

# 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.*

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**Report of Synod Meeting.\***

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THE Synod met this year at Inverness on Tuesday the 21st of May. The retiring Moderator (the Rev. Ewan Macqueen) preached from Gal. i. 15, 16: "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Thereafter the Synod was constituted. There was a large gathering present. The members present were:—Northern Presbytery—Revs. Donald Beaton (Clerk), Ewan Macqueen (Moderator), William Grant, Finlay Macleod, Donald John Matheson, ministers, with Messrs Inspector Sinclair, George Mackenzie, Charles Sutherland, and Kenneth Maciver, ruling elders. Western Presbytery—Revs. Murdo Morrison, Donald Malcolm Macdonald, Malcolm Gillies, and John Mac-lachlan, ministers, with Messrs John Macaulay, Duncan Matheson, John Maclellan, Murdo Mackenzie, ruling elders. Southern Presbytery—Revs. Neil Cameron and Neil Macintyre, ministers, with Messrs James Nicolson and James Mackay, ruling elders. After the roll was called letters of apology were intimated from Revs. W. Matheson, Chesley; D. A. Macfarlane, Oban; and D. N. Macleod. On the minutes of previous meeting being read and approved, Mr John Ross was appointed officer of court.

The retiring Moderator then intimated that his term of office was at an end, and that it remained with the Court to appoint his successor. He thanked the mem-

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\* This Report is not the official minutes of the Synod.—Editor.

bers of Synod for their forbearance during his term of office. The Rev. Neil Cameron moved that the Rev. John Maclachlan, Bayhead, North Uist, be appointed Moderator; this was seconded and unanimously agreed to. Mr Maclachlan then took the Chair, and thanked the Synod for the honour they had conferred on him.

The following Committees were appointed to examine the Presbytery and Synod Records:—Revs. W. Grant and F. Macleod to examine Western Presbytery records; Revs. M. Morrison and M. Gillies to examine Southern; Revs. N. Cameron and Mr James Mackay to examine Northern, and Revs. N. Macintyre and D. M. Macdonald to examine Synod records.

The Clerk intimated that he intended giving in his resignation at next sederunt.

It was decided that the Synod meet as a Committee on Bills and Overtures and Business Committee in the hall of the Free Presbyterian Church, Inverness, on Wednesday, 22nd May, 1929, at 11 a.m. The Synod adjourned to meet again (D.V.) in the Free Presbyterian Church, Inverness, on Wednesday, 22nd May, 1929, at 5 p.m. The meeting was closed with prayer.

### **Second Sederunt.**

The Synod met again on Wednesday night at 5 p.m. In addition to members present at last sederunt the Rev. Donald R. Macdonald. Tarbert, was present at this sederunt. After the roll was called the minutes of previous sederunt were read and approved.

A letter of apology was intimated from Rev. Duncan Mackenzie, Kames, and from Mr Alex. Ross, Ullapool.

The Synod then proceeded with the business decided on at its Business Committee.

#### **1. Proposed History of the Free Presbyterian Church.**

Mr Cameron regretted that he had not been able to do anything last winter owing to the indifferent state of his health. He thought the Committee should appoint another Convener, and in this connection he would mention Mr Beaton's name. Mr Beaton said he would be quite willing to do what he could provided Mr Cameron remained as Convener. Mr Cameron agreed to this, and he suggested that he would draw out a rough draft which he would send to Mr Beaton to be expanded, and that this would in turn be sent to Mr Macintyre. The Synod unanimously agreed to the re-appointment of the Committee.

## **2. Communication from Ontario Kirk-Session.**

A communication from the Kirk-Session of Ontario, in which the Session intimate that they refrain from recognising the Synod's declaration on Church Privileges was read at the Business Committee meeting, with a letter from Rev. R. Mackenzie in reply to the aforementioned communication. The Clerk was instructed to have these printed and issued with the July Magazine. In connection with the above communication Mr Cameron then rose and said:—

When I visited Ontario as the first deputy of the Free Presbyterian Church in 1902 it gave me very much pleasure to see how very carefully the sanctity of the Lord's Day was observed by our people there. It reminded me of the care with which our parents of sixty years ago prepared everything on Saturday so as to abstain from work on the Lord's Day. So far as I observed our people there—they were at that time much ahead of the people in this country, yea even in the Highlands of Scotland—in their efforts to keep the Sabbath day holy. This having been so, you may well understand my amazement at the defiant attitude taken up by the Kirk-Session of Ontario towards the decision of this Synod against the use by any in the Free Presbyterian Church, who receive Church privileges, of trains, street cars, or 'buses run for commercial purposes on the Lord's Day. I can hardly take in that our people in Ontario, or in other places in Canada, desire to weaken the hands of this Synod in our efforts to keep the flood of Sabbath desecration from pouring into the Free Presbyterian Church. But should we as a Synod allow the claim now made for churchgoers to travel by trains, street cars, or 'buses on the Lord's Day, this flood will flow in, and we will become immediately like the other Churches, which are beginning to realise that they cannot now stem the influx of Sabbath desecration to which they opened their doors widely.

What causes me great surprise is, that the Rev. William Matheson, who was present at the Synod at which the minute of the resolution on Sabbath observance was read, should have remained quiescent about it at the Synod. This fact is before the Church in Scotland and in Canada. Let them draw the conclusion which seems to them to be the right one. Mr. Matheson ought to know the mind of the Free Presbyterian Church as regards Sabbath observance—for the



matter of Sabbath observance had been repeatedly before the Synod, and decisions come to on the same lines as that of the resolution which he defies. This being so, why did he bind himself by most solemn vows to follow no divisive course from the practice of the Free Presbyterian Church at the time of his ordination? Are we as a Synod to repeal this resolution? No, we cannot. Our consciences will not allow us; our obligation to keep the Sabbath day holy, and the consciences of our people will not allow of any compromise or open questions in this serious matter. I will have to be convinced by our people in Ontario, yes even by these elders, that they are against this finding of the Synod to the extent of separating from the Free Presbyterian Church for license to transgress the Fourth Commandment. Whatever the end may be, our duty is plain; we must use discipline, or throw the reins of Church government out of our hands, and allow everybody to do as he pleases in the Free Presbyterian Church of Scotland.

It greatly simplifies the situation that, when this Synod received at their own request the groups of people scattered over a wide area in Ontario, which form the congregation represented now by this "Kirk-Session of Ontario," there was no financial obligation asked by them nor entered into by the Synod. The same thing was the case when the Rev. Walter Scott was inducted as their minister, and again when the Rev. William Matheson was ordained as their minister. I appeal to our people in Ontario, for whom I always have had sincere regards and a very real concern for their soul's salvation, should their minister and elders pursue their defiant attitude to the Synod's resolution to the extent of separating from the Free Presbyterian Church of Scotland, that they should very seriously consider the consequences before they will follow them. I do pray and also hope that the Kirk-Session themselves will, upon serious and prayerful consideration of the whole situation, withdraw their finding. But whatever they may do, I think it is high time that this disputing about words which have no connection with the business in hand, viz., the keeping of the Sabbath day holy should come to an end.

The Rev. William Matheson, Chesley, Ontario, Canada, ought to have known prior to his being licensed and ordained by the Free Presbyterian Church of Scotland that this Church did not allow such as re-

ceived Church privileges from her to do any work (except works of necessity and mercy) or to travel to church by trains, street cars, or 'buses on the Lord's Day, which were run for mercenary purposes, and which are a form of Sabbath profanation against which the Free Presbyterian Church contended since the separation in 1893. Mr Matheson bound himself to the following as conditions of his contract with the Free Presbyterian Church of Scotland, and upon which conditions this Church licensed and ordained him, viz.:—"I do own the purity of worship presently authorised and practised in the Free Presbyterian Church of Scotland, and also the Presbyterian government thereof; which doctrine, worship, and Church government, I am persuaded, are founded on the Word of God, and agreeable thereto . . . and I shall in my practice conform myself to the said worship, and submit to the said discipline, government, and exclusive jurisdiction, and not endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive courses from the doctrine, worship, discipline, and government of this Church. Mr Matheson promised also that "he would submit himself willingly, and humbly, in the spirit of meekness unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries and superior judicatories of this Church."

Despite the above facts, Rev. W. Matheson, in a minute of the Kirk-Session of the Ontario congregation of the Free Presbyterian Church of Scotland in Canada held at Chesley there on the 19th September, 1928, declares that he, the said Mr Matheson, Messrs Hugh Scott, Alexander Macfarlane, and Murdo Matheson refrain from recognising the said declaration . . . as interpreted to debar the use of public conveyances on the Sabbath for churchgoing purposes in that part or section thereof referring to "travel by trains or cars run in systematic disregard of the Lord's Day." Therefore, I beg to move as follows:—Inasmuch by the said decision of the Kirk-Session of the Free Presbyterian Church of Scotland in Ontario, Canada, an extract of which they sent to the Clerk of Synod, they have committed themselves to a position quite contrary to the deliberate decision of the Synod of the Church, thereby defying that decision by stating that they "refrain from recognising" the Synod's finding re Sabbath travelling to church "by

cars and trains run in systematic disregard of the Lord's Day." We can hardly believe that our people in Ontario are supporting the Kirk-Session in this defiance of the Synod.

The Synod decides that such conduct, if allowed, means that all discipline will be at an end in this Church; and that anarchy against authority, based solidly on ordination vows and the practice of the Free Presbyterian Church of Scotland, will be encouraged. The Synod therefore orders that the Clerk of Synod do send a copy of this finding to the aforesaid Kirk-Session, with the intimation that, if they do not notify the Clerk of Synod by the last day of August, 1929, that they have fallen into line with the Synod's decision simpliciter, they will not be considered after that a Kirk-Session of the Free Presbyterian Church of Scotland.

In seconding the motion, Mr Macqueen said that they had all listened with interest to what had already been said. They were pained to find men rising up in the Free Presbyterian Church like those who had sent the minute of their Kirk Session to the Synod. He had much pleasure in seconding the motion and he hoped the Synod would give a clear bill on this occasion, for it was high time it was done. In support of the motion Mr Macintyre said that it is quite clear that the Session of Ontario, both minister and elders, are prepared to act defiantly. This is a solemn thing for this Church. They are setting at defiance the Synod and it is high time that this was put a stop to; for, if we will allow this to go on, discipline will come to an end, and one cannot understand how anyone with a spark of grace would do anything to oppose our weak efforts in defence of the Sabbath day. The motion was unanimously adopted.

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

Mr Macqueen reported that there were three students studying at present with a view to the ministry of the Church. Two of these—Messrs A. Beaton and J. Colquhoun—were studying Arts at Glasgow University, while Mr Bentley, who was recently received as a student, was studying for his B.A. (London) degree. It was decided that Messrs Beaton and Colquhoun should take the classes of European History and Hebrew first winter, and that after doing so they would be reckoned as having finished their Arts course. It was also suggested that

in addition to Greek that Mr Bentley take Hebrew, if permissible, in working for his degree.

#### **4. Financial Statement.**

The annual Financial Statement was read by the General Treasurer, Mr John Grant. The two most important funds of the Church, that is the Sustentation Fund and the Jewish and Foreign Mission Fund, both show an increase on last year's figures. The balance at credit of the Sustentation Fund this year amounts to £7239, an increase of £428 on last year's figures, while the Jewish and Foreign Mission Fund, notwithstanding an increased expenditure, shows an increase in the balance carried forward of £133. With the exception of the Home Mission Fund, which shows a slight reduction on the previous year, the other funds compare favourably. The sum of £140 8s 8d was received in Legacies during the year.

Mr Cameron, in moving the adoption of the report, said that we ought to be thankful our funds are so well supported. When we started in 1893 we had not a penny. We were now thirty-six years endeavouring to maintain the original testimony of the Free Church of Scotland, and we have to say in these thirty-six years the Lord has helped us and enabled us to believe that if we continue steadfast to God's truth that He will uphold us. He firmly believed if the day would come—and may God forbid that it should come—when they would cease to maintain God's truth a decline not only in spiritual but also in temporal matters would be felt. He had great pleasure in moving the adoption of the report and in thanking the Treasurer for keeping the record of the finances of the Church so well, and also that the auditors be re-appointed and thanked for their gratuitous services. Mr Macqueen seconded the motion and said they had reason to give glory to God in the heavens who had so liberally provided for them. Thanks were also due to the Treasurer and auditors, the collectors and all the people who gave so willingly and wholeheartedly for the up-keep of the cause of Christ in our midst. The motion was unanimously adopted.

#### **5. Foreign Mission Report.**

The Report was given in by the Convener, the Rev. Neil Cameron, and is printed on another page of this issue. The Rev. William Grant read reports from Rev. John Tallach and Dr R. Macdonald, which will also be



found on another page. The Rev. D. M. Macdonald moved the adoption of the Report. Mr Macdonald, in the course of his remarks, said they had listened with interest to the remarks made by the Convener. The Lord was showing His kindness to us as a Church, not only in providing men for the foreign field, but also the means to support them. It was worthy of note that when the expenditure had been heavily increased through two new missionaries going out to the mission field that the Foreign Missions Fund balance showed an increase of over £133. Intimation also had been received of a handsome legacy to the Fund, which would be very useful for the future. He hoped that the sphere of the mission activities of the Church would be extended and that at no distant date the Church would enter China. The motion was seconded by Rev. William Grant and unanimously adopted.

Mr Cameron reported that intimation had been just received that the legacy left by Miss Ross, Golspie (formerly of the London Mission) was about £1000. Of this sum it was decided that £500 be used to purchase 5 per cent. War Stock by the General Treasurer on behalf of the Church.

In view of the necessity of erecting a house for the Missionary and a small hospital for the doctor, the Rev. M. Gillies moved that £170 be granted from the Foreign Missions Fund for the Missionary's house, and £95 for the hospital. This was seconded by the Rev. Donald Macleod and unanimously adopted.

The Rev. M. Gillies then moved the following motion, of which he had given notice at the meeting of the Committee on Bills and Overtures, and which was unanimously adopted by the Synod:—"In order that the interest of our people may be more and more directed to the work of the Church in the Foreign Mission field, the Synod lay it upon the missionaries labouring in Africa and Palestine to write items of general interest frequently to the Convener of the Foreign Mission Committee for publication in the Magazine."

It was decided that in future Mr Isidore Reuter's salary of thirty shillings per week would be paid out of the Foreign Mission Fund.

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

The Rev. D. M. Macdonald gave in an interesting report on the above, which was listened to with keen

interest. The Report was printed in the June Magazine. The adoption of the Report was moved by the Rev. N. Cameron.

Mr Cameron said that he had the greatest pleasure in listening to the very edifying and intelligent reports which the Synod were privileged to receive annually from Mr Macdonald. There were discouraging, but also some encouraging things brought to their notice. Recently their Presbytery had sent a resolution on Sabbath desecration to the public press, and to his great surprise the "Glasgow Herald," "Scotsman," "Evening News," and the "Citizen" printed it in their columns, which they would not have done two or three years ago. This ought to encourage them to lift their voice against the flood of evil that was pouring into Scotland. The motion was seconded by Mr John Maclellan and unanimously agreed to.

The Rev. D. M. Macdonald moved that "The Synod of the Free Presbyterian Church of Scotland urge upon the Government, through their Colonial Secretary, to prevent the importation of intoxicating liquors into East Africa in the moral and spiritual interests of the natives, who are being demoralised by the excessive use of strong spirits." The motion was seconded by the Rev. Neil Macintyre and unanimously adopted.

### **7. Canadian Mission Report.**

This Report was submitted by the Rev. Neil Macintyre, who also read reports from the Rev. James Macleod, the Church's deputy to Canada. These reports are held over until next issue. The Rev. D. Beaton moved the adoption of the Report. He said Mr Macintyre, like others who had been Conveners of the Canadian Mission Committee, had not found the Conventership a bed of roses, but he was glad he was still sticking to his post. An angel from heaven could not please some individuals, and Mr Macintyre need not be unduly perturbed if he found himself up against an element which also confronted his predecessors in the Conventership. The Church at home had a deep and keen interest in our people in Canada, and as their Mother Church she naturally looked for that filial devotion which he was sure the great bulk of our people in Canada were quite willing to render. In this go-ahead age it was not uncommon for rebellious sons and daughters to kick over the traces and set parental authority at defiance

but we are persuaded better things of our people in Canada, and we are sure we will not be disappointed. The motion was seconded by the Rev. Ewan Macqueen and unanimously adopted.

In view of the statement made in the Rev. James Macleod's report that religious services had been conducted at the grave on two occasions at Winnipeg by Rev. W. Matheson and Mr William Sinclair, the Rev. Neil Cameron moved the following motion:—"In view of the fact that it has been reported to this Court that the Synod's resolution forbidding prayers at the grave (see Church Documents, p. 16) has not been observed by some in Winnipeg notwithstanding that one of the recent deputies from Scotland had set his face against the practice, the Synod overlooks this breach of the practice of the Church this time, but gives warning to all concerned that it must not be repeated." Mr Cameron said these services at the grave were just an old Roman Catholic custom, which the Reformers in this country put a stop to. They were now being brought back again. The motion was seconded by Mr Murdo Mackenzie and unanimously agreed to.

The congregation at Winnipeg wrote the Convener of the Canadian Mission Committee, through Rev. James Macleod, to approach certain persons whose names were given in Mr Macleod's private report with a view to giving them a call should they consent to accept the same. The Synod authorised the Canadian Mission Committee to approach these in the order mentioned.

#### **8. Report of Examiners on Presbytery and Synod Records.**

The examiners reported that they had examined the Presbytery and Synod Records, and that they found them correctly kept. The examiners pointed out that some of the Western Presbyteries' minutes were not signed, but that this was due to the absence of the Rev. James Macleod in Canada.

#### **9. Editor's Magazine Report.**

This Report was given in by the Rev. D. Beaton. It is held over until next month. The adoption of the Report was moved by Mr Macqueen, who said it was gratifying to know that the circulation was increasing.

In entering into houses where he saw the brown covers of the Magazine, though the people did not belong to our Church, he felt at home. He believed the circulation could be still more increased, and he hoped that not only its circulation would increase, but that the spiritual good resulting from it would increase more and more; that it would be the means of comforting the Lord's weary heritage and the means of bringing sinners to the Saviour. The motion was seconded by Mr George Mackenzie and unanimously adopted.

### **10. Report on Fishing Stations**

The Rev. Malcolm Gillies gave in this Report, which is as follows—"When the time drew near to arrange for a deputy to supply Yarmouth during the fishing season, it seemed unlikely that it would be feasible to send one last season, owing to the fact that it was thought that very few men intended to leave the home fishing grounds for that port. The Yarmouth season opened about a fortnight earlier than usual, and the application for a missionary within a few days of its opening left little time for making the necessary arrangements. The Committee, however, procured a hall, and asked Mr Angus Mackinnon, who has undertaken the Yarmouth Fishing Mission on several occasions, to go there again this year. Mr Mackinnon became unwell and was unable to go, and the Committee, though an attempt was made, failed to find a substitute. There were therefore no services held by our Church in Yarmouth last season, but the Committee has bespoken the hall if it be required for next season, and hope to be more successful this year than the last in providing the means of grace for our people, whose calling takes them so far away from home and places them in circumstances in which the efforts of the Church to have services kept and their spiritual welfare cared for, are greatly appreciated." The adoption of the Report was moved by the Rev. Donald R. Macdonald, seconded by Rev. Donald J. Matheson and unanimously adopted.

### **11. Standing Church Committees.**

The membership of these Committees are the same as last year except that the places of the representative elders on the Committee last year are to be taken by their successors this year.



### **12. Church Collections.**

The Synod decided that the Collections be on the same dates as formerly, but it was unanimously decided that the Foreign Mission Collection be taken up by book from house to house.

### **13. Business from the Presbyteries.**

Western Presbytery—1. In regard to the report of the Western Presbytery on the division of the Harris congregation, the Rev. E. Macqueen moved that in view of the fact that the Presbytery had not sufficient light on the situation that the matter be remitted back to the Western Presbytery to find out if both ends could give £120 and to do with one missionary each, and to report to next meeting of Synod. This was seconded by the Rev. N. Cameron and unanimously agreed to.

2. A number of financial arrangements were made in connection with the salaries of missionaries, and the Synod confirmed appointments made by the Presbytery.

3. The question as to the division of the Presbytery was remitted back to the Presbytery.

Southern Presbytery.—The Clerk of the Southern Presbytery reported to the Synod that they had a letter from the Rev. James A. Tallach, in which he apologised for and withdrew his letter read at last Synod on the question of the use of public conveyances to church on the Lord's Day, and which the Presbytery accepted. The Synod approved of the Presbytery's report as satisfactory.

### **14. Competent Business.**

1. Resignation of the Clerk.—The Clerk tendered his resignation, notice of which he had given at last sederunt. He said that with his other work and the great increase in Synod work since he accepted the Clerkship seven years ago, rendered it almost impossible for him to carry on any longer but he was willing to continue until the beginning of next Synod and render what help he could to his successor. The Rev. Ewen Macqueen said that it was with regret they heard of the Clerk's resignation, but they were pleased to have the promise of his services till next Synod, and after paying a tribute to the Clerk, he moved that the Synod accept the resignation and appoint Rev. R. Mackenzie, M.A., as Clerk of Synod. The Rev. N. Cameron, who spoke with feeling

in seconding the motion, said Mr Beaton's resignation causes a very sad feeling because we find generally that it is when men are realising that their energy is not equal to the work that their duties impose that they resign, and I must say personally that it causes sadness in my mind when men resign who faithfully and very sincerely act as Mr Beaton has done as clerk of Synod since their beloved brother, Mr Sinclair, was taken away. He hoped Mr Beaton would have still many days in the Church filling other posts though he was giving up this one. Mr Beaton thanked his brethren for their generous tributes to his work, and said that he was demitting office with regret, but as the work was becoming too heavy, with his other work, he had no alternative.

2. A letter and statement were read from Rev. William Grant re his sister's (Miss Jeanie Grant's) case of suspension. These had been read at the meeting of the Committee on Bills and Overtures, and notice of motion had been given by the Rev. N. Macintyre. After Mr Grant's letter and statement were read Mr Macintyre moved as follows:—"I beg to move that the Synod adhere to its former motion almost unanimously adopted at its meeting in Inverness in 1927." This motion was seconded by Mr James Mackay. On the Moderator asking if there was any amendment, Mr Grant rose and delivered a speech, but made no amendment. He was followed by Mr Macqueen. As there was no amendment the motion of Mr Macintyre became the unanimous finding of the Synod.

3. Allocation from Ministers' Widows' Fund.—The allocations were the same as formerly except that £5 was added to Mrs Graham's allowance, making it £40.

4. A Committee, consisting of Revs. N. Cameron, E. Macqueen, N. Macintyre, and D. Beaton, were appointed to draw up a declaration against the efforts made by public companies in providing facilities for the public to desecrate the Sabbath.

The Synod decided to meet again (D.V.) in the Hall of St Jude's, Glasgow, on Tuesday, 20th May, 1930, at 6.30 p.m. The meeting was closed with praise and the benediction.

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When a man goes thirsty to the well, his thirst is not allayed merely by going there.—*MacCheyne*.

## Foreign Mission Report.

BY REV. NEIL CAMERON.

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THE Free Presbyterian Church during the first 13 years of her separate existence (viz., from 1893 till 1906) was without any Missionary working in the foreign field. In the year 1905 the Rev. J. B. Radasi left this country in order to begin Mission work among the Matabele in Southern Rhodesia. Owing to opposition he was not able to commence services till 1906. To begin with, the building now used for the infant department at Ingwenya served for church and school. It might hold between twenty and thirty people. By the time we visited Rhodesia we had five schools, four of which served as places of worship on the Sabbath. At Ingwenya there is a good brick and corrugated iron church capable of holding over 200. There were then sixty-four members in full communion; of these six were elders and six deacons. We have now in Southern Rhodesia about five hundred children in our ten schools, and about 170 members in full communion with the Church. We have a Secondary School at headquarters, where sixty girls are being trained in sewing, washing, basket-making, etc. We are supposed to set up classes for young lads in agriculture, etc., for which purpose the Government promised the land that may be required.

Last year Dr R. Macdonald, M.B., Ch.B., went out to Rhodesia. We requested of the Medical Director in Salisbury to allow Dr Macdonald to make Ingwenya his headquarters. This was approved of. Now Rev. John Tallach and Dr Macdonald are together, which, I hope, will be a great comfort to themselves and a great benefit to our people and to the heathen in all the surrounding districts. Seeing there are two reports, one from Mr Tallach and one from Dr Macdonald, to be submitted to the Synod, I will not enter into detailed accounts of their work here. I may say, however, that in my opinion the reports are very encouraging. When we look back upon the wonderful progress made by our Mission in Matabeleland, we have much cause of thankfulness for the way the Lord has hitherto prospered our Church in her Mission to the heathen. Let us do so in the language of Scripture:—"Not unto us, O Lord, not unto us, but

unto thy name give glory, for thy mercy, and for thy truth's sake."

I desire to inform the Synod of the fact that, when Mr Tallach went to Ingwenya the men of our Mission built at their own expense and at their own unsolicited will two huts for him to dwell in. Since then that pest, the white ant, has made these buildings quite uninhabitable, so that it is absolutely necessary to have another house built for Mr Tallach. For this £170 should be granted by the Synod without any delay. Plans, estimates and specifications have been placed before the meeting of Synod on Bills and Overtures held to-day.

Dr Macdonald has found it impossible to carry on his work in surgery and medicine without a small hospital, in which he may be able to have beds for six males and six females. From our own knowledge of the huts of the poor heathen, it must be most detrimental to patients suffering from serious and painful diseases to have to live in them. This is even true, to a far less degree be it said, in the huts of Christians owing to lack of accommodation, but not of care and sympathy. The first report Dr Macdonald sent us concerning his great difficulty as regards this urgent need, we confess, went straight to our heart. The plan and specification and estimate for this hospital has been placed before the meeting of the Synod's Committee on Bills and Overtures to-day already. The estimated cost is £95. The whole of the above buildings will cost £265. We trust the Synod will grant this sum so as to allow these buildings to be erected without delay. We have received much financial support for Foreign Missions last year, which makes it easier for the Synod to meet this demand on our Foreign Mission Fund. "The earth belongs unto the Lord, and all that it contains."

We desire to acknowledge heartily as a Synod the good work of love done by Mrs Miller, Wick, and all who lend their aid in money or work for the Girls' School at Ingwenya. Mrs Miller sent us a detailed account of the money collected and the use to which it was put, of which we highly approve.

Rev. D. Urquhart was sent to Palestine as Missionary to the Jews last autumn. Mr Angus Fraser accompanied him, and did all he could to find a suitable place for starting a mission. The information Mr Fraser conveyed on his return helped us to understand better the difficulties of the situation there. (1) Mr Urquhart, all



will understand, was not able to speak the colloquial Hebrew in common use in Palestine. Without acquiring it he could not succeed. Dr Christie, Tiberias, offered to teach Mr Urquhart free of charge, which he did for several months. Mr Urquhart is now able to speak to the Jews. We tender the thanks of the Synod to Dr Christie for his valuable assistance and his many kindnesses extended to Mr Urquhart. (2) Mr Urquhart has been for a month at Tel-Aviv, endeavouring to find an opening for a mission there. Tel-Aviv is outside the boundary of Jaffa (Joppa), and is near the Mediterranean coast. It is a new settlement of over 40,000 Jews. We have nothing to report as yet concerning this mission, but we are convinced that Mr Urquhart is doing all he can to get in touch with Jews in Tel-Aviv.

We have now, as a Church, three Missionaries in the foreign field. This brings considerable responsibility upon our people. It binds them to pray daily to the Lord for the success desirable on the labours of our Missionaries, and for grace, strength, and wisdom to be given to them to enable them to serve the Lord faithfully in the Gospel of Jesus Christ. It lays also the responsibility upon us all to do our best to support financially our Jewish and Foreign Missions Fund. In order that this may be done to better purpose, I hope the Synod will order that the collection may be made by books from house to house as it used to be made in the best days of the Free Church.

Concerning Australia, Rev. R. Mackenzie spent four months in Ballina, on the Richmond River, N.S. Wales. He came to the Clarence River about the beginning of March, and I expect he will leave for home about the beginning of July. He had a mind when he went away that he would pay a visit to Matabeleland on his way home. If he will do this, it will cause a delay of perhaps a month. If he will come straight home he should be in this country by the beginning of September. We will have to wait till he comes for his report, which will be published in the Magazine. May the Lord bring him home in safety and comfort to his own flock.

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I have nothing that can hire or bribe Grace; for if Grace would take hire, it were no more Grace.—Rutherford.

## **The Rev. John Tallach's Report**

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**T**HE time has very quickly come round again when I must submit to your Committee my annual report of our doings here, and I feel that I cannot begin it better than by a note of praise and thanks to the Lord for His care over our persons and work during the year that is now passed. Under His blessing we have been able not only to fill out the work already in our hands, but to open up new channels of usefulness in parts of His vineyard before untouched.

Last year was the first year in which our schools were under the new Department of Native Education. All our schools were inspected, and it is gratifying to know that the inspector's reports were all favourable; our work here at Ingwenya receiving special mention as being above the average expected in native schools in Rhodesia. In the case of every school full grants have been earned, the total being £208 10s. The total number of children in all schools for the year was 519, which is an increase of over 100 on the previous year. A decrease in the Morven school was more than made up by the addition of the new school at Martha Farm, where the attendance was as high as 70. It is outside the scope of my report to do more than give simple facts, but one cannot help remarking on the great opportunity which the Lord provides for us in the training of these 500 children. The mere fact that all these children will yet be able to read God's Word in their own language is, in itself, an ample return for the time and labour spent in this work.

In these days when even missions do not give much attention to the teaching of the Bible in the education of children, it may not be out of place to assure you that the giving of Biblical Truth is still our aim in school work. In all third class schools the Bible is daily taught, while here in Ingwenya we go even further. Here we give forty minutes per day to Bible lessons; questions and Psalms are memorised at home, and there is a regular Bible examination each year. The whole school attends the weekly prayer meeting, the weekly services at Communion time, and any other services there may be, while the girls residing at school have a half hour's worship morning and evening. All religious training is under-

my own hand, and a permanent place is found for it on all our time-tables.

A lady instructor for girls' work inspected this part of our work last year, and was so pleased with the things made that she took some of them away for samples. As in other years, this work is in the hands of my wife. As few of the Matabele women can sew, my wife this year has begun a sewing class for these. But here again we aim higher than merely teaching sewing. We encourage heathen women to come, and we have it as a rule that the class is opened with the singing of a Psalm and the reading of a part of the Word. Some of these women living among heathen are subject to many trials and temptations, and as the class is informal it provides not only a welcome respite for them, but provides an excellent opportunity for mutual help and encouragement.

The boy at Lovedale passed Standard VI., and is now in his first year of teacher training. I have already mentioned the new school at Martha Farm. This school earned no grant last year as I could not get it opened before April, but I expect that it will earn one this year.

Owing to the last two years of drought some of the people have found living here hard, and a number of our members, with their families, left this part to seek means of livelihood elsewhere. Among that number was our precentor, an elder, and a few promising young men. At first we felt this very much, but we now seem to see something of the hand of Providence in the matter. It is of interest that not one of these sought to break connection with the Church, but rather set up preaching stations under our Church wherever they made their homes. They come to Ingwenya to attend the Communion, travelling in some cases over 100 miles to be present. They have asked me to visit them from time to time, and this I have consented to do. In this way our preaching stations now number ten. If the Lord wills, I hope to take an elder with me to these places, and if there will be any who are ready for examination we will examine such, and in due time have regular Communion services in each place. There are now only four Fingo families in the Ingwenya congregation. At Martha Farm, where we have had preaching since the last two years, there are 29 persons waiting to be examined. The number added to the roll last year is 13. All the services at out-stations are well attended,

and we notice a distinct improvement in the attendance at the week-day Communion services. Since the arrival of Dr Macdonald we hold an overflow meeting in one of the school houses on the Communion Sabbath. The Sabbath School keeps well up, the numbers ranging from 60 to 80, with the pleasing element of a number of heathen children being present. It is with deep humility and thankfulness we record that there were no cases of discipline last year. Shangani was visited this week, and we found John Ndivamabombo, the missionary, and his family well. There were two persons added to the membership there this visit. As I now preach in the native language it is our intention for the future that the Doctor will take the services here and at the out-stations, while I go to kraals where we have not preached before. Both the people and ourselves were most happy to receive Dr Macdonald. As time goes on he will find his hands full enough, for it is wider his field will become. We would thank God and the Church for him, and desire that he will long be spared to labour among us.

The 60 acres granted by the Government have now been fenced in, and about 20 acres of ground are cleared. With the cultivation of this we hope to help the solution of the food problem in the school and meet other expenses.

We are looking forward to seeing the Rev. R. Mackenzie and Mr Campbell, Inverness, some time this year. If your Committee could see its way to give these friends the powers of delegates to the mission we would like it. In concluding, we desire most warmly to thank all our friends at home. I might make special mention of Mrs Miller, Wick, and the ladies who help her. I omitted to say that simple sewing is now taught in all our Third Class Schools where possible. This means that there are about 200 girls in all learning sewing. This would not be possible were it not for the kindness of friends and the labours of Mrs Miller. They have our warm thanks. We desire also to thank the very many who sent books in response to my appeal last year. All were most suitable and well chosen. Raasay school children have again provided prizes for the children here, and I thank these little helpers. We do not forget to thank those who remember us in their prayers. We often feel our need of these, and as often feel that they are offered on our behalf. We again cast both ourselves and our



work upon them. It is a great blessing when a Church is walking along the lines of truth, and, greater still, if such a Church adds to this that it walks along-side the purposes of God on earth. We hope that we are doing both, and for that reason such a truth as that in the 2nd Psalm: "I will give thee the heathen for thine inheritance," is at once a concern and an encouragement. We feel that many at home have made this concern and encouragement their own, and we are thankful for every remembrance of it. May the Most High richly bless all such friends.

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### **Dr Macdonald's Report.**

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**I**N submitting this, the first Medical Report from Ingwenya, I trust it may be the first of many which in the future will show, under the hand of God, lasting good, not only to the bodies, but also to the souls of men. This report being that of a beginning, is a one of small things. I arrived at Ingwenya Mission on the 15th of October, 1928. The Rev. J. Tallach had on hand a quantity of drugs and surgical dressings, so that I was enabled to commence work without delay. From the beginning I have also had at my disposal a room to serve as a surgery. This is what used to be the study of the late Mr Radasi. It is an iron building divided into two rooms each about ten feet by twelve, one of which was already furnished with book shelves. The latter were at once put into service, a working bench and wooden couch were added later to this room, thus making quite a serviceable surgery and dispensary. The building being made of iron was found to be uncomfortably hot in the summer, and in the hope of improving conditions by providing a through draught a small window was let into the back. The other room has been used as a ward for in-patients. Patients come usually in the forenoon. This has been made a rule, but it is not strictly adhered to, and we have people coming at all hours of the day. The number of consultations at the Mission up to date is over two thousand (2000), patients coming chiefly from the Reserve and Fingo Location. Many come very long distances from farms. Diseases treated include all minor ailments (such as coughs, headaches, etc.), sore eyes, dysentery, pneumonia,

intestinal worms, and various skin diseases. Of diseases more peculiarly of the Tropics, yaws and malaria have been met with. This part of Rhodesia is comparatively free from mosquitoes, and hence malaria is not common in people who have not been for some time elsewhere. Venereal disease, especially syphilis, is fairly common both in adults and in children. This is likely to be a big problem in the future owing to unsatisfactory conditions in mine compounds and town locations for natives. Large numbers of natives work in the mines and towns, and many contract this disease, return home to the Reserves alike ignorant of the seriousness of the disease and indifferent as to the results. The Government gives treatment free to all patients having this disease. Minor surgical cases, burns, and injuries have been dealt with; more serious cases have been sent to the Native Hospital in Buluwayo. A small number of people have been treated as in-patients for the following:—Pneumonia, two cases; dislocation of the shoulder, one case; neglected wounds, three cases. All, with one exception, a sadly neglected case, made a satisfactory recovery. Visiting has been difficult this summer owing to the heavy rains. The car has been used when possible, but for the first three months of this year I have had to rely almost entirely on a horse for going about, but even riding as a mode of travel is difficult if not impossible when the rivers are full.

Last week I accompanied Mr Tallach to Shangani. We stayed there one day, holding a service in the afternoon, after which I held a clinic, which was attended by fifty patients. These were chiefly Chief Bidisani's people, and live in close proximity to our Mission School. The Shangani Reserve is very large, and there is a very wide field there for Medical and Evangelical work.

The Native Commissioner at Nyati has kindly offered to help me in arranging clinics at places outside of this Reserve. In my work I am as yet very much dependent on the services of an interpreter. Occasionally there is a patient who knows sufficient English to make his wants known and to interpret for others. Mr Tallach has been of the greatest assistance to me in my work, not only as interpreter but also in giving me an insight into native ways and customs.

Together with this report I am sending plans and estimates of what I think would be a suitable hospital to the Mission. The plans are rough, but the main mea-

surements are correct. If such a building should be erected it would, I think, be large enough to take at least six to eight beds. In working out this scheme I have assumed that the present surgery will be taken down and the material used in the new building. As it stands it is unsuitable; the high temperature inside makes it quite impossible to work in it for any length of time. The initial cost of building with burned brick instead of green or Kimberly bricks is greater, but the advantage gained in stability and permanency is altogether out of proportion to the difference in cost. It is intended to make use of the wood, doors, etc., in the present buildings thus reducing the cost somewhat.

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### A Letter from America.

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**I** WAS specially interested and pleased to know that the Synod of your Church were such staunch defenders of the Lord's Day. I thank God for that fine piece of news. It was like cold water to a thirsty soul.

The argument you outline in the supposed analogy between the Sabbath and the "meat and drink" question made me smile. I had never met it in this particular case. It is almost as ludicrous as it is specious. Here, I am discountenancing the use of public conveyances on the Sabbath. Can that stand possibly cause any weak brother to stumble, by following my example? If he followed my example would he not be likely to prove the strongest kind of a brother? I would most gladly see great hosts of men and women "stumbling" that way. No, I would say, make an end of all arguments that men make against a perfect obedience to a commandment of God, so clearly stated, and which has, during all the centuries since it was first given, proved such an unspeakable boon to all who kept the Sabbath holy. There is only one side to the question, to an obedient Christian. I refuse to argue it. God has spoken, and that settles it.

And besides, I have lived about thirty years since I took the stand I hold to-day as to the sanctity and strict observance of the Lord's Day Sabbath. And I gladly testify that during that time God has given me many proofs that no small part of His rich blessings resulted from my use of His day, which was so very different from that of most people.

I hope before long another book of my preparation will be published, which, I am sure, will greatly interest you. I am enclosing three leaflets or tracts, some of which you many not have seen before.—Faithfully and fraternally yours—WILLIS W. MEAD.

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## Galilee.

BY THE REV. DONALD URQUHART, PALESTINE.

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**I**S this Galilee of the Nations, where most of His mighty works were done? Was this "His own country?" Really, no other place in the world could be so appropriately the place, but where are Capernaum, Bethsaida, and Chorazin? Men locate approximately the sites of those Galilean towns, but besides the sites, only a few stones may be seen. To-day, apart from an Arab village at its southern end, the only town situated beside the lake is Tiberias, and it is not mentioned in the Gospels. The Caravan route, known to Bible readers as the Way of the Sea, and the entrance to which is by the lake shore near Magdala, is no longer in use except by nomads and as an interesting sight for visitors to gaze at and think about. This was the highway of the nations, which invading armies and traders and travelers of all kinds used. By this way came, among others, the armies of Shalmaneser, Sennacherib, and Nebuchadnezzar. The last military party to use it was a detachment of Allenby's army. Will it be used again by armed men? Will it be traversed by hosts on their way to the Plain of Megiddo—Armageddon:

The lake itself has unfailing charm. Although only a lake, thirteen miles long by seven across at its broadest part, yet it resembles the sea in various ways. When the hills of Golan are enshrouded by mist, and only water is visible to those on the western shore, one feels fully justified in using the term "Sea of Galilee." When a sudden storm arises the Chinnereth is no longer "a sweet little lake," but an angry sea, and at such a time the statement "there was no more sea" is a forceful one. Sometime the lake is smooth like polished glass, and when the sky is red in the evening, the mirror-like surface of the water with the ruddy reflections, reminds one of the statement in the Apocalypse, "I saw as it were a sea of glass mingled with fire."

When one to whom Jesus is precious walks by the side of the lake, not with a party of tourists or natives,



but quietly and undisturbed, he tries to picture mentally scenes recorded in the Gospels. And oh, he may ruminate, why do not the people by this lovely lake take warning from the judgments already sent by the Lord upon rejectors of the proffered mercy? What a heaven on earth it would be if poor repentant sinners, Jews and Gentiles, met together beside His lake to seek and find Him, and to commemorate His dying love! Between the site of Bethsaida and that of Capernaum there is a little bay which probably was the place where our Lord entered into Peter's boat and taught the people, the boat having been thrust out a little from the land. Around the bay is a natural amphitheatre from which crowds could hear distinctly a preacher in a boat or on the shore. In the Highlands of Scotland there are favourite spots for Communion gatherings, but surely none anywhere just like this. Oh "for a feast of fat things" beside those waves! Surely we would not reject the Saviour if we saw Him as the people of Galilee did? Surely the One who became a man of sorrows and acquainted with grief would not be to us as a root out of a dry ground? Alas! fallen human nature is always the same while unrenewed and unenlightened by the power of the Holy Spirit. Those of us who refuse the risen and glorified God-man, Christ Jesus, who is waiting to be gracious, are no better than those who hardened their hearts against Him when in His state of humiliation. But if we truly look for Him, He still says to us—"I will see you again, and your heart shall rejoice."

Let us go for an outing by Galilee's Lake. It is springtime and the former rains are past, the country is carpeted with rich herbage and all nature rejoices together. We will not go down to the road by the shore, but walk on the hillsides, striking northwards from Tiberias. We walk joyfully amongst God's generous gifts, wondering at the extraordinary luxuriance, for it seems as if only yesterday everything was dried up by the heat of a summer's sun. How numerous are the flowers, and what a variety of them there are, both as to species and colour. The anemones alone are to be seen in crimson, pink, blue, purple, yellow and white. And who can distinguish the notes of the different feathered songsters? Truly "the winter is past, the flowers appear on the earth, and the time of the singing of birds is come." We now suddenly remember that before long all this luxuriant beauty of vegetation will be scorched by the sun and our senses will not then be delighted

as they are now. Yes, but let us be of good cheer, next year spring will come again, whoever lives to see it; and the times of refreshing come to believers just as surely as spring returns to Galilee. Let us sit down on this bank, for it is warm, and we must look at our surroundings. We first look northwards and our eyes rest on the majestic snow-capped mass of Hermon, and we think of the words—"The north and the south, Thou hast created them, Tabor and Hermon shall rejoice in Thy name." Then we gaze at Tel Hum, the site of Capernaum, and the other places of interest at the north end of the lake. We then scan the eastern shore. There is the place where the swine must have run violently down to their death in the waters, and further south is the site of Aphek. We turn our gaze northwards again, and once more feel solemnised as we look at the place where the Sermon on the Mount must have been preached, and the vicinity in which we believe the five thousand to have been miraculously fed. But, hark! what singing do we hear? See, there are young Jews in those boats out on the lake. Surely that is Hebrew they are singing? Yes, they are fervently singing Ha-tikvah, the Hebrew National Anthem. Presently another Jewish group, swinging along the shore road, commences singing gaily a modern Hebrew song. As we sit on the Galilee hillside a feeling of sadness and yearning comes over us, and we regret that they are not singing Hebrew Psalms—songs of Zion. Ah, these are the seed of Abraham, Isaac and Jacob. More, they are the kinsmen of Jesus according to the flesh, and they are blind to God's love made manifest. But we must not tarry here on the slope. Up! Let us pray and work for their enlightenment. "O house of Jacob! Come and let us walk in the light of the Lord."

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### **A Divided Heart.**

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'Tis a most awful thing to have a divided heart. Had we ten thousand hearts to give, they would be less than the excellent Majesty deserves. Take care of a divided heart; keep up a sharp and perpetual contest. I am God's by creation, by preservation, by redemption, and sanctification. "Thou shalt love the Lord thy God, with all thy heart and soul, and strength." Paul says—"I pray God, your whole body, soul and spirit" (what have we else?) "may be preserved blameless." Touch not the devil's work.—*Rowland Hill.*

## Protest Against a Continental "Sunday" from an Unexpected Quarter.

THE extraordinary movement against Sabbath observance in this country has called forth a protest from an unexpected quarter. The following cutting from "Tit-Bits" speaks for itself. A correspondent had written to the editor protesting against the utterance of a clergyman in England who had advocated a Continental "Sunday." The editor thus comments on the subject:—"Well, despite certain signs of the times, and a strong advocacy for the full-running of everything on 'Sunday' as on any ordinary week-day, I think the traditional sanity of the Anglo-Saxon peoples will warn us against the danger to health and happiness of letting 'Sunday' join the ranks of common week-days. I am not going to dogmatize about the origin of a day of rest; but it is probably the most beneficent and humane of all institutions. It seems to me, when I consider the course of history, and the terrific struggle freedom has had to get even as far as it has got to-day, little short of a miracle that the day of rest, one day off work in every seven, ever came into being, or ever survived. That anyone who has the good of his countrymen at heart should think of killing it, or even weakening it, now is hard to understand. I can understand people with axes of their own to grind wanting badly to grind them, or to get someone to grind them, on 'Sundays' as on any other day. But if the workers of this country are as wise as I think they are, they will watch with very jealous eyes the easygoing people who talk of 'Sunday' in the same airy way that they would talk of Monday or Wednesday. It is probable that, had the day of rest no religious connections and sanctions, it would have disappeared from the scheme of human life long ago, would probably have died in its infancy, and men would now be fighting for a rest day once a week; perhaps, as in some European countries, and in most Asiatic ones, failing to get it. What madness, then, having got it, and got it in a fullness of measure known nowhere except in English-speaking countries, to allow it to be slowly and insidiously filched away by the intrusions of this interest and that, and turned into another working day." By no stretch of the imagination can "Tit-Bits" be regarded

as an advocate of Puritanic ideals, but it is evident this terrible landslide of Sabbath desecration is carrying with it so much that makes for the well-being of the people that men who would be otherwise indifferent to the question of Sabbath observance are being alarmed and feel it their duty to speak out.

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## **The Late Malcolm Macdonald, Dusary, North Uist.**

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SOME eighty-seven years ago the island of Boreray adjoining North Uist was a fruitful vineyard of the Lord, well watered with the dew of Mount Hermon. In it the late John Fraser, missionary, laboured, and he had many souls for his hire. Of the thirty-two families who resided there it has been remarked that each held family worship, morning and evening. It was amidst such pleasant scenes that the subject of our sketch saw the light of day.

Malcolm Macdonald was the fourth son of a family of six, and while yet a child he was deprived of his father through death. His mother, who appeared to be a gracious woman, reared her young family on the sincere milk of the Word, and she had the pleasure before she departed this life of seeing some of them making their choice of the one thing needful. Malcolm, who had the privilege of such a godly mother, was from his youth one that feared God and eschewed evil. While a young lad he became an apprentice to the carpentry trade, and after serving his full time he became a journeyman, and as such he visited various places on the mainland of Scotland, including Wick and Thurso, and in his latter days he could relate many interesting anecdotes connected with the scenes of his labours.

In the year 1871 Malcolm entered into the tenancy of Dusary Mill, better known to some of the older readers of our Magazine as the Disruption Mill, so called after Mr Duncan Maclean, who was evicted from it for the stand he took on the side of the Disruption. There are many of this worthy man's descendants still living in Canada. Shortly after taking up his abode at the Dusary Mill Malcolm married Margaret Macdonald, daughter of Donald Macdonald, Kylis, and while it is true that grace does not flow in the blood, yet Mrs Macdonald's ancestors, for many generations, were follow-



ers of the Lamb, and it is not to be wondered although Mrs Macdonald turned out to be a true and loving helpmeet to her husband, for she also followed in their footsteps. In taking up his home at the above place Malcolm, during the first few years, worshipped in Clachan Free Church, and on each Sabbath morning with his wife he would be seen wending his way to the place of worship, singing as he went along:—

“I joy’d when to the house of God,  
Go up, they said to me.  
Jerusalem; within thy gates  
Our feet shall standing be.”

(Metrical Psalm cxxii., 1).

In those days the late Rev. Donald Maclean was the minister of the Clachan congregation, and of him it could be said that “he was a burning and a shining light.” In his day the Clachan church was like heaven upon earth, and a birthplace of many souls. In the year 1893, when the Declaratory Act was put into operation in the Free Church courts, and the late Rev. Donald Macdonald, of Shildaig, and the Rev. Donald Macfarlane Dingwall, both natives of North Uist, separated from that rationalistic body and unfurled the flag for truth and liberty, Malcolm, with a large number of his fellow islanders, rallied to their standard. Among those might be named the late Gaelic schoolmaster and missionary, Malcolm MacCorquodale, of happy memories; and Archie Stewart, Knockline; Alexander Macaskill, late missionary of Braes, Skye; Archie Maclean, Hougharry; Roderick Johnstone, Tigharry; Roderick Macaulay, Tigharry; Angus Macdonald, Middle-quarter; and John Mackenzie, Malaglate. These were men who adorned their profession in this world, and are now amongst the followers of the Lamb on Mount Sion above.

When the Bayhead congregation was formed there were found within it forty men who were mighty in the Scriptures, that could speak to “the question” at the Friday meeting, and in the old Craig Hastin days Malcolm, who was of a striking appearance, was a noted figure among them. To him and the rest of the Lord’s people these Communion seasons were as oases in the desert. When the present building at Bayhead was erected in 1899, Malcolm did not spare his means or labours in connection with it, he himself being the joiner, and the late Roderick Johnstone the mason. In

his own home, and among his family, Malcolm was like Jacob, a wrestler with the Angel of the Covenant, and the Clachan Mor, situated near the mill, was the scene of many a shed tear and earnest prayer.

The Lord blessed Malcolm and his wife with a family of seven sons and four daughters. Five of them predeceased their father, and to their parents' joy some of them gave a clear evidence that they were born from above. We have no doubt that the Vancouver readers of our Magazine will remember his son John, who passed away there rejoicing in the Lord. While Malcolm was thus tried in the fiery furnace by death, he was often heard to remark: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord" (Job i., 21). This worthy man of God passed away from the realm of time to his eternal rest on Friday, 19th October, 1928, and on the Monday following his remains were followed by a large concourse of people to the Clachan Cemetery. To all present it was very evident that a prince and a great man had fallen in Israel. To his widow and to the surviving members of the family we express our warmest sympathy in the loss of a faithful husband and a loving father.—J. M.

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### **Miss Marjory Cameron, 18 Crown Street, Inverness.**

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**T**HE removal of this godly woman is another great break in our congregation. The change in her conduct and state came about through listening to the Word of God preached by Rev. John Macqueen, Daviot. According to her own testimony "he was preaching about the wise and foolish virgins, and I found myself that day among the foolish." We may be sure that finding herself among the foolish was not easy. She went about for some time feeling herself among the foolish in time and afraid she would spend eternity with them. But the Lord, who had brought her into the wilderness, and made herself a wilderness to her, began to speak to her heart, and in a lonely spot where she bowed her knee a passage of His blessed Word was sent by Him that made her a new creature and that made all things new to her also. That night she listened to the late worthy William Macdonald, who finished his course at Elphin.

All along her life she manifested that the change she underwent was the work of God. For over thirty years we used to meet her at Communion, and during all that time we never doubted but she was a follower of the Lamb. If at any time we were long of visiting, she would have day and date when we were there last. She lived since we knew her with a niece and her husband, who are both likeminded, and it was a real pleasure to spend some time with them. Miss Cameron was a most discerning woman, and could show what did not please her. She was also a most warm-hearted Christian. To the Free Presbyterian Church she was bound with love to the very last. Her end came suddenly with a stroke, which deprived her of the use of her speech. To pray and sing beside her was all she wanted till she departed to sing among the rest of the ransomed host above. Her remains were laid to sleep in Dunlichity, where the dust of many of the Lord's dear people sleep till the last trumpet shall sound. To all her friends we tender our sincerest sympathy.—E. M.

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### **Mrs Macinnes, Castle Street, Inverness.**

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**T**HIS worthy woman was born and spent most of her days in Lewis. It was in her latter years she came to reside in Inverness. In Lewis she was also born again, of water and of the Spirit. No one who knew her intimately would doubt that, although she had hard doubts herself at times. She came under the power of the truth very young, in the Parish of Uig. And the fragrance of what she then tasted of the word of life never left her. Her Bible, till within the last days, was her constant companion. Having a retentive memory, even to old age, she could discourse of the sweetness of some of the passages that came to her. She had often sharp temptations from the enemy of God and of His people, but the Lord came to her relief with His own Word, and when it came she would say:—"Nach robh duil aig a' bhruid gu'n deanadh e 'n gnothuch orm"—"Did not the thief think that he would overcome me." To us she was one of the brightest women we ever met. The love of Christ and the scheme of redemption was her continual topic. For some years before the end she was confined to bed, the only thing she mourned for was that she could not join sweet counsel with the rest

of God's people going to His house. She longed for the company of those that feared the Lord, and now, we believe, she is with the Lord and His people forever.

Her daughter and her husband nursed her lovingly till the last, and when her end came what was mortal of her was sent to be buried in her native Isle. We do miss her and such as were likeminded. May the spirit that ruled in the mother do so in all her family.—E. M.

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## **A Father's Letter To a Son Going Abroad \***

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**K**ILLEARN, 23rd March, 1862.—Dear Son, my feelings would not allow me to speak to you as I would have liked at our parting on Friday last. And what I now say I hope you will never forget. You are about to leave your native land for a foreign country, where you will most likely find the manners and customs, the scenes and scenery as different as the two climes are.

It may also be that temptations, to sin and forgetfulness of God may appear in a different form—as I believe that every country has its besetting sins and temptations, but I hope by the grace of God you will endeavour to resist all evil in whatever shape or whatever circumstances it may present itself in your path, for the most righteously you live, the more happiness you will enjoy, the health of your body be established and the life of your soul be preserved.

Be very careful with whom you associate and be no stranger to the house of God. Be faithful to your employers, whoever they may be, and be respectful to all your fellowmen, and ever manifest a truly dignified deportment in all your transactions in life. Be careful in everything conducive to the health of your body, but,

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\* This beautiful letter so full of a father's solicitude for the eternal well-being of a son going out from under the care of the paternal home into a world of new experiences and temptations in a foreign land will make its appeal to all and touch the hearts, especially, of those who have had a kindred experience. It was written by a member of a well known Glasgow firm, and permission to reprint it was kindly granted by Robert Buchanan, Esq.—Editor.



oh, Charles! be exceedingly careful of your spiritual and eternal interests. Remember the shortness and uncertainty of human life.

Make Christ your friend and never be ashamed of Him and His cause on earth, for rest assured that if you honour God He will honour you, but if you despise Him you will be lightly esteemed. I need not say more, but I fondly trust you will ever bear us in your heart at the throne of Grace, and, although we should never meet more on earth, yet if we meet habitually and sincerely there, we shall be more than mere earthly friends, and heirs of eternal life.

And, now, dear Charles, I bid thee farewell, and may the mighty God of Jacob be thy guide through life, thy stay in death, and thy portion through all eternity. —Your father, Andrew Buchanan.

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## Notes and Comments.

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**The Election.**—The Election has come and gone. It has given satisfaction to none of the parties soliciting the votes of the electors. The Socialists have been returned 288 strong. The Conservatives come next to them with 260 and the Liberals with 58. One of the most satisfactory results was the clean sweep of the Communists. They showed a vote at the polls of only 46,796; of that number, sad to say, Scotland with its comparatively small electorate accounted for 24,603. Of course, this vote does not necessarily show the full strength of the Communist vote. It simply indicates the votes given to Communist candidates. Mr Ramsay Macdonald has now formed a Government and the Socialists are at the head of State affairs in the country. From a religious standpoint, and it is from this standpoint the Magazine views the political parties, it cannot be said that any of the parties are satisfactory. The last Government—at least some of its prominent members—showed anything but sympathy with the Protestant cause. The political situation in which neither of the great political parties are sufficiently strong to rule is judgmentlike. “They obeyed not thy voice, neither walked in thy law; they have done nothing of all that

Thou commandest them to do; therefore Thou hast called all this evil to come upon them" (Jer. xxxii., 23). That applies to the people as well as the politicians.

**What does it mean?**—"Many faithful men in the Congregational ministry," says "The Christian," "must have experienced a shock, combined with keen vexation, on Tuesday of last week, when Rev. T. Rhondda Williams, in his address from the chair of the Congregational Union, indulged insinuations which implied that 'absurd exaggerations and insincerities' are given a place in acts of worship conducted in church assemblies. Impressed with the fact that we are living in a scientific age, the speaker showed a wanton impatience with any point of view or expression of doctrine that does not start with present-day thought or speculation. The things 'most surely believed' in the early age of the Church—including the faith of Puritan fathers and Evangelical witnesses for Christ—are, in his judgment, outworn; and he calls for a re-statement of belief whereby, for example, the doctrine of the Fall may be discharged from further use, and such words as 'saved' and 'salvation,' which he declares to be 'obnoxious to many people,' may once and for all be dispensed with. That the Church should entertain beliefs or employ phrases that the 'modern world' does not approve, brings displeasure to Mr Rhondda Williams, who seems to seek fellowship with the said offended 'world' on terms standing clear of controversy or dispute. He makes his own position clear when he declares that 'the world will not accept Christianity upon any external authority, not even the authority of Christ: the only authority over us must voice itself within us. The more you reassert the other kind of authority, the weaker you make the Church in its appeal to the modern world.'" The sooner such men leave the ministry the better it will be for themselves and their congregations. It is unspeakably sad to read such utterances from one who belongs to a denomination which was honoured at one time by such men as John Owen and Thomas Goodwin. It is gratifying to read in the religious press strong protests from Congregational ministers against the Moderism of Mr Williams. In a letter received from a master mariner in Greece he says:—"I cannot understand why they don't sign a man of this type off Articles." We thoroughly agree.

**What They Want.**—At a meeting of Roman Catholics held in the Albert Hall, presided over by Cardinal Bourne, Dr Downey, so called Archbishop of Liverpool, said:—"We ask that our schools, in which the Catholic religion is taught and practised, shall not on that account be penalised, but shall receive the same measure of financial support from public funds as schools in which there is no definite religious teaching." That this aim is likely to be realised is indicated by the forecast made by Lord Eustace Percy, President of the Board of Education. It is to be hoped that the people of England will be more wide-a-woke than the people of Scotland in 1918, when the notorious Education (Scotland) Act was passed. Lord Percy's new Education Act, in which provision was to be made to meet Roman Catholic aspirations, may, however, with the downfall of the Unionist Party, get no further. If the election has upset this plot we will not be sorry.

**The Union of the Established and United Free Churches.**—The Union question came up before the Assemblies of these Churches on Friday, 24th May. In the Church of Scotland Assembly the motion for incorporating Union was moved by Dr White and seconded by Lord Sands. It was carried by an overwhelming majority, only three voting against it. In the United Free Church Assembly the minority mustered only 39 votes, this is 14 less than when the basis and plan were approved last year. As a Church we cannot join in the rejoicings over the prospective Union. Reasons have already been given in the Magazine for our attitude, and we hope later on to re-state some of these. The Union is expected to be consummated at an adjourned meeting of the General Assemblies of these Churches to be held on 2nd October of this year. The minority in the United Free Church have made it quite clear that they intend continuing the United Free Church and as a wonderful act of grace, no doubt encouraged by painful legal experiences, arrangements are to be made with them as to funds and property. Perhaps the leaders of the U.F. Church, if their memories were not so short, might, as an act of grace, so far redeem their character by not forgetting the Free Presbyterian Church when they are about to enter into the wealthy heritage of the Church of Scotland. Under the tyrannical majority rule of Principal Rainy there was no magnanimity shown to Messrs Macfarlane and Macdonald to show that the majority were both Christians and gentlemen.

**Ban on Sabbath-Caught Herring.**—A northern newspaper reports that Scottish fishermen forbade the landing of herring on Monday, 27th May, at Buncrana Pier. The fish salesmen refused to auction the herring caught on Sabbath night by English drifters, as it broke the agreement. An Irish curer bought privately but the Scottish fishermen refused permission to land the herring, which were given to a German trawler lying in the lough. This will probably prevent further Sabbath night fishing in those parts.

**The Presbyterian Church of England and the Westminster Confession.**—At its General Assembly the Presbyterian Church of England decided by an overwhelming majority to proceed with the revision of the Confession. What that revision means may be surmised from the views held by so many of the ministers of that Church. It is interesting to note that Colonel A. H. Fraser, as reported in the "Manchester Guardian" (10th May) entered a strong protest against the new movement, at least, as far as the first chapter of the Confession was concerned. He is reported as saying:—"Chapter I. asserts, in effect, the complete infallibility of the Bible as the inspired book, to which final appeal is to be made and in which lies the rule of faith and life. The demand for revision came, they were told, from the young people. They were searching for truth, but was not much of the modern criticism dragging the Scriptures from their former place of reverence?" When asked if he would withdraw his resolution, Colonel Fraser vigorously protested. The resolution of the innovators was carried by an overwhelming majority. The Presbyterian Church in England is moving down a dangerous slope, and the disastrous effect of unscriptural teaching that swept the former Presbyterian Church almost wholly into the Unitarian fold should be a warning to the present denomination. But innovators have no ear to hear the voice of history. What is history when the Word of God is not their rule?

**Rev. D. Macfarlane's Memoir.**—We regret the printers were not able to fulfil their promise of having the Memoir ready at the beginning of May. At the time of writing the book is printed off and is in the hands of the binders. Copies will be sent to subscribers when ever ready. Parcels of the book are being sent out to ministers and missionaries, and intending purchasers may have copies from them at 3s 6d.



**Held Over.**—Owing to pressure on our space, due to Synod report, a number of articles, obituaries and the reports of the Canadian Mission, of the Rev. James Macleod, and of the Magazine are held over until next issue.

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## Church Notes.

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**Communions.** — July — First Sabbath, Thurso, Raasay, Lairg, Beaul; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, Bracadale, and North Uist. August—First Sabbath, Dingwall; second, Stratherrick, Portree, Farr; third, Laide and Bonar-Bridge; fourth Stornoway, Finsbay. September—First Sabbath, Vatten and Ullapool; second, Strathy; third, Tarbert, Stoer. October — Second Sabbath, Gairloch; third, Scourie; fourth, Wick and Lochinver. South African Mission — The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. Note.—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

**Student Received.**—At a meeting of the Southern Presbytery held at Edinburgh on Monday, 20th May, Mr Frederick Bentley, Newcastle-on-Tyne, was received as a student studying in connection with the Free Presbyterian Church of Scotland.

**New Clerk of Northern Presbytery.**—At last meeting of this Presbytery the Rev. D. J. Matheson, Free Presbyterian Manse, Lairg, was appointed Clerk of Presbytery, and hereafter communications to the Presbytery are to be sent to him.

**Church's Deputy to U.S.A. and Canada.**—The Rev. Finlay Macleod, Dornoch, expects (D.V.) to sail from Glasgow to Montreal, on the s.s. "Athenia," on 12th July. He hopes (D.V.) to be in Detroit for the last Sabbath of July (28th). We are pleased to know that the Rev. James Macleod reached home safely. His report, as indicated on another page, will appear in next issue.

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