Committee. They are confident that our people will in future double their contributions to the Foreign Missions Fund on this account. The fact that the Jews are turning to the Lord Jesus Christ in thousands should encourage us to do our little utmost to send the Gospel in its purity to them without delay. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."



AUSTRALIA. The Convener received a letter last winter from our worthy elder, Mr Hugh Grant, Janrallo, Brushgrove, N.S.W., Australia, in which a Bank Draft for £50 was enclosed. The money was sent to pay travelling expenses for a deputy from the Free Presbyterian Church of Scotland to visit our friends, both on the Clarence and Richmond Rivers. He expressed a strong desire that a minister would be sent, as they were without the Sacraments of Baptism and the Lord's Supper having been dispensed amongst them for several years. Mr Grant asked the Convener to deposit the money in Bank until such a time as one could be sent. The money was sent to be banked by Mr John Grant, General Treasurer, in whose hands it will be safe.

Mr Grant said in this letter that a letter would come shortly after he wrote from the Messrs Kidd, Ballina, Richmond River, to the Convener. If they have written, the letter has not arrived. The Committee desire to express their sincere sympathy with our friends in New South Wales. and would commend their isolated position and their need of a minister to dispense ordinances among them to the serious consideration of the Synod.

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### Circumspect Walking.

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If you be heirs of glory, "the kingdom of God is within you," by virtue of your regeneration and union with Christ. The kingdom of heaven has the throne in thy heart, if thou hast a right to that kingdom: Christ is in thee, and God is in thee; and, having chosen Him for thy portion, thy soul has taken up its everlasting rest in Him, and gets no true rest but in Him; as the dove, until she came into the ark. . . . Let the heirs of the kingdom behave themselves suitably to their character and dignity. Live as having the faith and hope of this glorious kingdom; let your conversation be in heaven (Phil. iii. 20). Let your souls delight in communion with God while you are on earth, since you look for your happiness in communion with Him in heaven. Let your speech and actions savour of heaven; and, in your manner of life, look like the country to which you are going; that it may be said of you, as of Gideon's brethren (Judges viii. 18)—"Each one resembled the children of a king."—*Thomas Boston.*

## Sermon.\*

Preached to the Free Church General Assembly,  
16th May 1844.

BY THE REV. C. J. BROWN.

## II.

(Continued from p. 56.)

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved" (Hab. ii. 1).

5. But this runs into a fifth great line of ministerial guilt. The four preceding, it will have been observed, belong rather to the habit, the frame and temper of the soul. From this state of soul, however, there springs a fifth iniquity, that might be branched out without end. I refer to great and criminal perfunctoriness in every department of our work. I believe that the more the matter is considered, it will be the more evident how a man may be diligent, comparatively, painstaking and conscientious in the ministry, and yet may discharge it, if its proper nature be regarded, in a very slight and perfunctory manner after all. Look at Paul's command to Timothy, "preach the word; be instant in season, out of season," connecting it with the distinction already so often drawn, between the heart of a Minister bent on the winning of souls, as the end of his work, and his seeking, substantially, the discharge of his duty, the satisfying of his con-

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\* This remarkable sermon was preached to the Free Church General Assembly, 16th May 1844. In addition to the members of Assembly present, there was an audience of 3000 persons in the hall of Carroonmills, "deeply impressed, interested and devout," so runs the report. The sermon made a profound impression. "The impression produced," says the account, "was very great. Many, both in the Assembly and among the audience, were affected even to tears. The leading sins of the ministry were enumerated and laid bare, and charged home with an impressiveness of scriptural appeal, and a searching power, which all very evidently felt. The attention of the audience, from the beginning to the close, was unbroken. When Mr Brown had concluded, the 11th, 12th, and 13th verses of the 51st Psalm were sung, after which Dr Duncan being called upon, offered up an earnest, copious, and most suitable prayer."—Editor.

science, by some due measure of laboriousness in his work. A man in this last state of mind will not be even able to understand that word, "instant in season, out of season." It evidently supposes a Minister bent on saving souls, any how, if it be at all possible. Such a man will take all sorts of times, and ways, and places, not forbidden by scripture, or by sound spiritual good sense, to attain his object. If, for example, he cannot get hearers to come to him, he will go to them, though it be to the streets and highways. Why not? If he can reach them "in season," well. But if not, yet "out of season" he must come at them. "I became all things to all men, that I might by all means save some." "They watch for your souls," says Paul, "as they that must give account." They watch for them. Look how it is with a man of this world, set on mercantile gains. He watches his opportunity. He is not content with going through a routine. Bent on realising profits, he observes the prices. He watches their rise and fall, and eagerly steps in at what he deems the most favourable time. It is otherwise, alas! with us. We have exonerated our conscience—we have done our duty. Have we? In reality we have done nothing like it, since we have lost unnumbered opportunities, just from not lying on the watch—not being bent intently on the great gain, the gaining of imperishable souls. Ah! "the children of this world are wiser in their generation than the children of light."

This perfunctoriness appears, to take an example or two, in the preaching of the word. In our preparations it comes out, in our not seeking, laboriously and prayerfully, for those things which might be the most fitted under God, to save and edify souls, but rather being satisfied with things which will give ourselves less trouble, or may be pleasing, simply, and satisfying to the better part of our hearers. And then in the preaching itself it appears, in the absence, to a fearful extent, of that winning tenderness and affection, that simplicity, that chastened and loving zeal, for which noise and vehement gesticulation are but miserable substitutes. The same perfunctoriness appears in our dealing with young communicants, where we are too much satisfied with being just able conscientiously to admit or reject them, without longing after their souls, looking up to the Lord for them, seizing the golden opportunity, the

most precious we can ever possess, of getting into close and earnest and personal dealing with them. In our discipline it appears, in that we are generally content, I fear, when we have given some due compliance with the letter of the Church's laws, in place of sincerely "travailing with offenders," (to use the language of our ancient statutes), to bring them, if the Lord will, to a repentance not to be repented of. In family visitation there is a miserable perfunctoriness. If we have got through the work of the day, comfortably and pleasantly, we are content, though we have neither wrestled before hand, nor much looked up, in the course of the work, for the Lord's special presence and blessing in it. In the public prayers the same spirit comes out, in our not "stirring up ourselves to take hold of God"—not throwing our whole souls into "fellowship with the Father and with his son Jesus Christ." As to the government of the Church, our Presbyteries, and other ecclesiastical courts, we have but to look, I think, at this present Assembly, to see how miserably we have, in a great measure, thrown these away, deeming their work very much over, just where the chief spiritual efficacy of it might have begun. Altogether, who can read the following words of Paul, without seeing, in the contrast of them, and seeing in everything, a great and lamentable perfunctoriness, "therefore watch, and remember that, by the space of three years, I ceased not to warn every one night and day with tears."

6. I mark only one other line of our guilt, in the briefest manner, viz., our very imperfectly living, holding forth, in our lives, the ministry we have received of the Lord Jesus. I speak not, of course, of any outward immoralities—the Lord be praised we are kept from these. I speak of nothing that could indicate that we had entered the priest's office for a bit of bread. But what I point to is that high standard of living, which the apostle marks in the words, "giving none offence in anything, that the ministry be not blamed"—the elevated ministerial character marked in the following divine words of Bunyan, in his Pilgrim. Among other pictures which the Interpreter shewed Christian, furnishing him with certain great cardinal lessons for his journey, one is thus spoken of: "So he had him into a private room, and bid his man open a door, the which when he had done, Christian saw the picture of a very

grave person hang up against the wall, and this was the fashion of it:—It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head.” Ah, “the picture of a very grave person!” Austerity and gloom, assuredly, are not good. But alas! for the levity, the poor unsavoury talk, the frivolity, the foibles, as they are called, of us men set, for a few short years, ambassadors of Heaven, to stand between the living and the dead, till the plague be stayed! Are we such, indeed? Are we going to heaven, and longing to take our people thither along with us? I remember that once a meal was eaten on the banks of the Sea of Galilee, where Ministers were present—where was present the chief Shepherd himself. But O the conversation at that meal! “so, when they had dined, Jesus saith to Simon Peter, &c., &c. (see John xxi. 15-22.) “It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head!”—How very faint a conception can we form of the infinite guilt and injury involved in all these heads of iniquity together! “Oh that my head were waters, and mine eyes a fountain of tears, that I could weep day and night!” “Mine iniquities have taken hold on me, so that I am not able to look up; they are more than the hairs of my head.” “Against thee, thee only, have I sinned, and done evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest.” “Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.”

II. The space to which I must limit myself precludes so entirely any adequate notice, separately, of the sins of the Eldership and of the People, that I must content myself with a single remark in regard to the former, the Eldership. I believe that the most faithful among our beloved brethren holding that office are the most disposed, whether they look to the matter or to the spirit of their duties—such duties as the visiting of the sick, the holding of meetings for prayer in their several districts, looking after the spiritual state of the young, and specially young communicants, in the congrega-

tion, generally looking after the fruits of the Minister's labours, and setting the example of a heavenly and devoted life before the flock—the most disposed to cry out, in reference to all of these, "My leanness! my leanness!"—the most disposed to bring out and acknowledge their many sins and shortcomings before the Lord and each other, and to welcome, with their whole hearts, whatever suggestions might be most fitted, under God, to lead to a more spiritual, and every way effective discharge of their important office.

III. With respect to the sins of the People, I shall pass by (though I trust and believe that this Church, in its future labours, will be very far from passing by) the case of the unhappy multitudes among us, who "forsake the assembling of themselves together," neglect all ordinances together, despise God's Sabbaths, and bring on themselves, and on the land, that chiefest guilt of the contempt of the gospel—of the offered Son of God. Let us seek to confess their guilt this day, who, alas! do not know, and cannot acknowledge it themselves. Among those, however, who attend the sanctuary of God, to how painful an extent are the following words of the prophet applicable (Ezekiel, xxxiii. 30-32), "Also thou son of man, the children of thy people still are talking of thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Too evident it is, that vast numbers attend the House of God from little more than mere curiosity—to hear a man speak, not to meet with the Lord—to hear the Word, without any honest purpose of doing it, and who go away approving, it may be admiring the sermon and the preacher, yet answering exactly to James's account of the "man beholding his natural face in a glass," their heart going after their covetousness, and their souls, alas! sunk only to a lower level of spiritual death than before. Let us endeavour to confess their guilt, also, before the Lord this day.

As for those of whom better things may be hoped, and things accompanying salvation, let me put it to you solemnly, dear Christian friends, whether there is not among you a very great failing to "keep the foot," to take heed to the frame and temper of your souls, in "going to the house of God—a miserable falling short of that language and spirit in reference to all divine ordinances, "My soul thirsteth for thee, my flesh longeth for thee; to see thy power and thy glory, so as I have seen thee in the sanctuary." "I will go about the city, in the streets and in the broad ways, I will seek Him whom my soul loveth." "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Be assured that the want of a definite aim, and of the right aim, in going to the sanctuary, even to meet with the blessed God, lies near the foundation of all misimprovement of its services together. As we go, too much, to preach our sermon, and too little yearning over your souls, so you come too much to hear us, and too little to meet with God, in the prayers, in the praises, and in the preaching together. And then, only call to mind the following names which are given to private members of the Church in scripture—"the saints," "a royal priesthood," "witnesses for God," "living epistles of Christ," "lights in the world, holding forth the Word of life." Alas! alas! there needs no comment on these titles. Come and join with us in our confessions of sin this day. Mingle your tears and prayers with ours, beloved brethren. Assuredly, we do not more weaken your hands by our shortcomings, than you do our hands, by yours. A praying people, is an old and true saying, makes a preaching minister. I would fain read here the close of a sermon on the ministry, by the excellent Traill of London—a sermon well worthy of being reprinted separately, as all his sermons are of being much read. "And lastly," says he, "for people: it is not unfit that you should hear of Ministers' work, and duty, and difficulties. You see that it is all of your concernment." "All things are for your sakes," as the apostle saith in another case. Then only I entreat you. 1. Pity us. We are not angels, but men of like passions with yourselves. Be fuller of charity than of cen-



sure. We have all that you have to do about the saving of our own souls; and a great work besides about the saving of yours. We have all your difficulties as Christians; and some that you are not acquainted with, that are only Ministers' temptations and trials. 2. Help us in our work. If you can do anything, help us in the work of winning souls. What can we do, say you? O! a great deal. Be but won to Christ, and we are made. Make haste to heaven, that you and we may meet joyfully before the throne of God and the Lamb. 3. Pray for us. How often and how earnestly doth Paul beg the prayers of the Churches! And if he did so, much more should we beg them, and you grant them; for our necessities and weaknesses are greater than his.' "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." (Romans xv. 30).

And now I have done. I have but probed, a little way down, some of our wounds. Many have not been approached, as, for instance, the too easy admitting of persons to the sealing ordinances of the Church. And many aggravations of our sins I have not touched—such as the attainments, the vows and sufferings of our forefathers. I believe, however, that if the wounds which have been approached were only in the course of thorough probing and healing, all others would follow, by the Lord's good hand upon us, in due time. As for the devotions of this day, everything we need may, I think, be summed up in these two passages of scripture: (Zechariah xii. 10), "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." (Isaiah, vi. 1-8), "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory. . . . Then said I, Woe is me! for I am undone; because I

am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

May the Lord give us understanding in all things; and to His name be glory in the Church by Christ Jesus, world without end. Amen.

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### Lord Incheape and Christian Missions \*

IT would be well for all of us at all times who have a heart interest in the Gospel to remember by whose authority Missions were instituted, and the mode of their spread throughout the world. The adorable Redeemer as He was about to ascend to take His seat on the Father's right hand in the glory of His Person and finished work, said:—"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even unto the end of the world." (Matt. xxviii. 8). "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark xvi. 15-16). "He said unto His disciples, Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke xxiv. 46-48). Such are the words of

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\*The above was written for a Missionary Society which was bringing out a pamphlet on Lord Incheape's recent foolish utterance on Christian Missions. Only part of the letter was published, but we give it in full. As for Lord Incheape's indiscreet deliverance, it has fitly been described by Sir Valentine Chirol, author of the "Far Eastern Question," and for some time one of the Editorial Staff of "The Times," as "the sort of attack one more often hears from the meaner type of Europeans frequenting the bar of a Shanghai Club."—Editor.

the great Commission given by the respective evangelists, and there is no discord between them. The disciples were to "go"—not to remain in Jerusalem and start a great institution and invite the world to visit it to see the great light that had broken into it. No, the Gospel had to be made known in all lands, without money or price. This is what is being done by all true missionaries and ministers of the Cross to-day, and they will not be disturbed nor moved one iota from their loved work by the diatribes of all earth's potsherds put together. How madly daring are the utterances of Lord Inchcape and his anti-missionary fraternity in face of the above words from the lips of Him who spake as never man spake, and who gave Himself for the redemption of sinners, and who will see with satisfaction of His soul's travail, in the ingathering to His Name through the preached Gospel, peoples from all nations, kindreds, and tongues.

Believing the great truths of the Gospel when we went to China nearly 45 years ago, one felt very favourably disposed towards the missionaries, and although our occupation was commercial, it was very pleasant and refreshing to go amongst them during spare time. One always felt that the truly evangelical among them were engaged in the highest and most honourable work on earth—instrumentally bringing of those in heathen darkness into the light and liberty that only the Gospel of God's grace affords to the children of men, wherever situated. We never knew any reason during a fairly long residence in China to alter our convictions, and they are as strong to-day, perhaps stronger, than ever, that the only hope for raising humanity is the glorious Gospel of the grace of God, "impugn it whoso list," as **John Knox** would say.

Lord Inchcape, in attributing to the work of the missionaries what is in reality the evil doings of the Russian Soviet and other wicked and unreasonable men, who have no faith, shows his lack of knowledge of China and of the Gospel of Christ.—**Alexander Ross.**

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### **Notes and Comments.**

**"The Curse of the Highlands."**—These are the words used by Dr Norman Maclean, Moderator of the General Assembly of the Church of Scotland, at the Highland Breakfast in the Oak Hall, Princes Street, Edinburgh, in his reference to the ecclesiastical divisions

in the Highlands. Now, who began these divisions? Was it not the wrong and strong-headed policy of a lifeless Moderatism that was the real cause? The Church of Scotland, with its skeleton congregations, might have cleared out of many a parish in the Highlands for all that attended the services of the Parish Church, but sustained by the Church's patrimony the Church of Scotland clung to the fabrics and in course of time made it possible for one of her Moderators to bemoan the condition of things which his own Church had more than a hand in bringing about.

**Held Over.**—Owing to pressure on our space by the Synod Report we have had to hold over a number of articles already set up, including "The Trouble at Princeton Theological Seminary" and the first of a series of articles on the attitude of Christians to Freemasonry. The discussion at the Synod on this subject has called forth considerable criticism from many quarters. Meantime we direct the attention of our ministers and missionaries and all others interested to a booklet which throws considerable light on the subject—"The Menace of Freemasonry to the Christian Faith, by the Rev. C. Penney Hunt, B.A., Linden House, Manor Lane, Shipley, Yorks (Price 1s, post free).

**Sabbath Trading.**—Mr A. E. Wiltshire, Secretary of the Scottish Federation of Grocers and Provision Merchants, in giving evidence at the Home Office inquiry into the working of the Shops (Early Closing) Act, said that Glasgow and Dundee were the worst cities in Scotland for Sabbath trading. He stated that nearly six thousand shops opened all day on Sabbath in Glasgow and district. These were mostly small dairies, green-grocers, and ice-cream shops. Very few were legitimate grocers' shops, but the others mentioned were becoming shops for the sale of groceries on the Sabbath. In a special article a writer in the "Glasgow Herald" (20th May) says that Mr Wiltshire's figures include garages and tattooing saloons. He also points out that some of the shops opening on the Sabbath Day, as one would expect, are not above charging a higher price and giving under weight. The fines imposed by the Weights and Measures Department, though heavy, are readily paid so lucrative is the traffic. Between Sabbath trading and pleasure excursions on the Lord's Day where is Scotland rushing to? The momentum in the downward course is increasing with each passing hour. What can we do but plead that the Lord would arise and defend His own cause.

## Church Notes.

**Communion.**—July—First Sabbath, Raasay, Lurg, and Beaully; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashedder and Rogart; fourth, Plockton and Bracadale; fifth, Farr (Sutherlandshire) and North Uist. August—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Laide, Broadford, Bonar-bridge; fourth, Stornoway. September—First Sabbath, Ullapool; second, Strathy; third, Stoer. October—Second Sabbath, Gairloch; third, Scourie; fourth, Lochinver; fifth, Wick. South African Mission.—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alteration of, the above dates of Communion should be sent to the Editor.

**Mr John Murray, M.A., M.Th. (Princeton).**—Mr Murray, who has now finished his theological studies at Princeton, and who has been supplying Detroit for the end of May and June, is expected home at the beginning of this month. In the report of Princeton Theological Seminary in a recent issue of "The Presbyterian," we are pleased to see Mr Murray's name among those who received the degree of Master of Theology. Mr Murray was also awarded the Gelston-Windthrop Fellowship in Theology.

## Acknowledgment of Donations.

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

**SUSTENTATION FUND.**—Mr Angus Mackay, Innisfail, Alta., Canada, £1 4s; Alex. Macpherson Bass, Upper Scotstown, Strontian, £1; Miss L. Graham, Culkein, Drumbeg, 3s; a Friend, Glasgow, £1; Peter Mackay, Seaforth, Ontario, 17s 2d; Miss M. Grant, Larigview, Aviemore, 12s; Mrs M. Mackenzie, Rockview House, Aultandoo, Garve, £1; Mrs M. Campbell, Clovelly Cottage, Kilmacolin, 10s.

**AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.**—Miss K. MacLennan, Mile House, Newpark, Callanish, 10s; Nurse Macinnes, The Hospital, Kinlochleven, 6s; Rodk. Mackenzie, Banavie, 7s.

**HOME MISSION FUND.**—Anon., per Rev. N. Cameron, £1; Alex. Rankin, Mamore Cottage, Fort-William, 5s.

**JEWISH AND FOREIGN MISSIONS.**—Rev. N. Cameron acknowledges gratefully, from Stornoway Sabbath School, for Kaffir Bibles, per Mr Donald Mackenzie, £4 15s 3d; from Friend, Kyle (for Jews), £1; Friend, Applecross, £1; Miss Young, Lochranza, Arran, 10s; Friend, Skye, £2; Mrs Mackenzie, Udrigle,

£2; Friend, Glasgow, £1. Per General Treasurer—A. Macdonald, Penkill, Sask., 8s 2d; Mrs Grant, Seaview, Badnaban, Lochinver, 4s; Peter Mackay, Seaforth, Ontario, £1 0s 5d; a Friend, Glasgow, £1.

The following lists have been sent in for publication:—

**DUNOON CHURCH DEBT FUND.**—Rev. N. Cameron acknowledges, with thanks, from Friend, Inverness, per Capt. Macleod, £1.

**EDINBURGH CHURCH PURCHASE FUND.**—Rev. N. Macintyre acknowledges, with sincere thanks, the following donations:—Arch. Stewart, Water-nish, £2; James Nicolson, Clydebank, 10s; Friend, Luss, £3. Mr A. Maclean, 16 Marchmont Crescent, Edinburgh, acknowledges, with sincere thanks, the following:—Per Capt. K. K. Macleod, Friend, Stornoway, £1; D. Macpherson, Kames, 10s; Friend, Inellan, 5s; M. S., Glasgow, 10s; Miss Macdonald, Inverness, £1; Friend, Daviot, £1; Friend do., 6s; Friend, do., 5s. Per Mr P. Anderson—Friend, Oban, £1. Per Mr James Mackay—Friend, Gairloch, 10s; young Highland Friend, £2.

**GREENOCK CHURCH PURCHASE FUND.**—Mr John Urquhart, 12 Lyne-doch Street, Greenock, acknowledges, with grateful thanks, the following donations:—Per J. Macpherson, Port-Glasgow, £1 5s 6d; Friend, Breakish, Kyle, 6s; Miss Isa Macdonald, per Alex. Nicolson, £1; J. Mackenzie, Greenock, £1; Per Miss Nicolson, Greenock, £1 7s 6d. Per Mrs Macintyre, do., £2 12s; Friend, Ardresnich, Lochmore, in June issue, should read, "Friend, Ardresnich, Lochinver."

The Rev. N. Cameron and the Kirk-Session and Congregation of Greenock desire to thank very gratefully all the Friends who contributed towards the discharge of the debt of £1500 on their Church—especially "Another Passer-by," for the gift of £500—and they from their hearts desire to acknowledge the Lord's goodness in the liberality with which the whole of this debt has been cleared off in two years, without departing from the rules laid down in God's word for helping the Lord's cause.

**HELMSDALE CHURCH BUILDING FUND.**—The Rev. W. Grant, Halkirk, acknowledges, with sincere thanks, the following donations:—"A True Friend," £4; "Only More," £1; "Friends," Alberta, Canada, per Mr Wm. Mackay, £1 5s. Per Mr T. Adamson (Collecting Cards)—Archibald Crawford, Oban, £7 14s; A. Murray, of Glasgow and Brora, £4; Mr Macleod, Brora, £4 11s 6d.

**WINNIPEG CHURCH BUILDING FUND.**—Mr William Sinclair, 77 Walnut Street, Winnipeg, acknowledges, with sincere thanks, the following:—Per Mrs J. Ross (of Winnipeg), Applecross—Miss Maclellan, Lochend House, Milton, £1; Friends in Applecross, £5 8s 6d.

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