

THE Free Presbyterian Magazine

AND

MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

*"Thou hast given a banner to them that fear Thee, that it may
be displayed because of the truth."—Ps. lx. 4.*

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THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXXIII.

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No. 4

The General Assemblies.

THE General Assemblies of the Established, United Free, and Free Churches met at Edinburgh on Tuesday, 22nd May. The Earl of Stair was again Lord High Commissioner, and in his speech to the Established Assembly, in a reference to the centenary of its Home Mission, he pointed out that almost half of the population of Scotland did not at present belong to any branch of the Reformed Church (these included those who belonged to no Church). The Moderators of the respective Assemblies were Rev. James Montgomery Campbell, D.D., minister of St Michael's Parish, Dumfries; the Rev. Harry Miller, D.D., Warden of the Students' Settlement, Edinburgh; and the Rev. A. D. Cameron, Creich, Sutherland. Dr Miller's address from the Chair dealt with the Church's heritage and task in Scotland. He pled for "a fearless inventiveness in the service of Christ." Neither the phrase nor the quality indicated appeals to us, as the past history of the United Free Church and other Churches in Scotland has given abundant proof that there has been more than is good of "fearless inventiveness" in ecclesiastical and theological movements in our country. The Rev. A. D. Cameron, in his moderatorial address, dealt with "Modern Tendencies in Doctrine and Worship." He referred to the disruptive forces at work in the religious world today, and dwelt at some length on the Romanising movement in the Church of England. In worship, he pointed out there was a distinct movement towards an ornate ritualism.

Thursday in the Assemblies was devoted to Foreign Missions. Dr Hetherwick, of Nyasaland, who had returned to this country after 45 years' service in

Africa, made a remarkable speech in the Established Assembly, in which he charged the Church at home in "letting him down." He blamed the Church for not sending men or women to carry on the Mission. He also directed attention to the desperate effort being made by the Church of Rome to get hold of Nyasaland, especially in the districts around Blantyre, where their Mission headquarters were.

Dr Forgan, in the United Free Assembly, made reference to the understaffing in the Foreign Mission Field, and intimated that the Foreign Mission Committee had closed their books on 31st December with a deficit of £6000, notwithstanding the special efforts that had been made to augment their funds.

In the Free Church Assembly, Prof. D. Maclean reported that they had thirty European missionaries in the field. Considerable discussion took place in connection with the Lima College. A recommendation by the Foreign Mission Committee, that on the expiry of the lease two years hence of the buildings presently occupied, the Church should build a College at a cost not exceeding £20,000 was opposed by the Rev. N. Campbell, Dingwall. In the course of his remarks, Mr Campbell said that the religious instruction was quite inadequate, as only a half-hour a day was given in the primary school, and only two hours per week in the senior school. Mr John MacNeilage said that the proposed development was on wrong lines. It was not the function of the Free Church to run an educational institution and to teach people commercial and other secular subjects, excellent and necessary though these might be. Dr Stewart said that the matter before them was a matter of life and death for the College of Lima, which he characterised as the admiration of the missionary world. Dr Stewart described Mr MacNeilage's reference to Lima as a secular undertaking as an unworthy reflection on their missionaries in Peru.

The discussion on Lima College was continued on Friday, and during the debate the Rev. John Calder remarked that the discussion which took place on Thursday was one of the gravest that had taken place in their Assembly for some time. Prof. Maclean, in replying, said that either of the amendments before the House would be disastrous to the College. Mr Campbell's amendment, said Prof. Maclean, rested on his statement that Lima as a College was not a centre of evangelical teaching, but the testimony of the Commissioners who

had visited the College was that it was a missionary College in the truest sense. Mr Campbell withdrew his amendment for Mr Gillies's, viz., that the matter be remitted to the Presbyteries for consideration. This was carried by a vote of 36 to 27 against the Committee's recommendation referred to above.

The subject of outstanding interest at the two larger Assemblies was that of the pending Union. It came up for discussion on Friday (26th May), in the two Assemblies. The joint report on the Basis and Plan of Union as adjusted after submission to Presbyteries, kirk-sessions, and congregations during the past year, was approved. In the Church of Scotland, Dr A. Gordon Mitchell, Killearn, dissented. In the United Free Church the minority against the Union shrank from 126 in 1927 to 53 this year. In both Assemblies it was resolved that Presbyteries be given a final opportunity of suggesting adjustments to the Basis and Plan of Union between now and 29th September, and that adjourned meetings of the Assemblies of both Churches be held on 21st November, when an Overture embodying the Basis and Plan of Union would be sent down to Presbyteries under the Barrier Act.

The United Free Church, from its trying experience at the hands of the law, is endeavouring to forestall any eventualities by passing a Declaration under the Barrier Act to safeguard their position in the event of Union.

The Rev. Dr Harvey, senior clerk, submitted the overture under the Barrier Act "anent Declaration with reference to the consistency of the constitution of the United Free Church of Scotland and the principles thereof, and the relations of the Church of Scotland to the State." The last clause declared "that there is in the relations of the Church of Scotland to the State nothing which is inconsistent with the constitution of the United Free Church of Scotland and the principles thereof." He said that when the overture was transmitted to Presbyteries under the Barrier Act steps would be taken by those who are responsible for the issue of the overtures that the attention of Presbyteries would be directed to the regulation that had been agreed to for a considerable time that Presbyteries take steps to ascertain the opinions of kirk-sessions, and that these should be tabulated in due order and submitted to the Presbyteries. The Assembly approved of the overture and ordered it to be transmitted to Presbyteries under the Barrier Act. In view of what is said in the article on

the Barrier Act on another page, it may be necessary to explain that in 1901 the United Free Church adopted a regulation in reference to overtures sent down to Presbyteries under the Barrier Act that kirk-sessions and congregations should be consulted. This explains Dr Harvey's statement in submitting the overture to the Assembly.

ESTABLISHED CHURCH.

In submitting the report of the General Trustees on Wednesday (23rd May), it was indicated that settlements had been made with the heritors in 837 out of 884 quoad omnia parishes in regard to the repair of churches and manses under the Act of 1925, and that it was expected the total sum received from the heritors on this account would come to about half-a-million sterling. At the same session, when the report of the Committee on Education was submitted, the duty of keeping in the front at Education Authority elections the religious education of children in the day schools was emphasised.

On Monday (28th May), Lord Sands, in submitting the report of the Committee on the World Conference on Faith and Order, said "the reports on the proceedings at Lausanne were historic documents, the most authoritative statements that had been prepared, or could be prepared, on agreement and differences on religious faith and order in the early period of the 20th century. Among those present at the conference there were difficulties about common Communion, but there was no difficulty about common worship. All sections were able to join in that, and he could recall no more moving religious experience." All of which goes to show how seriously the high fever of Union with which many in the larger Churches are smitten when one of the distinguished Senators of the College of Justice, and an elder of the Church of Scotland, could describe the findings of that mongrel ecclesiastical gathering at Lausanne as he did.

At the same session, Dr White, in presenting the report of the Committee on Church and Nation, dealt with greyhound racing, gambling and immigration. The Committee, he said, had come to the conclusion that the only satisfactory way in dealing with the question of immigration was to have legislation passed for the United Kingdom similar to that in force in practically all the Dominions, and the Committee suggested that the Secretary of State for Home Affairs be asked to

receive a deputation with a view to laying before him the facts of the situation.

The Rev. J. MacLagan, Merrylea, Glasgow, in seconding Dr White's motion, referred to the Education Act, and said section 18 was meant to safeguard minorities, but it was the very contradiction of constitutional democratic government that privileges extended to a minority should become a tyranny to the majority. In regard to the Irish immigration question, he said employers of labour were beginning to realise their short-sighted policy in bringing over the cheap labour they required at the time. He could conceive no saner method of trying to solve the unemployment problem than to stop at its source the greatest supply of the unemployed. In the discussion that followed, the notorious Bonnybridge decision came under review.

The report of the Committee on Christian Life and Work dealt with Sabbath observance, Dr Norman Maclean, in seconding the report, stated that the quiet and peace of worshippers was disturbed on Sabbath mornings by 'buses assembling at the church door for tours, sometimes organised by the city authorities. The Church, he said, ought to raise a protest against that. So far so good, but the Church of Scotland has too many Laodiceans within her borders on the question of Sabbath observance, and it is to be feared that the leaven of his more famous namesake, Dr Norman, of the Barony, Glasgow, has almost leavened the whole lump by this time.

The Church of Scotland Assembly concluded its deliberations on Thursday (31st May). The Moderator, in his concluding address on "The Scottish National Church of the Future," said, among other things, that the Scottish National Church of the future ought to include every branch of the Church of God in the land which had its root in Scottish soil and its place in Scottish history. He further added:—"There were some who dreamt of the coming of a great British Church, whose bounds should be coterminous with the Empire and whose Christian life and influence should mightily affect the whole world. Should that ever come within the borders of realisation, the Church of Scotland, free and united in all its parts, would have a contribution to make to it, characteristic and precious." This speaks for itself, and shows towards what goal certain minds are already looking. Union is the one panacea to cure

all the ills in the body ecclesiastical. In opposition to this view, we have no hesitation in characterising such an idle dream as a fond delusion. Fidelity to God's truth and loyalty to His revealed will should come first.

UNITED FREE CHURCH.

On Wednesday, the Rev. Dr J. G. Sutherland, the Junior Clerk, in submitting the report of the General Interests Committee, made reference to a number of provisional unions that had taken place in anticipation of the Union of the two Churches. The Rev. Dr A. Boyd Scott, in submitting the report of the Central Fund Committee, warned the Assembly that beyond 1928, unless their normal income came materially up, the minimum stipend would suffer a fairly sharp fall from £300 and a manse.

When the Education Act was under review, the Rev. Alexander Dale moved an addition to the motion before the Assembly, which asked the Assembly to prepare a syllabus of fundamental religious instruction that could be given in all schools. What he meant is very clearly indicated in his speech. There were two groups in their schools—Protestants and Roman Catholics. There was a cleavage between the two, and it was being maintained by the method in which religious instruction was given to the coming citizens of the country. There was surely a common Christianity between Roman Catholics and Protestants. The above motion was a foolish suggestion, followed by a speech that was worse than foolish. No doubt there are some common properties between nitric acid and water, but if anyone is so foolish as to believe the two liquids will peaceably combine they should try the experiment. Fortunately, Mr Dale's foolish addendum to the Education Committee's motion was defeated by a large majority.

In the afternoon session on Friday, reference was made to the notorious Bonnybridge case and the Lord Ordinary's recent decision, and the Education Committee moved a deliverance expressing concern as to the future bearing of Lord Murray's decision. Sir Henry Keith, who is evidently always out to defend the Scottish Education Act, objected to the Committee's reference to the Bonnybridge Case.

The Assembly concluded its deliberations on Wednesday (30th May).

THE FREE CHURCH.

The report of the Welfare of Youth and Publications Committee was made on Tuesday night (22nd May), when the Convener reported that the number of entrants showed an increase of 222 as compared with last year. In speaking to the report, the Rev. R. J. Macleod, Dumbarton, is reported in the "*Scotsman*" as saying:—"One of the modern tendencies is to elevate our women to the pulpit. He did not know how they as a Church would conduct themselves if that question came before them; very probably they would say that the pulpit was no place for their womenfolks. Probably the ministerial members of the Assembly, at any rate, would find it very difficult to yield their superiority in that matter to the fair but weaker sex. At the same time, if ever they were placed in the unhappy situation, which was quite common throughout the country to-day, of having great difficulty in finding candidates for the ministry—happily they had not come face to face with that situation yet—and found themselves compelled to put women into the pulpit, he knew of a few whom he would recommend very strongly if need be, although he hoped the need would never be. They would find these women among the girls who had competed in the Welfare of Youth test he had been examiner of." This, to say the least of it, is a very strange speech coming from a Free Church minister, and if he is correctly reported, as we have no doubt he is, for both the "*Glasgow Herald*" and "*Scotsman*" reports agree, it is stranger still that no one called in question the view expressed. If necessity arose it would appear Mr Macleod would shut his eyes to the clear Pauline prohibition, and recommend very strongly a few who had done very well in the girls' paper of the Welfare of Youth examination.

On Wednesday, Mr D. M. Smith, in presenting the report of the Committee on Finance, informed the Assembly that £1500 had been received in connection with the special appeal for £3000 which had been made for Foreign Missions. The Assembly adopted the Committee's report that the ministerial salary of all ministers on the equal dividend should be £250, exclusive of the £7 payable to the Widows' and Orphans' Fund. A sum of £255 was set apart to augment the salaries of ministers settled under special arrangements.

At the evening session, delegates from the Irish Presbyterian Church, United Church of Canada, the Presbyterian Church of Australia, the Lutheran Church, the National Church of Denmark, and the Reformed Churches of Austria, France, and Czechoslovakia, were presented. The reception of delegates from Churches with whose creed and practice the Free Church can have no sympathy if faithful to her own testimony, may be along the lines of a broad-minded charity, but is woefully lacking in consistency.

On Friday the Assembly had a visit from the Bishop of Ripon, who delivered an address on the aims of the World Alliance for the Promotion of International Friendship throughout the Churches. The Moderator, in thanking the Bishop for his address, assured him that the Free Church would support the Alliance to her utmost power.

On Saturday (27th May), an Overture from the Synod of Glenelg was presented by Mr W. Rounsfell Brown, the General Treasurer, asking the Assembly to demand from the Government protective legislation whereby cheaper railway fares on Sabbath than on other days, and dismissal or refusal of employment, on account of conscientious objections to Sabbath labour be made illegal; and also that power should be given to communities to prohibit the running of Sabbath excursions to their particular locality. Mr J. Macdonald, Glasgow, suggested if the Assembly did anything it should emphasise the fact that it was absolutely opposed to the running of trains on the Sabbath, and not only to cheap fares. Mr Archibald MacNeilage, Glasgow, moved that the Assembly remit the Overture to the Committee on Public Questions, with instructions to take action in name of the Assembly. This was agreed to. In the course of his speech, Mr MacNeilage pointed out that the statute law of Scotland and of England recognised the claims of the Sabbath, and it was on the strength of this that the Lord's Day Observance Society had been so successful in many cases in resisting encroachments on the sanctity of the Sabbath in England.

The subject of Sabbath trains came up again when the report of the Committee on Religion and Morals was submitted. The Rev. J. R. Macleod, Dumbarton, stressed the fact that so long as the Churches allowed their ministers, elders and members to make use of 'buses and trains and pleasure boats, she had no power

to stem the tide. Dr Stewart called attention to the question of impure literature as one of the baneful influences at work in our social life to-day. It was admitted, he said, that a large proportion of modern fiction belonged to what had been called the "Fleshly School." Our public libraries and also our secondary school libraries were full of that kind of literature. And this literature formed a large proportion of the Sabbath reading of the people of Scotland to-day. It was one of the most ominous things in the religious life of to-day that the novel, and sometimes the filthy novel at that, was taking the place of the Bible in the reading of the people on the Lord's Day.

The Assembly concluded its deliberations on Tuesday (29th May). The Moderator, in his closing address on "The Springs of the Church's Success," declared that the Church must resolutely and fearlessly attack the strongholds of the god of this world, irrespective of any temporal loss which it might sustain.

Editor's Report on Magazine.

The circulation of the Magazine is steadily increasing. 3300 copies per month are now printed, being an increase of 150 per month on last year's number.

It is gratifying to know that the Magazine is highly appreciated, and this is specially indicated by the fact that English and American religious papers time and again reprint articles from its pages. During the past year the Magazine drew the fire of the Freemasons and the Spiritualists. The former, judging by what appeared in the press took the Synod's discussion very seriously, while Tobiah-like belittling our work. The articles on Freemasonry are being reprinted in America, that Secret Society-ridden land. The "Two Worlds," a London journal, "devoted to the phenomena, philosophy and progress of spiritualism, religion and reform," considered it worth while to devote half a page of criticism to one or two of our notes on Spiritism. The writer of the criticism says:—"We are sometimes told that fundamentalism, or the continued belief in the historical accuracy of the first chapter of Genesis and of the creeds and dogmas based thereon, exist only in some of the back blocks of the United States, but someone has forwarded us a copy of the Free Presbyterian Magazine, published at Inverness, which seems to

stand for a type of evangelicalism of the most literal kind." We are pleased that the Magazine got an entrance into the spiritist editorial sanctum where anything but the light of the upper world has a place, and glad to know that it made clear to even a spiritualist editor that fundamentalism is not confined to the U.S.A. The "Two Worlds" would do well to give up its worse than childish theories and accept the statements of God's Word as authoritative and final.

As Editor I have to sincerely thank all those, ministers and others, who have helped me by sending literary contributions. The work of editing the Magazine has its onerous side, but the burden is lightened by the consciousness that it is work done in connection with a good cause, and it is a form of service which extends to distant places of the world. The Magazine is carrying its message month by month, not only to readers at home, but to many in lonely places in foreign lands. If we reckon on each Magazine having three readers, which is an under-estimate, that means that the Magazine is speaking to 10,000 each month, and in view of this, those who are responsible for its articles—the messages it is bringing—need the prayers of all God's people connected with us that the Lord would accept this form of ministry and bless by His Holy Spirit the efforts thus put forth to the edification of His people and the everlasting well-being of unconverted sinners. We, therefore, ask that God's people would not forget to remember this matter at a throne of grace. The older we grow the more are we impressed with the blessings that flow from a ministry of prayer.

Financially the Magazine is in a sound position. Notwithstanding the reduction in price, involving a sum of close on £80, the balance this year is only £15 less than last year, and were some outstanding accounts paid, it would have shown a slight increase. This, of course, is mainly accounted for by the increase in the circulation.

The Committee desire me, in their name, to thank Mr Cameron for his supervision of the Gaelic appearing in the Magazine.

The Committee also wish to state that they recommend to the Synod the same salaries to Editor and Treasurer as were paid last year, and that for the future payments be made quarterly within the Magazine's financial year, the first quarterly payment being for quarter ending 31st July.

The Rev. N. Cameron moved the adoption of the report, and asked the Synod to carry out the Magazine Committee's recommendation that the same salaries be granted this year to the Editor and Treasurer as last year, and that in future such payment be made quarterly within the Magazine financial year. It was encouraging to learn of the steady increase of the Magazine, he said, and it was a good sign when it was calling forth the criticism of those who were helping the powers of darkness. The motion was seconded by the Rev. R. Mackenzie and unanimously agreed to.

Canadian Mission Report.

BY THE REV. N. MACINTYRE.

The Canadian Mission Report will be short on this occasion for various reasons. The Committee would express their regret that they are not able to present a more encouraging one. As the Synod is aware, serious questions have arisen in some of our congregations in Canada, but as these matters are to come before the Synod we will not refer to them here further.

As was mentioned in former reports, there are three stations which come under the jurisdiction of the Committee, viz., Vancouver and Winnipeg in Canada and Detroit in the United States:—

(1) VANCOUVER. Mr Donald Matheson, who laboured so assiduously and faithfully in this congregation for several years, expressed a desire last year to be allowed to return to Scotland. The Committee could not but grant his request, and so he arrived in this country about the beginning of last November. He is now in charge of our London congregation.

Mr Hugh Mackay, our respected elder in Vancouver, is conducting the services every Sabbath since Mr Matheson left. We have reason to acknowledge the Lord's kindness in raising up a man to step into the breach and keep an open door for poor sinners who desire to worship God according to His Word. The Committee would express their indebtedness to Mr Mackay for his services. Mr Mackay reports that a large number of children attend the Sabbath School.

When Mr Matheson left I wrote Mr Mackay, and asked him to let us know what they expected us to do

in supplying the Mission. He replied that their Committee did not wish a layman to be sent, and that they preferred to wait to see if the Lord in His kind providence would incline one of the ministers to go and labour among them. We approached several of our ministers, but hitherto have failed to persuade any of them to go. There is also the problem of travelling expenses to be faced. The congregation is not strong numerically, and while we admired their noble efforts to meet their own share of the travelling expense of former delegates, the heavy burden which necessarily would be incurred in going such a distance would possibly be more than they could bear.

Since I began this report I had a letter from Mr Mackay, in which several of the older ministers were mentioned whom they wished the Committee to approach with a view to go to Vancouver for some months. On receipt of this letter I wrote asking them to let us know if they were prepared to defray all the expenses of a delegate. There has not been sufficient time to have a reply to this letter. But before approaching any of the ministers mentioned the Committee would like to know, in the event of the Vancouver congregation being unable to meet the whole expense, would the Church be prepared to come to their help. The Committee would desire to impress upon the members of Synod that this congregation deserves all the help and sympathy which the Church can give, for they have faithfully and constantly adhered to all the findings passed by the Synod.

May the Lord of the Harvest, who can say "to this man go and he goeth and to another come and he cometh," open the heart and ears of one of our ministers to hear this Macedonian cry and come to their help.

(2) WINNIPEG. The Rev. James A. Tallach, who went out to this congregation in October 1926 as an ordained missionary, is still labouring among them. He agreed to remain until after the Synod's finding regarding the trouble which has arisen in the congregation. As this matter is subjudice we are waiting the decision of the Synod before taking any further steps in arranging for supply.

(3) DETROIT. I had no communication this year from Mr Kenneth Mackenzie, who looks after the interests of our Mission in Detroit. Our people there are much isolated, and would no doubt be pleased to see one of our ministers paying them a visit. They are few in

numbers, but they are loyal and warm-hearted Free Presbyterians. We feel keenly for them being deprived of the public means of grace, where they could worship according to the rule of God's Word and their own conscience. May He who hears the cry of the young ravens make up to them in private what they lack in public.

The Committee would take this opportunity of sending a message of encouragement to our loyal people in Canada and the States and at the same time express their regret that no deputy has yet been appointed for this year. They hope, however, that in the near future one will be sent to break the bread of life among them. The Committee would also impress upon our people to "hold fast the form of sound words," and "not to cast away their confidence which hath great recompense of reward."

In conclusion, we would remind the Synod and the Canadian Mission that there is now 28 years since our first deputy visited Canada. We have reason to believe that the labours of our deputies were not in vain, and we are certain that they were much appreciated by our Canadian people. We therefore earnestly pray that the efforts put forth at present by the enemy to cause trouble may be thwarted, and that "his mischief return upon his own head, and his violent dealing come down upon his own pate."

The Barrier Act and the Free Presbyterian Synod.

The Synod has been charged with acting unconstitutionally in not sending this legislation to the Presbyteries under the Barrier Act, and as considerable stress has been laid on this point it demands an answer.* The Ontario elders speak of the Synod as functioning with the powers of the Assembly. This is not quite correctly stated, as the Synod can only function with Assembly powers within its own constitution. For instance, the Synod would interfere with its own constitution if it were to pass legislation which made it a partially representative Court of the Church instead, as it is at present, a fully representative Court. In a similar way the first Presbytery of the Church functioned with the powers of the Assembly within its constitution, but no one ever

*This is part of the Clerk's speech at the Synod. See last Magazine, p. 94.

dreamt that the Barrier Act was applicable to it or that the Free Presbyterian Church had set aside the Barrier Act because it did not apply the Act to a Court to which it was never intended it should apply. As there is evidently the greatest confusion as to the sphere in which the Barrier Act operates, let the matter engage our attention for a few minutes. The constitution of an Assembly and a Synod are not similar; in other words an Assembly is not a larger Synod including all the Synods embraced under it as a Synod is a larger Presbytery, including all the Presbyteries in its bounds. A few of the differences may be noticed:—

(1) The General Assembly has no permanent existence. When it closes it ceases to exist, unless in cases where it adjourns. To carry on business an entirely new Assembly must be elected. It is not so with a Synod.

(2) In the Assembly again, while the ministerial commissioners must be members of the Presbytery, this is not necessarily required of the ruling elder commissioners; they may be representatives of the Presbytery in the Assembly though not members of the Presbytery. It was quite a common practice in the Free Church for northern Presbyteries to nominate as their Commissioners to the Assembly elders residing in the south, though they were not members of the Presbytery nominating them.

(3) Only a proportion of the members of Presbyteries are represented in the Assembly—in some cases only one-third. This held true of the Assemblies of the Free Church as well as those of the Church of Scotland. In the Act of 1694, which was in force when the Barrier Act was passed, the proportion allowed to each Presbytery was as follows:—Presbyteries of 12 parishes or under were allowed 2 ministers and one elder to the Assembly; Presbyteries of 18 or under that number but above 12 parishes were allowed 3 ministers and 2 ruling elders; Presbyteries of 24 parishes but above 18 were allowed 4 ministers and 2 ruling elders; and Presbyteries of more than 25 parishes were allowed 5 ministers and 2 elders. In view of this very partial representation of the Church, and especially of the eldership, it will be seen how necessary it was to have an Act such as the Barrier Act passed so that the mind of the whole Church through its representatives might be obtained.

(4) Were all the members of Presbytery given a place in the Assembly there would be no need of the

procedure of sending down to Presbyteries the kind of legislation contemplated under the Barrier Act; for all those who were to be consulted were already members of that Court. Hence, according to Forbes, in the first two Assemblies of the Free Church, held in May and October 1843, which had a full representation of the members of Presbyteries, the Barrier Act did not apply ("Procedure in the Inferior Courts of the Free Church of Scotland," p. 96, foot-note i.)

(5) The membership of our Synod consists of all the members of the Presbyteries, and has not as the Synods of the larger Presbyterian Churches commissioners from other Synods with voting powers, for the simple reason that other Synods do not exist in our Church, so that though our Synod were an Assembly with this full representation, the Barrier Act would not be necessary. Besides, it should be borne in mind that it is a well-known fact that there are more members of Presbyteries present at the Synod than there are at our ordinary meetings of Presbyteries.

(6) To those who are making so much of the Barrier Act in its bearing on our Synod legislation, we would ask—"When was the procedure of the Barrier Act ever resorted to by the Free Presbyterian Church since its inception in 1893, either in the first Presbytery or the Synod? And what special reason exists for the singling out of this particular declaration as unconstitutional because it was not passed under the Barrier Act?"

(7) It is likewise argued that the term, "the whole Church," implies not only all the ministers and representative elders, but all the ruling elders of the Church. But why limit "the whole Church" to all the ruling elders with the ministers; why not bring in the communicants? The plain fact of the matter is that the term, "whole Church" simply means the whole Church as represented in the presbyteries, for it is to them, and not to kirk-sessions or congregations, that overtures under the Barrier Act are sent down. Sir Henry Moncrieff is appealed to and quoted as saying—"Inasmuch as all ministers and ruling elders are entitled and called upon to judge for themselves as to the mind of the Great Head of the Church." There is nothing inconsistent with that statement and the well-recognised procedure under the Barrier Act. Sir Henry does not say every ruling elder should have the overture submitted to him, nor that he should be consulted; he knew the law of the Church too well to make such a blunder. We ask,

where in the whole "Practice of the Free Church of Scotland" is there the slightest indication that all ruling elders should have the overtures sent down under the Barrier Act submitted to them? The Barrier Act never laid down such a rule, neither are we aware that any Assembly ever acted on it. Yet Mr Matheson says—"Only some of the ruling elders can be presbytery elders. I, therefore, submit humbly but most earnestly, that the principles of the Barrier Act are vital to the constitution of the Free Presbyterian Church of Scotland." As to the relation of the Free Presbyterian Church to the Barrier Act, this point will be touched upon later on, but, meantime, let there be no misunderstanding that the well-recognised procedure under the Barrier Act was that the overtures were sent to the Presbyteries and not to the kirk-sessions, and to entertain the idea that the contemplated legislation sent down as an overture should be sent to all elders seems unaccountable, in view of the plain statements of Sir Henry Moncrieff in his "Practice of the Free Church of Scotland." The most charitable view that can be taken of the statements of the Ontario elders is that they must have relied for their information on the Barrier Act on some other source than Sir Henry.

But even though the Barrier Act were applicable to the Synod of the Free Presbyterian Church, it is only the representative elders to whom the overtures would come, and in the particular Declaration (1923) was that not carried out as effectively as under the Barrier Act? We have dwelt on this matter at some length, because so much has been made of it, both by Mr Matheson and the Ontario elders. Let us now notice one or two extraordinary statements made on the subject under discussion. Here is one made by Mr Matheson:—"I would say that after pondering the attempt of Rev. N. Macintyre to deny that the Free Presbyterian Church of Scotland is under the Barrier Act of 1697, I see the very gravest danger to the peace and unity and even to the very identity of the Church looming up by the raising of this question." To this it may be answered that Mr Macintyre never said that the Free Presbyterian Church is not under the Barrier Act. What he said, and said correctly, is that the Barrier Act does not apply to the Synod—which is not quite the same thing. Should, in the providence of God, the Free Presbyterian Church have an Assembly in which the whole Church is not represented, then the Barrier Act would come into

operation. Mr Matheson says, in approving of the Deed of Separation at ordination, We solemnly declare that we adhere to the whole principles embodied in the "Acts of the Assembly of the Church of Scotland prior to 1843," among which Acts is the Barrier Act of 1697. In answer to this it may be said it has already been shown that the Barrier Act has not been rejected by the Free Presbyterian Church, though it is inoperative as far as the Synod is concerned. Another statement of Mr Matheson reads as follows:—"I, therefore, submit humbly but most earnestly, that the principles of the Barrier Act are vital to the constitution of the Free Presbyterian Church of Scotland, as otherwise her historic testimony is irretrievably damaged." That testimony must have been irretrievably damaged indeed before and after Mr Matheson became a minister of the Free Presbyterian Church, and by this time almost hopelessly beyond repair, for the Barrier Act has never been operative in the Free Presbyterian Synod since its beginning.

It is quite within the Synod's legislative rights to pass an Act stipulating that all legislation affecting the whole Church should undergo the same process as that adopted in the framing and passing of the 1923 Declaration in question, and that it should be submitted to kirk-sessions and even congregations if need be, but that is a very different thing from passing it under the Barrier Act. In the past the Synod has consulted the Presbyteries, but it has never sent down any overture to them under the Barrier Act. And were any member of Synod, as it is presently constituted, to move in this direction, it would be the duty of the Moderator to refuse the motion as unconstitutional, being inapplicable to the Synod, and if he failed in his duty it would fall on the Synod to see to it that its legislative functions were not tampered with.

Christian Catechised by Prudence and Charity.

BY JOHN BUNYAN.

THEN Prudence thought good to ask him a few questions, and desired his answer to them.

Prudence—Do you not think sometimes of the country from whence you came? Christian—Yes, but with much shame and detestation: truly, if I had been mindful of

that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is, an heavenly one.

Prudence—Do you not yet bear away with you some of the things that then you were conversant withal? Christian—Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted: but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

Prudence — Do you not find sometimes as if those things were vanquished, which at other times are your perplexity? Christian—Yes, but that is but seldom; but they are to me golden hours in which such things happen to me.

Prudence—Can you remember by what means you find your annoyances at times as if they were vanquished? Christian—Yes; when I think what I saw at the cross, that will do it; and when I look upon my embroidered coat, that will do it; and when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Prudence—And what is it that makes you so desirous to go to Mount Zion? Christian—Why, there I hope to see Him alive that did hang dead on the cross; and there I hope to be rid of all those things that, to this day, are in me an annoyance to me: there they say there is no death; and there I shall dwell with such company as I like best. For, to tell you the truth, I love Him because I was by Him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, holy, holy."

Then said Charity to Christian, Have you a family? Are you a married man? Christian—I have a wife and four small children.

Charity—And why did not you bring them along with you? Then Christian wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

Charity—But you should have talked to them, and have endeavoured to have shown them the danger of being left behind. Christian—So I did; and told them

also what God had showed to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.

Charity—And did you pray to God that He would bless your counsel to them? Christian—Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

Charity—But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you. Christian—Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgments that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Charity — But what could they say for themselves why they came not. Christian—Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth: so, what by one thing and what by another, they left me to wander in this manner alone.

Charity—But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you? Christian—Indeed I cannot commend my life, for I am conscious to myself of many failings therein: I know also, that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing they would tell me I was too precise; and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Charity—Indeed Cain hated his brother, “because his own works were evil, and his brother’s righteous”; and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good; and thou hast delivered thy soul from their blood.—“Pilgrim’s Progress.”

There is no sweeter fellowship with Christ than to bring our wounds and our sorrows to Him.—*Rutherford.*

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

FOR THE YEAR ENDING 31st MARCH 1928.

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	42 14 6	4 8 9	2 11 6	1 12 10	2 4 0	1 11 6	1 18 0	57 1 1
2. Daviot .. ..	.. ..	32 2 0	1 0 0	2 10 0	2 0 0	1 2 0	2 0 0	.. ..	40 14 0
3. Dingwall	Elders .. ..	.. ..	17 3 0	6 0 0	5 0 0	4 0 0	4 0 0	2 10 0	38 13 0
4. Dornoch	F. Macleod, minister ..	83 9 6	7 7 6	4 5 0	3 7 6	4 16 0	3 10 0	.. ..	106 15 6
5. Duthil .. ..	.. ..	4 13 6	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	4 13 6
6. Farr .. ..	.. ..	7 0 0	1 4 6	0 17 0	0 12 5	0 12 6	0 14 6	0 15 6	11 15 11
7. Fearn	M. Macewen, missionary	10 9 0	2 3 6	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	17 12 6
8. Golspie .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
9. Halkirk	Wm. Grant, minister ..	118 8 3	14 15 8	5 15 6	5 12 9	2 18 7	4 9 11	2 18 6	154 19 2
10. Helmsdale	Do. do. ..	15 0 0	3 15 1	1 12 6	.. ..	.. ..	.. ..	.. ..	20 7 7
11. Inverness	E. Macqueen, minister	230 5 6	32 0 0	14 0 0	15 0 0	12 0 0	13 0 0	9 0 0	323 5 6
12. Kilmorack	Hugh Munro, missionary	74 14 6	10 9 7	5 2 0	3 4 5	2 5 0	3 8 10	.. ..	99 4 4
13. Lairg	D. J. Matheson, minister	8 18 0	7 5 11	2 19 4	2 17 6	2 12 0	2 3 2	2 10 6	101 6 5
14. Moy	A. Stewart, missionary	44 5 5	9 2 9	5 2 3	4 7 3	4 1 0	4 7 0	.. ..	71 5 8
15. Rogart	F. Macleod, minister ..	55 0 0	5 4 0	2 0 0	1 6 0	2 1 0	1 13 0	1 14 6	68 18 6
16. Stratherrick	A. Fraser, missionary	24 0 0	8 0 0	3 0 0	3 0 0	2 10 0	1 2 0	0 15 0	42 7 0
17. Strathy	M. Mackay, missionary	32 0 0	17 5 0	3 0 0	2 5 0	2 5 0	2 10 0	2 0 0	61 5 0
18. Tain	M. Macewen, missionary	36 0 0	4 1 0	1 10 0	1 6 6	0 17 6	1 10 0	1 0 0	46 5 0
19. Thurso	Students and Elders ..	10 0 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	10 0 0
20. Wick	D. Beaton, minister ..	120 0 0	9 0 0	5 15 0	3 10 0	2 0 0	3 15 0	2 0 0	146 0 0
<i>Southern Presbytery—</i>		1021 0 2	154 6 3	67 0 1	56 2 2	47 4 1	50 14 11	28 2 0	1421 9 8
21. Clydebank	Students and Elders ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
22. Dumbarton	Do. do. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
23. Dunoon	Do. do. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
24. Edinburgh	N. Macintyre, minister	160 3 3	11 5 0	5 5 0	3 10 0	4 0 0	2 10 0	5 0 0	191 13 3
25. Glasgow St Jude's Ch.	Neil Cameron, minister	730 0 3	49 18 6	75 3 7	19 12 6	16 2 6	26 5 0	19 5 0	936 7 4
26. Greenock .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
27. Kames	D. Mackenzie, minister	150 0 0	11 10 0	.. ..	.. ..	6 0 0	5 0 0	.. ..	202 10 0
28. Lochgilphead	Students and Elders ..	.. ..	.. ..	1 5 0	0 12 6	1 2 0	0 12 6	.. ..	3 12 0
29. Oban	D. A. Macfarlane, M.A., minister	182 9 0	12 10 0	9 13 4	5 0 0	4 10 0	5 0 0	.. ..	169 2 4
30. Tarbert, Loch Fyne	Students and Elders ..	4 0 0	0 11 6	1 13 3	0 12 11	0 6 6	0 9 6	1 2 8	8 16 4
<i>Western Presbytery—</i>		1206 12 6	85 15 0	93 0 2	29 7 11	32 1 0	39 17 0	25 7 8	1512 1 3
31. Achmore .. ..	.. ..	14 17 6	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	14 17 6
32. Applecross	D. MacLean, missionary	144 11 6	11 9 6	3 12 2	4 7 0	2 16 8	1 16 0	3 7 3	171 19 7
33. Aultbea	J. MacAulay, missionary	46 14 0	10 2 6	2 5 0	1 11 6	2 1 6	2 4 0	.. ..	64 18 6
34. Bayhead	J. MacLachlan, minister	65 12 6	4 17 11	2 5 10	2 9 2	.. ..	2 11 3	2 4 10	80 1 6
35. Bracadale	D. Mackinnon, missionary	31 5 0	10 19 6	1 15 0	1 16 0	1 11 0	1 3 0	1 3 0	48 9 6
36. Breasclete	N. Mackay, missionary	23 16 6	7 3 6	.. ..	1 2 3	1 5 0	1 6 9	1 3 0	35 17 0
37. Broadford	A. Macaskill, missionary	13 8 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	13 8 0
38. Elgoll	Do. ..	18 4 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	18 4 0
39. Flashadder	F. Morrison, missionary	30 18 0	4 10 0	1 3 6	1 8 0	1 9 0	1 7 3	1 0 0	41 15 9
40. Gairloch	R. M. Kenzie, M.A., minister	251 18 6	72 14 4	17 1 0	14 19 9	15 11 4	15 2 9	11 17 6	399 0 2

41.	Glendale	J. Macleod, minister	105	19	0	18	16	4	8	0	0	5	5	9	4	8	0	4	6	10	4	0	0	145	15	11	
42.		A. Mackinnon, missionary	33	0	0	1	15	6	1	4	0	1	4	0	1	0	0	0	18	0	2	2	0	41	3	6	
43.	Finsbay	R. Ferguson, missionary	32	14	0	3	10	3	1	1	3	1	0	0	1	1	10	1	0	8	0	17	10	41	6	4	
44.	Harris	D. MacSween, missionary	33	16	6	16	4	6	1	8	0	1	0	0	1	8	6	1	8	0	0	17	0	56	2	6	
45.	Strond	John Macleod, missionary	102	9	0	12	6	9	3	15	10	2	6	2	2	13	2	3	0	2	2	6	3	128	17	4	
	Tarbert	D. R. Macdonald, minister	46	18	0	9	17	6	3	0	0	1	18	6	2	7	6	2	2	6	2	2	6	3	66	4	0
46.	Kilmuir	A. Mackay, missionary	11	13	6	3	0	0	0	19	6	1	11	6	1	13	6	0	11	0	2	0	0	21	9	0	
47.	Kinlochervie	H. Morrison, missionary	26	14	6	9	18	0	0	11	0						1	0	0				38	3	6		
48.	Kishorn	K. Macleod, missionary	24	19	6	6	0	9	2	9	4	1	17	4	1	13	10	1	11	7	1	11	3	40	3	7	
49.	Kyle of Lochalsh	A. Robertson, missionary	188	7	6	33	19	3	8	3	6	8	2	0	6	2	3	6	14	0	3	19	6	255	8	0	
50.	Lochbroom	D. N. Macleod, minister	59	9	6	14	3	0	3	16	0	3	3	9	1	15	6	3	4	9	1	3	0	86	1	6	
51.	Lochcarron	D. Macleod, minister	57	5	6	11	9	8	3	8	8	2	15	0	2	10	0	3	0	0	2	10	0	82	18	0	
52.	Lochinver	M. Morrison, minister	10	15	0																		10	15	0		
53.	Luib	A. Macaskill, missionary	26	10	8	13	16	0	8	0	0	3	8	5	3	3	6	3	7	7				53	6	2	
54.	Lurebost	A. Finlayson, missionary	30	3	6	5	12	6	1	14	6	1	17	0	1	10	0	1	7	10	1	10	6	43	15	10	
55.	Ness, Lewis	A. Robertson, missionary	227	16	6	30	0	0	10	0	0	6	0	0	2	0	0	6	0	0	2	0	0	283	16	6	
56.	Plockton	D. M. Macdonald, minister	62	14	0	26	8	6	4	1	6	3	3	6	2	12	0	3	12	6	2	12	0	105	4	0	
57.	Portree	W. MacSween, missionary	15	19	1	7	2	0	2	11	6	1	13	1	2	10	0	1	16	3	2	1	3	33	13	2	
58.	Raasay	H. Morrison, missionary	53	11	0	16	9	6	4	13	6	4	0	0	2	1	0							80	15	0	
59.	Scourie	D. Macleod, minister				16	4	0	1	17	6	1	12	6	2	3	0	1	14	0				33			
60.	Shieldaig	A. Mackinnon, missionary	82	9	10	14	8	6	3	12	8	2	19	0	3	8	7	4	0	0	2	1	6	113	0	1	
61.	Stockinish	M. Morrison, minister	144	15	6	20	0	0	10	0	0	3	0	0	5	0	0	5	0	0	5	0	0	195	15	6	
62.	Stoer	M. Gillies, minister	28	11	0	8	2	0	0	17	0	1	1	6	1	0	0	1	4	0	1	0	0	41	15	6	
63.	Stornoway	A. Beaton, missionary	55	0	0	8	11	6	3	11	6	2	5	0	2	5	0	3	0	0				74	13	0	
64.	Struan	Elders	45	4	6	4	13	0	2	0	0	1	2	0	2	5	0	2	0	6				57	5	0	
65.	Tolsta, North	J. Macleod, minister	27	19	0	4	0	0	2	10	0	0	15	0	1	12	0	1	5	0				38	1	0	
66.	Vatten	A. MacDiarmid, missionary																									
67.	Waternish																										

SUMMARY.

Northern Presbytery	..	..	..	..	1021	0	2	154	6	3	67	0	1	56	2	2	47	4	1	50	14	11	28	2	0	1424	9	8
Southern	..	..	..	..	1206	12	6	85	15	0	93	0	2	29	7	11	32	1	0	39	17	0	25	7	8	1512	1	3
Western	..	..	..	..	2175	16	1	433	6	9	116	9	3	93	14	8	82	18	8	87	13	2	58	7	8	3048	6	3
Congregational Contributions	..	..	..	..	4403	8	9	673	8	0	276	9	6	179	4	9	162	3	9	178	5	1	111	17	4	5984	17	2
Legacies	..	..	..	..	170	3	0	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	170	3	0
Donations	..	..	..	..	185	16	1	68	18	1	316	0	11	9	13	6	8	14	4	24	4	7	7	15	0	621	2	6
Interest	..	..	..	..	187	12	5	..	..	..	34	4	1	36	6	6	1	18	0	..	..	..	..	..	..	260	1	0
Balance, 31st March, 1927	..	..	..	..	4047	0	3	742	6	1	626	14	6	225	4	9	172	16	1	202	9	8	119	12	4	7036	3	8
					7276	17	2	..	..	..	1529	2	4	1440	16	0	59	7	7	30	3	3	18	11	0	10,854	17	4
					12,223	17	5	742	6	1	2155	16	10	1666	0	9	232	3	8	232	12	11	138	3	4	17,391	1	0
Amount on Deposit Receipt for Kaffir Bibles	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	330	15	9
Total																							£	17,721 16 9				

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

FOR YEAR ENDING 31st MARCH 1928.

SUSTENTATION FUND.

INCOME.

Balance on Hand at 31st March 1927 £7276 17 2

CREDITS—

1. Congregational Contributions	£4403	8	9
2. Donations	185	16	1
3. Home Mission Fund—Balance			
Transferred	740	17	10
4. Legacies... ..	170	3	0
5. Interest	187	12	5
	<u>5687</u>	18	1

£12,964 15 3

EXPENDITURE.

DEBITS.

1. Payments to Ministers at			
15th May 1927	£1363	6	7
2. " 30th June, 1927	467	10	0
3. " 30th Sept. "	935	0	0
4. " 31st Dec. "	935	0	0
5. " 31st March 1928	945	5	6
		<u>£4646</u>	2 1
6. " Missionaries at			
15th May 1927	£327	5	0
7. " 30th June "	158	12	6
8. " 30th Sept. "	321	9	0
9. " 31st Dec. "	317	15	0
10. " 31st March "	333	6	6
		<u>1458</u>	8 0

£6104 10 1

Payment to London Mission Fund	...	£40	0	0
Stationery, Printing, Postages, &c...	...	8	19	3

£6153 9 4

Balance, on hand at 31st March 1928 6811 5 11

£12,964 15 3

HOME MISSION FUND.

INCOME.

CREDITS—

1. Congregational Contributions	£673	8	0
2. Donations	68	18	1
	<u>£742</u>	6	1

£742 6 1

EXPENDITURE.

DEBITS.

1. Printing Circulars	...	£0	11	0
2. Postages, &c.		0	17	3
3. Transferred to Sustentation				
Fund	740	17	10	
		<u>£742</u>	6	1

£742 6 1

JEWISH AND FOREIGN MISSION FUND.

INCOME.

Balance at 31st March 1927, brought forward	£1529	2	4
CREDITS—			
1. Congregational Contributions...	£276	9	6
2. Do. East Williams Congregation, Ontario ...	4	13	11
3. Donations	208	7	0
4. Do. for Kaffir Bibles ...	103	0	0
5. Interest	34	4	1
	626	14	6

£2155 16 10

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. Teachers' Salaries...	49	0	0
5. Do. o/a Student at Lovedale	30	0	0
6. Do. Up-keep of Mission ...	30	0	0
7. Do. Medical Outfit ...	5	0	0
8. Do. Fencing of Mission Ground	27	10	0
9. Do. Payment of Stove ...	6	0	0
10. Do. o/a Donations received ...	5	12	0
11. Dr R. Macdonald, o/a Class Fees in Tropical Diseases	45	0	0
12. To Clothing Fund (Bembesi)—Donations received	4	9	1
13. To Deposit Receipt o/a for Kaffir Bibles	£103	0	0
14. To Isidore Reuter, Missionary to the Jews (Glasgow)... ..	26	0	0
15. Printing, Stationery, Postages, &c. ...	2	8	8
	£460	11	1

Balance on hand at 31st March 1928 ... £131 8 8
1563 17 1

£2155 16 10

JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

INCOME.

Balance on hand at 31st March 1927	...	...	£220 11 10
1. Donations ...	...	...	£103 0 0
2. Interest ...	...	...	7 3 11
			<u>110 3 11</u>
			<u>£330 15 9</u>

EXPENDITURE.

Balance at 31st March 1928 (on Deposit Receipt)	...	...	£330 15 9
			<u>£330 15 9</u>

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

INCOME.

Balance at 31st March 1927	...	...	£1440 16 0
CREDITS—			
1. Congregational Contributions ...	£179 4 9		
2. Donations ...	9 6 6		
3. Discount on Foreign Draft ...	0 7 0		
4. Interest ...	36 6 6		
		225 4 9	
		<u>£1666 0 9</u>	

EXPENDITURE.

DEBITS—			
1. Mrs Macfarlane (late of Dingwall)	£35 0 0		
2. Mrs Graham, Shieldaig	35 0 0		
3. Mrs Scott, Australia	20 0 0		
4. Mrs Sinclair, Glasgow	40 0 0		
5. Mrs Radasi, and Children, Bembesi	65 0 0		
		£195 0 0	
6. Stationery, Printing, Postages, &c.		0 14 4	
Balance on hand at 31st March 1928	...	1470 6 5	
		<u>£1666 0 9</u>	

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COLLEGE FUND.

INCOME.

Balance on hand at 31st March 1927	£59 7 7
CREDITS—			
1. Congregational Contributions ...	£162 3 9		
2. Donations ...	1 15 0		
3. From Lochalsh Congregation, Ontario	6 19 4		
4. Interest ...	1 18 0		
		172 16 1	
		<u>£232 3 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	70 0 0		
4. Stationery, Printing, and Postages, &c.	1 4 4		
		£106 4 4	
Balance at 31st March 1928	...	125 19 4	
		<u>£232 3 8</u>	

GENERAL BUILDING FUND.

INCOME.

Balance on hand at 31st March 1927 £18 11 0

CREDITS—

1. Congregational Contributions ... £111 17 4
2. Donations 7 15 0

119 12 4

£138 3 4

EXPENDITURE.

DEBITS.

1. Paid in reduction of Debt on
Churches and Mans's ... £102 15 0
2. Postages, Printing, &c. ... 0 15 4

£103 10 4

Balance on hand at 31st March 1928 ... 34 13 0

£138 3 4

ORGANISATION FUND.

INCOME.

Balance on hand at 31st March 1927 £30 3 3

CREDITS—

1. Congregational Contributions ... £178 5 1
2. Do. Chesley Congregation,
Ontario 6 16 1
3. Donations 6 10 5
4. Detroit Friend—For Supply ... 10 5 4
5. Received from Sale of Church
Documents 0 2 8
6. Sale of Sustentation Collectors'
Books 0 10 1

202 9 8

£232 12 11

EXPENDITURE.

DEBITS—

1. Paid Synod Clerk—Salary ... £15 0 0
2. Synod Expenses at Inverness... 7 0 0
3. Do. —Printing and Postages 1 0 0
4. Travelling Expenses to Synod
at Inverness—May, 1927 ... 11 0 0
5. Insurance of Missionaries ... 39 15 5
6. Printing Financial Statement
in Magazine 5 0 0
7. Gaelic Mission Expenses to
English Fishing Station ... 3 5 0
8. General Treasurer—Salary ... 86 0 0
9. Printing, Stationery, Postages,
&c 3 11 6

171 11 11

Balance on hand at 31st March 1928 ... 61 1 0

£232 12 11

LEGACY FUND.

LEGACIES RECEIVED.

From Executors of the late D. Campbell, Portree, less Legacy Duty	£135 0 0
From Executors of the late Miss C. MacRae Lochinver . . .	10 3 0
From Executors of the late David Bryden, Inverness	25 0 0
	£170 3 0

£170 3 0

HOW DISPOSED OF.

Legacy from Executors of the late D. Campbell to Credit of Sus- tention Fund	£135 0
Legacy from Executors of the late Miss C. Macrae to credit of Sustention Fund	10 3 0
Legacy from Executors of the late David Bryden, to credit of Sustention Fund	25 0 0
	£170 3 0

£170 3 0

INVERNESS, 27th April 1929.—We have examined Vouchers of foregoing Accounts for year ending 31st March 1929, and have found all correct.

JAMES CAMPBELL, } Auditors.
JOHN FRASER, }

Letter on Sabbath Railways. *

BY THE REV. ROBERT MURRAY MCCHEYNE.

SIR,—I have read the report of your speech at the meeting of directors of the Edinburgh and Glasgow Railway, on Tuesday, 16th November last, and also the motion which you propose to lay before the shareholders on the 24th February. As a Christian minister, and a free British subject, I take leave to express in this manner the deep feelings of righteous indignation which these have awakened, not in my breast only, but in the breast of every believing man whom I know.

You candidly acknowledge that in the ranks of your opponents are to be found "men of lofty intellect, of great learning and piety, and unbounded benevolence," and yet, in the same breath, you say, "You must judge for yourself, according to the reason and plain sense of the matter." That is to say, that the host of intellectual and pious men who are arrayed against you do not judge according to reason or plain sense in this matter, but by some airy, superhuman notions, which a man of sense may brush aside as so many cobwebs. Ah, sir, speak out your mind. Tell what it is that lies at the bottom of your enmity to the entire preservation of the Lord's Day. It is the concealment of your sentiments that is the darkest part of your whole address. You are an utter stranger to me, and I dare not judge as to your true motives. But every thinking man cannot but form this opinion in his own mind, that the reason why you despise the lessons of all God's holiest and wisest servants in this land, is not that you think little of the resolutions of popular assemblies (that is a miserable subterfuge, unworthy of any but a mere debater), but that you despise and trample under foot the divine message which they bring. You say you are threatened to be overwhelmed with a flood of obloquy. Do not be afraid. You are on the world's side—"the world can-

* The above letter was written to Alexander McNeill, Esq., Advocate, after his speech, in which he gave notice of a motion proposing the running of trains on the Lord's Day, at a meeting of the directors of the Edinburgh and Glasgow Railway. Things have moved quickly since this solemnly-worded protest was penned by the saintly MacCheyne, and though it has appeared in our pages before, we have pleasure in reprinting it at this juncture, as its weighty message is more needful to-day than when it was first delivered.—Editor.

not hate you." There are not many to lift up their voices in behalf of the holy Sabbath. Those who do, are the followers of One who bade us bless and curse not. You say "you do not court approbation, and you care nothing for condemnation." This may be a brave speech; few will regard it as a wise one. If you mean that you do not care for the condemnation of worldly men, there would be something right in that, for in doing our duty we must expect that the world which crucified our Lord will not spare His servants; but if you mean that you do not care for the condemnation of God's people, and of the Word of God, and the Lord Jesus, who is to be your Judge, then will you soon repent your words with bitter tears. Why sir, what are you, that you should say, "I care nothing for condemnation?" "Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee?" "Hast thou an arm like God, or canst thou thunder with a voice like Him?" If the condemnation of your words, which God's people are now testifying in every part of the land, be righteous condemnation—if it be in accordance with the Word of God and the mind of Christ—is it the part of a wise man to say, "I care not for it?" You may say so now in the blindness of your heart, but the day is at hand when you will feel the reverse.

And now one word as to your proposed motion. It runs as follows:—"Whereas it is the duty of the directors of the Company to give implicit obedience to the law of God, etc., this meeting resolves that it is not inconsistent with the duty of the directors as aforesaid, and they are hereby enjoined to provide trains to be run from the cities of Edinburgh and Glasgow respectively, in the morning and in the evening of Sunday," etc.

I do not know whether this motion has come entirely from your own mind, or whether several have agreed with you in it; but I here freely state my conviction, formed upon the calm and deliberate study of the motion, and without the slightest desire to use a harsh or improper term, that the motion is blasphemous. You say, first, that it is your duty to give implicit obedience to the law of God. What is the law of God? "Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor

thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it" (Ex. xx. 8-11). Now, sir, if, as I presume, you spent your early years in Scotland, trained up, perhaps, under the watchful eye of one who prayed for her child that he might walk in wisdom's ways, you cannot be ignorant of the explanation given of this commandment in the Shorter Catechism (Question 60). "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, spending the whole time in the public and private exercises of God's worship, except so much as is taken up in the works of necessity and mercy." This is the law of God, and this is the received interpretation of it, both of which were, no doubt, in your eye when you penned that memorable sentence—"It is the duty of the directors to give implicit obedience to the law of God." And yet, before the ink was dry, you write down—"The directors are enjoined to provide trains to be run in the morning and evening of Sunday." In other words, you hold in your hand the two Tables of Stone, written with God's finger, and you say we should obey this; and then you dash them on the ground, and say it is our duty, notwithstanding, to trample on and defy them. Ah, sir, you may call this reason and plain sense, but simpler men can see that it is open mockery of God's holy law, and of Him on whose heart it was graven from eternity. Such lip acknowledgment of God and His law God hates and despises. I solemnly declare, and it is the feeling of many beside me, that I would have been less shocked if you had written down—"It is the duty of the directors to break God's law." That would have been honest and downright, and thousands would have applauded you. But when you set out with the hypocritical declaration that it is your duty to give implicit obedience to the law of God, and then conclude by declaring your resolution to break it, I believe in my heart that not only will God's children abhor the blasphemy, but honest, worldly men will despise your cowardice. And now, sir, I have done. You little know the feelings of deep compassion with which you, and the unhappy men who voted with you, are regarded by many an humble and holy believer, who loves, because he knows, the preciousness of an un-

broken Sabbath Day. Never in all my experience did I meet with a child of God who did not prize, above all other earthly things, the privilege of devoting to his God the seventh part of his time. It is still a sign between God and His Israel. It is this simple fact, sir, that affords me ground to fear that, with all your talents, with all your reason and plain sense, you are an utter stranger to the peculiar tastes and joys and hopes of those who love the Lord. You proclaim your own shame. You prove, even to the blind world, that you are not journeying toward the Sabbath above, where the Sabbath-breaker cannot come. If you shall really carry your motion, against the prayers and longings of God's people in this land, then, sir, you will triumph for a little while; but Scotland's sin, committed against light and against solemn warning, will not pass unavenged.

P.S.—As an advocate learned in the law, you must be well aware that the law of God, as expounded by the Confession of Faith of the Established Church of Scotland (and which is subscribed by every denomination of orthodox dissenters in Scotland) is also the law of the land, as ratified and enacted by the Act 1690 of the Parliament of Scotland in the two following clauses:—"As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God, so in His Word, by a positive, moral, and perpetual commandment, binding all men in all ages, He hath particularly appointed one day in seven for a Sabbath, to be kept holy unto Him; which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath.

"This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy."

If this be true, which you know it is, then you stand convicted before the British public as one who proclaimed it to be the duty of the directors to break both the law of God and the law of the land.

The Tinsmith of Abriachan.

EWEN MACKENZIE was a man who laboured much in the Lord on the Mainland and also in Harris some years ago. The following incident regarding him was related by Mr Alex. Fraser, Ballachulish, and the writer thought it worthy of insertion in the Magazine. Ewen was on one occasion reading the Word of God in his own house, in Glen-Urquhart, when he felt directed to go to read a portion of the Word of Truth in the first house he came to in Abriachan. After walking a few miles, he came to the hut of a tinsmith or tinker, who was busy at the door of his hut. "Do you object to my reading and praying here?" said Ewen. "No," said the man, who listened, but did not stop his work. Ewen felt his work there was finished, and returned home. After a few years, Ewen, now a colporteur, went with his pony and trap to sell books in Ross-shire. He was a stranger there. Night fell, and his pony got tired. Coming to a large house, brightly lit, Ewen rang the bell, to have the door opened by his own sister, who was cook there. She got permission to give himself and his pony hospitality as they required. "This is Communion week here," she said, after supper, "and to-morrow is Men's Day." "I'm glad of that," Ewen replied. "I'll attend the services if spared." Ewen heard a number of speakers on that day of self-examination, but there was, to his mind, one choice speaker. He sought this speaker at the close of the day, as he wished to meet him. Looking for a few seconds into the man's face, Ewen asked him—"Were you living in Abriachan some years ago?" "Wasn't I?" said the tinsmith, as they went away together, to speak of Him who is wonderful in counsel and excellent in working. They are both gone long ago to the Father's house, but the memory of the just is blessed.—C. MacF.

Report of Committee on Fishing Stations.

BY THE REV. MALCOLM GILLIES.

THE Committee had some difficulty in arranging for supply for Great Yarmouth last season, owing to the uncertainty of there being much fishing carried on in that port. It looked at first that very few would go from Lewis, and it was only after the people left that

we found ourselves called upon to provide for their spiritual needs.

We were unable to obtain the building used in previous years, but when we thought every door closed, we secured the Nelson Hall, Middlegate Street, situated very conveniently for our people. Mr Angus MacKinnon, missionary, Finsbay, agreed to go this year again, and it was owing to his knowledge of Yarmouth that the Committee were able to make arrangements. There were services held from Sabbath, 10th October, for five weeks, two services being held on week-day evenings. There were good congregations, over 80 persons from North Tolsta, and these forming a small portion of those who came to hear the Word.

The Yarmouth fishing was a failure this year again, as far as those connected with the Mission were concerned. Our people, however, were so thankful to have a place and means of worship provided by the Church that they tried their utmost to meet expenses. The expenditure this year amounted to £25 12s 0d, and the income, £22 7s 9d, which left a balance to pay of £3 5s 0d. Messrs Donald Mackenzie and John Mackay, North Tolsta, were very helpful in looking after the affairs of the Mission and in taking charge of the collections.

The Committee would desire and pray that the efforts put forth to provide services at the Mission stations will be blessed by the Lord for the awakening of some and the confirming of others in the faith of the Gospel. In conclusion, the Committee would desire the mind of the Synod as to any change in the Committee, or if they are authorised to act as a Committee in view of the coming season.

Notes and Comments.

Glasgow National Union of Railwaymen and Sabbath Excursion Trains. — An illuminative correspondence between the Secretary of the above Society and the Secretary of the Scottish Sabbath Protection Society was published in the "Glasgow Herald" (25th June). For sheer materialism and commercialism run mad it would be difficult to get anything to surpass the Union's communication. The name of our Lord, it is true, is dragged in by the Railwaymen, but this mock lip service to Him is the modern way of giving the Judas-kiss.

The law of supply and demand is evidently the greatest of all commandments, and because the people wish it, therefore the Railwaymen's Union will not exercise their undoubted power, and ask for the non-running of excursion trains on the Sabbath. The Lord made Loch-Lomond and the other beauty spots of this fair land, they say, and it is right that the working classes should get out from the great city to worship God. These men must think that the generality of their fellows have lost all their thinking powers when they foist on them such nonsensical claptrap. Who ever heard of a Sabbath excursionist setting out with the express purpose of worshipping the Creator? It is well that the Railwaymen's Union were reminded that there was a higher law than the law of supply and demand, to which they would do well to take heed, and that it is not unknown in the commercial world that breach of moral law has created many a time chaotic, economic conditions which are already casting their forbidding shadows over the railways of this country.

Foolish Reasoning.—It is marvellous how foolish otherwise sensible men make themselves when ridiculing the truth. The following sentences from the Railwaymen Union's letter referred to above would be hard to beat for nonsensical inconsequence:—"We would also like to point out that even the members of your Association will be prepared to admit that the Lord made Loch-Lomond. He made the Isle of Arran. He made the Trossachs between Loch-Achray and Loch-Katrine. He made Glenmore and Loch-Linnhe. He made the Lake District and the Peaks and pinnacles round Scafell and Great Gable. He also awakened in the minds of the working class the desire to see for themselves His handiwork, but capitalism has made the Gallowgate, Charlotte Street, Holm Street, and Lyon Street, and made wage slaves of the workers and the slave markets in Beardmore's, Brown's, etc., wherein they are bought by the day at so much per hour. You express your sincere sympathy with us who have to toil." It is about high time that men who write after this fashion should receive the attention of the competent authorities, for if they reason after this fashion in matters that strictly belong to secular affairs and their well-being as railwaymen, they are a menace to the community. We have full sympathy with the railwaymen in every lawful endeavour to improve their position as

working men, and rejoice in the improvement already achieved; but what kind of mentality do the writers of the above letter possess when they say that "the minds of the working class desire to see for themselves His handiwork" in the scenery of Arran, etc., on the Lord's Day? Do they actually believe that the general public are a set of idiots to believe such glaring nonsense? To the writers of the letter we would say—"Gentlemen, you are either deceiving or fooling yourselves when you say the working class excursionists are out to see God's handiwork. No, sirs; they are out for pleasure, pure and simple, and your plea for a religious motive in their doing the devil's work is barefaced mockery of God."

The United Free Church Minority.—The Minority members of the United Free Church have definitely decided not to enter into the proposed Union with the Church of Scotland. At a conference held in the Christian Institute, Glasgow, on Wednesday, 27th June, a resolution was passed sanctioning and authorising the taking of all necessary steps to secure the continuance of the United Free Church of Scotland. An amendment to this received only 6 votes out of about 300. Questions of property, etc., it was suggested should be dealt with by friendly arbitration. This decision by the Minority has come as a bombshell on the heads of the ecclesiastical managers of Union negotiations. That worldly monitor, "The Scotsman," says the decision will be received "with amazement and regret." If the majority act with the same high hand as the majority party of 1893 and 1900 did, we may be sure that amazement and regret will give place to stern repressive measures as far as the law will allow it. Perhaps, however, the lessons learned in the stern school of adversity when the mighty were laid low and humiliated, will bring forth much desired fruit in this case. The Minority, who are refusing to enter the Union, are out and out Voluntaries. There is no indication that they are out to conserve scriptural truth.

The Princeton Issue.—The General Assembly of the Presbyterian Church in the United States of America did not give any decision on the Princeton issue. It is to come up next year for decision. It is to be hoped that the Lord will baffle the plans of the advance school in the Assembly, so that they will not be successful in their present plans.

The Bonnybridge School Case—A Welcome Decision.

—By a majority (3 to 1) the Judges in the Second Division of the Court of Session, on Tuesday, 17th July, recalled the interlocutor of the Lord Ordinary in the action relating to the Roman Catholic School at Bonnybridge. Their Lordships, in giving judgment for the Stirlingshire Education Authority, held that the consent of the Authority is necessary to the transfer of a denominational school built after the Act of 1918. Lord Alness (son of the late respected Rev. A. R. Munro, Free Church minister, Alness), the Lord Justice-General, dissented from the decision of the majority of the Judges. Lord Alness's connection with this notorious Act is one of the most unworthy things he did while Secretary for Scotland. We are gratified at the interpretation put upon the Act by their lordships. It is certainly sound common sense, and it is something to know that it is also good law. Lord Murray's decision, if upheld, would have created an intolerable situation. It is to be hoped that the Roman Catholic authorities will, in the future, move with a less aggressive air. They needed a check, and we are glad they got it.

Church Notes.

Communion — August—First Sabbath—Dingwall; second, Stratherrick and Portree; third, Laide and Bonar-Bridge; fourth, Finsbay and Stornoway. September—First Sabbath—Ullapool, Breasclete, and Vat-ten; second, Strathy; third, Stoer and Tarbert (Harris); fourth, Broadford (note change of date). October—First Sabbath, Tolsta; second, Gairloch and Ness; third, Scourie; fourth, Lochinver and Wick. South African Mission—The following are dates of the Communion:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Northern Presbytery's Protests Against Sabbath Desecration.—At a meeting of the Presbytery, held at Inverness, 29th June, the following protests were made, with instructions that copies of the protests be sent to the officials immediately concerned, and also to the M.P.s for the Northern Highlands area:—

“The Northern Presbytery of the Free Presbyterian Church of Scotland enter their vigorous protest against

the action of the Naval Authorities in opening their ships for the inspection of the public on the Lord's Day, thus encouraging men to travel long distances on the Lord's Day to take advantage of the opportunity offered of seeing the warships. The Presbytery would respectfully remind the Admiralty and those responsible that the Lord gave this day to raise people's minds above the world. It was never intended that it should be used for the inspection of weapons of destruction. The Presbytery would further remind those in authority that the Fourth Commandment is binding on all, rich and poor, rulers and ruled, and also that it is the law of Scotland acknowledged in the Confession of Faith."

"The Presbytery also desire to enter their strong protest against the Railway Companies and also Motor Companies for their daring encroachment on the sanctity of the Lord's Day in running trains, 'buses, and cars, in direct violation of God's commandment, thus manifesting clearly that for filthy lucre's sake they desire to pander to the tastes of a pleasure-loving and God-forgetting people. The Presbytery would remind the said Companies that all such gain is accursed of the Lord, who has given one law to all moral agents, and who is the moral Governor of the Universe. He has also given His oath that every knee shall bow to Him and every tongue confess."

College Fund.—The collection for this month is for the College Fund.

Short Obituary.—We are sorry to record the death of Mr Alexander Macaskill, missionary, Braes, Portree. Mr Macaskill was at Raasay Communion, and spoke with acceptance on Friday at the Question Meeting. Next day he passed away at 11 a.m. in the house of Mr Maclean, tailor. A fuller notice will appear (D.V.) later on.

Reprint of Synod's Statement on Public Conveyances, etc.—For the benefit of our people we are reprinting this Statement, which appeared in our July issue, in pamphlet form. It may be had from the "Courier" Office, Inverness, one dozen, post free, 1s; or 1d each, post free 1½d.

Ministerial Supply for Communion.—To avoid misunderstanding for the future, we herewith give the exact terms of motion passed at last Synod in connection with ministerial supply for Communion:—"The Synod hereby give notice, that supply for Communion

must be arranged through Moderators of ordinary charges and mission stations, and they would point out that neither missionaries nor individual office-bearers have any right to make such arrangements independently of kirk-sessions, and they would also emphasise the fact that Congregational Committees have no powers to interfere with the spiritual jurisdiction of kirk-sessions."

Ordination of Rev. D. Urquhart and Dr Macdonald.

—The ordination of Rev. D. Urquhart took place in the Hall of St Jude's, at 7 p.m. on 25th July. As the Magazine was passing through the press at the time, we cannot do more meantime than simply chronicle the event. A fuller account will (D.V.) appear in our next issue. We take this opportunity of informing our readers that the Southern Presbytery meet (D.V.) on 14th August, at 7.30 p.m., in the Hall of St Jude's, for the ordination of Dr Macdonald, prospective medical missionary to our South African Mission.

Winnipeg.—Intimation has been received that the three Winnipeg elders (Messrs Lachlan Ross, Alexander Macfarlane, and William Sinclair) have sent in their resignations. At a congregational meeting, held on 27th June, a motion to the following effect was carried by a considerable majority:—"In view of the finding of the Synod of May 1928 anent the resolution on church privileges, this congregation agree to honour said finding, and to submit to same." Prior to this motion being put to the meeting, one of the congregation moved that "This congregation declare its disapproval of same [i.e., finding of last Synod], and refuse to submit to said finding." But as there was no seconder, the motion fell to the ground. The Rev. J. A. Tallach asked those who did not vote for the motion that became the finding of the meeting, were they prepared to attend and support the congregation in Winnipeg. And he reports:—"They all gave the requested promise (among whom were the three elders)."

Mr Norman Shaw's Case.—Lord Moncrieff's judgment in the Outer House of the Court of Session allowing an issue in the slander action by Mr Norman Shaw, the dismissed lighthouse-keeper, against his former employers, the Clyde Lighthouses' Trustees, has been reversed by the First Division, Lord Sands dissenting. This means that Mr Shaw has lost his case in his action for slander.

Acknowledgment of Donations.

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

SUSTENTATION FUND.—Mrs C. M., Simcoe, Ontario, £1 0s 5d; J. M., do., dq., 16s 4d.

JEWISH AND FOREIGN MISSIONS.—Friend, Glasgow, 15s; Mrs G., Ardree, 2s 6d; D. MacL., Astoria, New York, 6s 6d; Miss J. M., Tain, per Mr D. Urquhart, for Mrs Radasi, 5s. The following donations received o/a Dr R. Macdonald's, travelling expenses to South Africa:—A. M., Edinburgh, 10s; A. R., Braes, Ullapool, 5s; M. McL., Scalpay, 10s; A. M., Lingerbay, 10s. Rev. N. Cameron, acknowledges, with sincere thanks, donation of £5 for Foreign Mission from "Kraal"—Monton.

THE LATE REV. D. MACFARLANE'S MEMORIAL STONE FUND.—M. Macleod, missionary, Scalpay, Harris, 10s; A. Morrison, Lingerbay, Harris, 10s; Alex. Ross, 1 Braes, Ullapool, 5s; A. Maclean, Tomich, Strathglass, 2s 6d; Mrs R. M. C., Clashmore, Clashnessie, 10s; John Robertson, tailor, Luib, Broadford, 5s; collected by Miss Jessie Smith, from Staff, Station Hotel, Inverness, 7s; Rod Macleod, "A" Unapool, Assynt, 5s; Friend, Oban, per James Campbell, Inverness, 5s

The following lists have been sent in for publication:—

ACHMORE MISSION HOUSE FUND.—Mr John Macarthur, 15 Achmore, acknowledges, with sincere thanks:—Larigandour, 10s, per Capt. K. K. Macleod.

EDINBURGH CHURCH PURCHASE FUND.—Mr A. Maclean, 16 Marchmont Crescent, Edinburgh, acknowledges, with sincere thanks, the following donations:—Friend, Waternish, 10s; Comarach, Lonsbain, £1; per Mr James Mackay—Friend, Inverness, £1; do., Sussex, £2; do., Scourie, £1.

HELMSDALE CHURCH BUILDING FUND.—Rev. Wm. Grant, Halkirk, acknowledges, with sincere thanks, the following donations:—"A. R.," Shinness, per Miss G. Sinclair, £1; Friend, 2s 6d.

The Magazine.

Corrections.—Owing to alterations in the premises of our printers during June, proofs were not delivered as early as usual, with the result that a number of typographical errors appeared in our July issue. Some of these are of such a nature that the reader could easily have made the necessary correction in his reading. We take this opportunity of drawing attention to the following, which do not belong to this category:—At foot of p. 104, last line, read "case" for "cause." Transpose paragraph beginning, "But even if it is granted . . . to whom such use may be a stumbling block," p. 104 to p. 103, and read immediately after the words, "cannot be partakers of the Lord's Table and of the table of devils (1. Cor. x. 20, 21)" Page 111, lines 19 and 20 from top of page, read: "in the morning service and Sabbath School, but this is now overcome."

Binding of the Magazine.—All Magazines for binder should be in the Editor's hand by the middle of August. It is requested that none be sent after that date.

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