

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 General Assemblies.

THE General Assemblies of the Church of Scotland and the Free Church met in Edinburgh, on Tuesday, 20th May. The Rev. Andrew Bogle, D.D., was Moderator of the Assembly of the Church of Scotland and the Rev. R. M. Knox of the Assembly of the Free Church. Generally speaking the impression left on our minds after reading the reports of the proceedings of the Church of Scotland Assembly is that it was a very tame affair—lacking in the interest one would expect from the Assembly of a Church of such large dimensions. In the Church of Scotland it was intimated by Prof. Lamont that contributions from congregations would require to be increased by £10,000 if the minimum stipend of £300 per annum were to be maintained. The Free Church were able to maintain the minimum stipend of £250. When the reports on Foreign Missions came up in the General Assemblies the Church of Scotland showed a deficit of £23,000, and the Free Church, £4,000. In the Church of Scotland the Committee were urged to review its financial obligations and resources and report to the Assembly. Mr. Smith, W.S., in the Free Church criticised the lack of support given by the Church to foreign mission enterprises and said that the matter of finance was the cause of deep depression to the committee. The Assembly adopted a deliverance enjoining the cause of missions to be more attentively considered and liberally supported. On Friday, 23rd May, the Free Church Assembly dealt with a number of overtures having for their aim the union or co-operation of the smaller Presbyterian bodies in Scotland with the Free Church. In speaking to the overtures from the Presbytery of Edinburgh, Prof. Kennedy

Cameron is reported in the Press to have said: "He was informed of a resolution of the Synod of the Free Presbyterian Church to the effect that they would not undertake co-operation with any Church, even to the extent of their members being permitted to worship in any Church other than their own. So that to ask them to co-operate with the Free Church without first removing any difficulties that might stand between them was impossible." We are not aware of any resolution of our Synod such as Prof. Kennedy Cameron mentions. After discussion the following motion became the finding of the Assembly:—

"The General Assembly being of opinion that the differences that existed between the Free Church and the United Original Secession, the Reformed Presbyterian, and the Free Presbyterian Churches, were such as might be satisfactorily adjusted or removed, expressed the desire to come into closer touch with those other Churches, to ascertain whether a greater measure of co-operation than existed at present could be secured, or whether an incorporating Union could be effected between them; and that the Assembly remit the matter to the committee appointed in 1916 to consider union with the Free Presbyterian Church, with additional members, and the Rev. Professor Donald Maclean, D.D., convener."

As this motion has been sent to the Synod for its consideration we forbear making any remarks on it meantime.

On Monday the Bonnybridge case came under review in the Church of Scotland Assembly. After some discussion a motion by Dr. White to the effect that it be remitted to the Committee on the Instruction of Youth with six *ad hoc* members to consider the situation created by the Education (Scotland) Act of 1918 and the Local Government (Scotland) Act of 1929, more especially as bearing upon the equitable treatment of the Protestant interests of the country in relation to education and to report to the next General Assembly. The Free Church also dealt with the case on the same day.

When the report on Public Questions came up before the Free Church Assembly reference was made to the Prince of Wales playing golf on Sabbath and also to the efforts of the Railway Companies to secularise the Sabbath by running excursions on the Sabbath day.

The question of University theological chairs was discussed, both in the Church of Scotland and Free Church Assemblies. In the Free Church Prof. Kennedy Cameron moved that the matter be remitted to the Training of the Ministry Committee and instruct it to take whatever steps might be advisable and make it known to the Church of Scotland and the University Authorities that the Free Church protested against the abolishing of the statutory tests as an undue interference with a national institution. It was finally decided to add to the above Committee the Law and Advisory Committee of the Senatus of the Free Church College. The Rev. R. M. Knox gave as his concluding address "The Training of the Young."

On Wednesday, 28th May, several references to Creed Revision were made and finally a motion to the following effect was adopted in the Church of Scotland Assembly:—

"The General Assembly, believing that it is the duty of the Church, under the guidance of the Holy Spirit, from time to time to give new confessional expression to Christian faith and experience, and holding that such confessional restatement is a matter of great importance in the present age, commends the whole subject to the earnest and prayerful consideration of the Church, and remits to a special committee to investigate the lines upon which Creed revision may most profitably be conducted, and to report to next General Assembly."

On the last day of the Church of Scotland Assembly an Overture from the Presbytery of Glasgow praying that the way might be prepared for the removal of the hindrances to the fulfilment of the prayer of the Great Head of the Church. This is the Larger Union which is gradually shaping itself and which was referred to also by Dr. Bogle in his closing address. Principal Martin, probably from the painful experience he has had of trying to weld two cold pieces of iron (the Church of Scotland and the United Free Church), did not altogether favour the Glasgow proposal with his blessing. He moved that the overture be received but that the matter be remitted to the Committee charged with the oversight of the relations with other Churches. The Rev. E. E. Williamson, Shurrery, Caithness, vigorously protested against the motion.

Jewish Missionary Report.

By Rev. DONALD URQUHART.

WHEN Mr. Fraser and I arrived at Jaffa in September, 1928, we did not tarry there longer than was absolutely necessary, nor did we visit Tel-Aviv, the Jewish suburb of Jaffa which is now larger than Jaffa itself; but we went straight to Jerusalem. We felt impelled to "begin at Jerusalem," and I may remark that I am still in touch with some Jewish lads I got to know while in Jerusalem. After my stay in Tiberias, I went as a complete stranger to Jaffa and Tel-Aviv a year ago, not knowing where I should stay or what lay before me. It was on a Friday I arrived, and I stayed in Jaffa for the week-end. The following week I was able to engage a room in the house of an English gentleman who with his family lived in Tel-Aviv near the Jaffa boundary. I had the use of this room only for a month, because the family with whom I stayed were obliged to remove to Jerusalem. During the month, I assayed to bring the Gospel to numbers of Jews, and I had many conversations with Jews of different ages and circumstances. Some I met on the streets, some in shops, and others on the beach. I got some Hebrew New Testaments, Gospels and Epistles to make use of. I also found Russian, Polish, German and even French copies useful to give to Jews who had not been long enough in the country to know Hebrew very well. I had to live in Jaffa again after the family with whom I stayed gave up their home. While in Jaffa, I went into Tel-Aviv daily to seek and use opportunities of giving the Gospel to Jews, praying that the Lord would lead me to the ones He willed me to speak to. Often did I think of what the Lord said to Isaiah, "Go, and tell this people, Hear ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Long before the days of Isaiah, God said, "They are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end," Deut. 32, 28-29. Yet God, in His sovereignty, chose to love them—"Yea, He loved the people" (Deut. 33, 3)—and that was why He pled with them so much, and that is why, although He has covered them with a cloud in His anger," it is nevertheless

written that "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." But, meantime, we must go back to the words of Jeremiah, "Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us," Lam. 5, 20-2.

As time passed, I realised more and more the need of having a place to which I could without scruple invite Jews. I thought it would be good to have a room with its own independant entrance, so that Jews might be able to come in without having to pass through other occupied rooms. But I could not find a suitable place, although there were rooms of sorts to let. Among others, a Jewish couple from Smyrna offered me a shop in the centre of Tel-Aviv for the equivalent of thirty shillings monthly. They knew my aim, and offered such help as they could give, but for their own safety required that I did no more than teach English. I had not come to Palestine to teach English (except as a means to an end), so I did not accept their offer on such terms. It was only several months after the disturbances of last summer that I secured the place I am in now. One day I asked a young business Jew of my acquaintance if he could find me a suitable room in Tel-Aviv. He at once agreed to take me to places where he knew there were rooms to let, and asked me to meet him next evening at a certain place. I did so, and we went together through Tel-Aviv. I really marvelled at the readiness of this Jew, who knew of my being a missionary, and who sought no personal gain, to take so much trouble on my account. We found no suitable room, but at last he took me to a house-agent's office where I learned there was a flat to let in a very suitable part of the town for my purpose. I said I should have to go home and think about it. That night I did think and pray (I hope) about it. The rent asked for would be a strain on my resources, but I finally decided to go to the office next day to sign the contract, praying that if it were not the right place something should hinder my engaging it. But everything passed smoothly, and in two days time I was settled in my new place of abode. I had only intended to engage one room, as a meeting-place, but I was led, I trust, to take in hand several rooms.

One way of drawing the Jews here, especially the younger Jews is to give English lessons. I turned one of my rooms into

a class-room, getting a poor Jew to make for me a blackboard, table and benches. Very soon I had some pupils, and before long I had as many as thirty. As they were not all at the same stage in knowledge of English, it was necessary to form several groups, one of the groups being composed entirely of beginners. To each class and at every lesson I introduced the New Testament. The pupils represented various countries and my medium of instruction was Hebrew. Eventually I started a Bible-class on Sabbath evenings, at which to speak to those present on Mission subjects. The Jews love arguing, and many a point of argument have they brought up at these classes. Some of my pupils had to leave Tel-Aviv, and now that we have the summer weather, most want to be out-doors as much as possible. But I still have the classes, and when autumn comes, they will again, D.V., swell in numbers. Some are so diligent that they continue to come even in hot weather. Among such are two young policemen whom it is pleasant to teach because of their keenness. When reading the New Testament, these lads give a Hebrew rendering of each verse for me to approve or correct. Besides the classes, I have visits from other Jews occasionally, and there are numbers who always speak to me when I meet them, even if only to say "Shalom!" I know some Jews who are, or at least profess to be, Atheists. Two such paid me a visit the other evening and we had a long discussion. A few of my pupils claimed, when they came first, to be Atheists, and I was glad when one of them began to take such an interest in Divine things that he asked me to sell him a Bible with both Old and New Testaments.

Now, this is a very brief report of what I have been trying to do. I wish I could report great awakenings, but I must just plod on scattering the Seed. As Dr. Duncan pointed out in one of his lectures, the Jews not only have the spiritual blindness which all have by nature, but they also have judicial blindness and the influence of the Talmud. I have more than one recollection of speaking about Christ to Jews whom I felt sure were mentally and in their conscience impressed by what I in weakness said to them, but were resisting; I even felt they were resisting the strivings of the Holy Spirit. When the former rains come here, I cannot but think that that is what the soul of a Jew needs spiritually after the long dry season of unbelief and fruitlessness—not ordinary showers, but heavy ones which soak;

not the ordinary strivings of the Spirit but those spoken of as an outpouring of the Spirit. Some people out here have said to me that they could not see I had a message at all, if I did not look for and teach the pre-millennial advent of Christ. But it seems to me that if the Spirit of grace and of supplications were poured upon the Jewish people, they would not need that such as I should say to them, Lo, Christ is to appear visible to the bodily eye in such a place. No, the Kingdom of God would be within them, and all the world would know it. Let me just, in conclusion, ask for the prayers of lovers of Zion—"Let them prosper that love thee."

Report of Deputy to Australia and South Africa,

By Rev. R. MACKENZIE, M.A.

AT the Meeting of Synod held in May, 1928, I was asked to visit our Mission in Australia as deputy from the home Church, and afterwards, through Mr. Cameron, Convener of the Foreign Missions' Committee, was authorised to extend this visit to South Africa. Having, in the kind providence of God, been enabled to carry out my instructions, it falls to me now to give you some account of the Missions concerned and of my visit to them. This I shall endeavour to do as briefly and with as little unnecessary detail as possible.

AUSTRALIA.

First, then, as to the Australian visit.

In company with our esteemed elder, Mr. James Campbell, Inverness, I left Glasgow on Friday, the 7th September, 1928, travelling by the North America and Pacific Route. At Vancouver Mr. Campbell and I were joined by Mr. Duncan Campbell, Mr. Campbell's son, who accompanied us throughout the remainder of the journey. We reached Sydney on the 10th November and proceeded north by train the Thursday following, arriving at Lismore, the railway station for Ballina, on Friday evening, the 16th November. Here we were met by Mr. James Kidd and conducted by car to Ballina, about twenty miles distant. The Messrs. Campbell, having seen me to my journey's end for the present, took their leave early the following week.

Our people in Australia to whom I ministered are few in number. They were originally connected with a church which went by the name of the Synod of Eastern Australia, and which by union with the Free Presbyterian Church of Victoria and the Free Presbyterian Church of South Australia became the Free Presbyterian Church of Australia of the present day. I consider it desirable for the sake of those who are not familiar with the ecclesiastical situation in that distant part of the world, to state the following few facts by way of showing how the Free Presbyterian Church of Scotland came to be represented in Australia. It will be observed that this was no case, as has been suggested to me, of our thrusting purely Scottish controversies upon an uninterested people.

The Synod of Eastern Australia, in common with the other churches named, was originally identified in point of constitution although not organically with the Disruption church in Scotland, and might well on that account be spoken of as the Free Church of New South Waes. In the year 1884, by what must be characterised as an act of gross ecclesiastical despotism, three ministers were excluded or, to use their own word, expelled from the Synod, and formed themselves into the Reconstituted Synod of Eastern Australia. Several congregations, including the Brushgrove congregation on the Clarence River, attached themselves to the Reconstituted Synod. The Free Presbyterian Church of Victoria to begin with favoured the expelled ministers, and it was while a minister of that body that the late esteemed Rev. Walter Scott became associated with and afterwards accepted a call from the Bushgrove congregation. Time, according to a familiar saying, is a great healer, although it must always be remembered in connection with that saying that there is such a thing as healing of a kind, and that it is possible to heal the hurt of the daughter of Zion slightly. At anyrate, in course of time, and when those who were more directly affected by it were beyond redress at the hands of men, the Expulsion Act of 1884 was finally expurgated without any formal acknowledgment being made of its pernicious character or expression of regret for the wrong which it had perpetrated. This procedure, so characteristic of the method of modern ecclesiastical engineering, and yet so utterly futile for the purposes of ecclesiastical and of personal righteousness, eventually bore the desired fruit, or at least nearly so. The testimony of the Reconstituted Synod was in large

measure abandoned, the sympathy of the Victorian Church ultimately withdrawn, and an incorporating union brought all the parties together within the presently subsisting Free Presbyterian Church of Australia. Mr. Scott and the Brushgrove congregation alone stood their ground facing difficulties which invariably attend thoroughgoing honesty of purpose and consistency of conduct in this present evil world. In 1911 the congregation, being now without a minister, Mr. Scott having left them two years previously, and being destitute of church connection, petitioned our Synod and were received as a congregation of the Free Presbyterian Church of Scotland. It is to be observed that the position and principles of our Church were well known in Free Church circles in Australia prior to this time. The decline of the Free Church of Scotland culminating in the Declaratory Act regime had been watched and deplored for years, and the rise of the Free Presbyterian Church was hailed with expressions of admiration and gratitude. By way of illustrating the attitude adopted by responsible ministers of the church in Victoria, I will quote a passage or two from their literary organ, "The Free Church Quarterly." In volume 2 No. 7, the following appears:—"A secession from the Free Church has begun, which though at present small and displaying little wisdom in the steps taken, we would fain see successful as a testimony to truth. But the bulk of their leaders and their followers of the Constitutionalist party refuse to join the movement, and still remain timidly or snugly within the fold of an increasingly corrupt Church. They are ready with the plea that to secede plays into the hands of their opponents, who wish them out of the Church in order to be unhampered in their movement downwards. And they are ready to denounce the seceders as schismatics. But if this secession be a schism, the Disruption was a far greater one, for the corruptions of the Church now are far greater than they were then; and the corruptions are now growing, whereas then they were diminishing. As to the other plea, the Constitutionlists are only playing into their opponents' hands by remaining within the Church; for they are merely giving these opponents abundant opportunity to corrupt the Constitutionalist leaders themselves and their followers, or to crush those who will not be corrupted—a twofold process which has been going on successfully for a generation and which will, humanly speaking, soon result in the

complete extinction of the Constitutionalist party. I say this will soon take place, because, after all the dire threats and dread prophecies by Constitutionalists as to what would happen if the Declaratory Act became law and was unrepealed, now that, so far as they are concerned, nothing of consequence happened, the Constitutionalist party has ceased to exercise influence, or even to command respect from friend or foe." Again, in Vol. 2 No. 9, we read:—"The Revs. D. Macfarlane, Raasay, and D. Macdonald, Sheildaig, are being proceeded against with a view to their deprivation of the churches and manses held by them; and have been summoned to appear before the Court of Session. It is very grievous to find some who are of their own mind regarding the evils of the Declaratory Act taking part with the Rainyite majority to dispossess them of their properties. The fact is that heretical ministers shielded by the majority have their positions thus secured, whilst the seceding ministers who are true to the principles to which the Church has proved false are to be thrown out of their homes and churches, if the civil law can do it . . . However, they can plead that they faithfully adhere to the principles which the Free Church required of them at their ordination; whilst those who have occasioned their separation have not. They only left the nominal Church because it ceased to be what it was when they undertook to serve it." I quote one more passage from Vol. 3 No. 7:—"The Free Presbyterian Church of Scotland is like a small bark held by the moorings, from which a stately ship has parted, whilst with all sail set it is being steered to the breakers, most of the officers and crew being illusioned." In addition to writing as above in their magazine, the Free Presbyterian Church of Victoria, at a meeting of their governing court held on 7th May, 1895, unanimously passed a motion of sympathy in these terms:—"that this Synod agree to record their great regret that there should have been so much ground for this secession, and their gratification that, so far as appears to them, zealous attachment to the great Scriptural principles of the Disruption of 1843 has been a prominent feature in the contentings which have eventuated in the formation of the Free Presbyterian Church of Scotland." On reading what has been written on this subject in Australia, one would naturally be excused for believing that it was all sincere, but the strange thing is that, with nothing

to account for it beyond the mere passage of time, the judgment then so deliberately and impartially arrived at and so clearly enunciated appears now for the most part to be completely reversed. So much for history.

As to the extent and condition of our Mission in Australia, I have already indicated that our people there are few in number. Indeed this may be said of those in general who, one way or another, represent evangelical religion as distinct from Roman Catholicism on the one hand and Modernism on the other. For the most part, I am afraid, Australians are "lovers of pleasure more than lovers of God." The religion which makes no provision for the flesh makes little or no appeal to them. I have seen services held in Grafton in which, in addition to special musical programmes, exhibitions of crayon drawing by a man, and of whistling by a woman, figured, and which drew hundreds nightly, while not one person of that multitude would deign to cross the threshold of our place of worship. Only in the strength of that faith which is "the substance of things hoped for, the evidence of things not seen," could one survey the situation with any degree of mental comfort in the present and of confidence for the future. Yet in the very bosom of that desolation, I have had the inestimable privilege of meeting Christian men and women of a rare type, the memory of whose piety I shall always cherish. So long as any such are left, Christ shall have a cause in Australia, a cause to which we as a Church are pledged, and which we are in honour bound by all means in our power to promote. Having been there, and having seen for myself the lights and shadows, spiritually speaking, I for one shall not welcome the day when the Free Presbyterian Church of Scotland shall lose or otherwise give up its foothold in Australia. After all, it is wholly wrong to measure the relative strength or weakness of the cause, in Australia or elsewhere, in terms of manpower. And when we take God into account and in our calculations set the resources of His world-wide kingdom over against the sum-total of all other odds, the position at its very weakest and worst becomes full of promise, and especially so when viewed in the reflected light of that coming day when the knowledge of the Lord shall cover the earth and when His glory shall fill the world.

The majority of our people reside in the Richmond River district, Ballina being the centre in which they gather and where regular services are conducted by Mr. James Kidd. We have a few families on the Clarence River also. Here Mr. Hugh Grant holds meetings in his own house in Brushgrove. The whole are regarded as one congregation, that is to say, they are under the jurisdiction of one Kirk-Session composed of Messrs. Hugh Grant, Alexander Kidd and James Kidd as members. Mr. L. S. MacLachlan, Ellerslie, Clarence River, is a deacon.

During my sojourn in Australia I divided my time equally between the two districts, being four months in each. Services were conducted twice every Sabbath (in English, of course), and the usual prayer meeting held during the week. In the Clarence River district, I held services on alternate Sabbaths at the Brushgrove end and in Grafton. In so far as our own people are concerned, and having regard to the distances some of them had to come, the attendance at these services were on the whole satisfactory. The Sacrament of the Lord's Supper was dispensed in both districts, and the usual services, with the exception of the Friday fellowship meeting held in connection therewith. I baptised three families, including in all nine children. One of these families came all the way from Queensland.

I conclude this part of my report by calling the attention of the Synod and of the Church to the needs of our mission in Australia. At home here, with all our privileges and conveniences, we can have little conception of the real difficulties and hardships with which our loyally disposed brethren on the other side of the world have to contend in their struggle to maintain principles which are dear to all true Free Presbyterians. They are at a loss in that they have no settled pastor to lead and feed them and to dispense sealing ordinances. For fourteen long years prior to my going there they waited patiently and expectantly for the coming of a deputy—surely a sufficient test of endurance. We cannot but admire them when we take into account that no consideration in the world other than warm regard for, and sincere attachment to, the cause of truth and conscience prevented them from seeking and readily finding church connection elsewhere. I make bold to appeal to the Synod on their behalf to inaugurate an effort with a view to finding sufficient money which, with what they themselves are able to afford, would make it possible to send them a deputy at regular intervals of

a few years. In the meantime, I would ask all who have been taught to pray for the coming of the Kingdom to remember the King's outcasts in Australia.

SOUTH AFRICA.

Coming now to the South African visit :

I arrived at Ingwenya *via* Durban on the 10th August, 1929, having left Sydney on the 5th July. In all I spent three weeks and three days with our South African friends—weeks and days which I shall reckon as among the happiest of my life. During that time I had the privilege of visiting all the various stations then connected with our mission, namely, Ingwenya, Ilibeni, Bembesi, Induba, Morven, Martha Farm and Shangani. I also found time to acquaint myself with the work done in the several departments, religious, educational and medical.

The most outstanding impression I have carried with me of our mission in South Africa is that the Lord is evidently at work there making the wilderness to blossom as the rose. It appeared to me as though those quickening influences of the Holy Spirit which we are accustomed to mourn as passing away from us to an alarming extent in Scotland are raising head in South Africa. One seems to see unmistakable evidence of this in the aspect of a South African congregation sitting at the feet of Christ, in the countenance of a South African Christian as with clasped hands and bowed head and tearful eyes he literally pours out his supplications to God in prayer, in the dark interior of a South African hut where one in casually passing the door catches a glimpse of a South African boy or girl poring over an open Bible, and in the orderly relationships of life that to an amazing extent have superceded the immoralities of South African heathenism. Such an impression is strengthened by conversations with natives, either in broken English or through an interpreter, when one hears of inward spiritual experiences, of the strugglings of a justified, but imperfectly sanctified soul, and of efforts at praising God for having sent the Gospel of His grace to the poor despised heathen. "This is the doing of the Lord and wondrous in our eyes."

At the time of my visit there were in all seven stations at which services were held and schools conducted. From a letter recently received from Mr. Tallach I understand two stations have since been added, while three more are calling for attention. These

stations range in different directions from Ingwenya at distances of from 5 to 200 miles. It will readily be understood from this that the field is increasing out of all proportion to the resources of the staff. "The harvest truly is great but the labourers are few. Pray ye therefore the Lord of the harvest that He send forth labourers to His own harvest."

With the exception of Martha Farm, the circumstances of which have already been reported to you by Mr. Tallach, all the stations are provided with buildings, generally of a primitive type, which serve as schools and meeting-houses. At Ingwenya, the headquarters of the mission, there is a substantial church with several huts of corrugated iron while Mr. Tallach's new house is constructed of burnt brick. Hitherto the white ant has been giving a lot of trouble in ravaging the walls and roofs of these buildings. A method of construction, however, has recently been adopted which it is hoped will render buildings immune from the pest.

From the religious point of view, the mission is in a very promising condition, and as I have already indicated there are many tokens of His blessing who is wonderful in counsel and excellent in working. There are eight elders in the Kirk-Session, all of whom, so far as I am in a position to judge, are men of true piety. The church membership is at present over two hundred. It is extremely gratifying to have to record that notwithstanding, on the one hand, the adverse conditions of life among a people who are just emerging from barbarism, and, on the other, the strictness with which membership is administered by the session, not one individual out of the two hundred had to be brought under discipline during the year previous to my visit.

The Church will be pleased to know that Mr. Tallach is now able to preach in the native tongue, and that Dr. Macdonald is making substantial progress in acquiring the language. They are both whole-heartedly devoted to their work and are indefatigable in their labours both at headquarters, at the various out-stations and in the native kraals. Nor is their attention confined to those natives who have already embraced the Christian religion. Periodic visits are paid to heathen kraals, and the Word of God read in their huts. In this connection the requirements of the body are made to subserve the interests of the soul, for the doctor has opportunity often in course of his professional

duties to deal with sinners who might otherwise be inaccessible to the Gospel.

On the educational side, according to the testimony of the Inspector of native schools at Bulawayo, with whom I had an interview, our mission is in a relatively advanced position. When I was there the total attendance at our several schools would be somewhat over 400. There were in all 10 paid teachers, two of whom held N.P.L. certificates. While most, and indeed all of them according to their qualifications, are doing creditable work, and while it is invidious to make distinctions, I cannot but make special mention of the name of Paul Hlazo, son of the late godly Chief John Hlazo, who is head teacher at Ingwenya. Paul Hlazo is a veritable acquisition to the mission, not only with respect to the success of his work as teacher, but having regard also to his invaluable services as interpreter, services which he renders with a readiness and ability that are remarkable. In addition to the ordinary school subjects, among which religious instruction holds a prominent place, basket work, cookery and needlework are taught, the supervising of the two latter subjects being in the hands of Mrs. Tallach. In passing, permit to say that the Church owes Mrs. Tallach a large debt of gratitude for her untiring efforts in the interests of the mission both within her own peculiar sphere and without it, efforts often made under conditions of great difficulty and without any attempt at self-adulation.

I should perhaps mention that changes in the system of administering native schools in Southern Rhodesia are pending. The intimation of this together with the result of my conversation with the Inspector of Schools at Bulawayo serve to convince me that the Church will soon be called upon to appoint a certificated white teacher to take over the superintendence of the schools attached to our mission. This and the urgent call for the services of our missionaries in fresh fields are matters that I specially desire to commend to the Synod's consideration. From the human side, the question of expense will immediately emerge as an unsurmountable difficulty, and that certainly has exercised my mind when contemplating bringing these matters to your notice. I have been influenced, however, by the consideration that the demand has arisen in connection with our humble efforts as a church to promote the Lord's work, and that, where the

interests of His cause are involved, His providence which so wonderfully helped us in the past will not fail us in the future.

With regard to medical service, I do not think the Synod will consider me competent to enter into the details of this, especially since reports are being regularly received from Dr. Macdonald. I will, therefore, content myself with referring to two matters only. There is first of all the hospital scheme. That such a scheme was called for, one who has been there and has seen some of the cases dealt with by the doctor, cannot but testify. The accommodation at present available is altogether unsuitable and inadequate for the purpose. It is with much gratification, therefore, that I learned that the Synod approved of the scheme and earmarked a sum of money to be spent on it. This sum I am afraid will require supplementing somewhat since the original estimate submitted by Dr. Macdonald was arrived at before he had actual experience of constructional costs. The other matter I wished to refer to is the question of water supply. Already this question has become a difficult one and the prospect of having an hospital set up in which a great part of the treatment will necessarily be by ablutions adds considerably to the difficulty. In the circumstances, I consider it a matter of some urgency to have a new well sunk within the mission ground, and, if at all possible, an appliance such as a pump or windmill provided to ensure an adequate and convenient supply of water. I have one or two further recommendations to make, which, in order to save space when the report is published, I will treat apart.

It gives me great pleasure now to formally convey to the Synod and to the Church, by request, the greetings of our brethren in South Africa, including the missionaries, elders, and members of our mission, and to express their sense of indebtedness to them for their instrumentality, under the hand of God, in sending the Gospel to Matabeleland and in maintaining it there, and, further, to convey the special regards of quite a number of individuals to Mr. Cameron and Mr. Angus Fraser, the memory of whose visit they fondly cherish.

Before concluding, I take occasion to acknowledge my personal indebtedness to the Lord of all the earth for His merciful dealings with me throughout my prolonged journeying in distant lands, and my indebtedness also to the numerous friends who

by their forbearance and kindness helped me more than I can tell. I would particularly thank my genial travelling companion, Mr. Campbell, and his sons; Mr. James Kidd and Miss Kidd; Mr. Hugh Grant, Mrs. Grant and Miss Grant; Mrs. Scott and her sisters; Mr. and Mrs. Stewart, Sydney; Mr. and Mrs. Tallach and Dr. Macdonald—all of whom with our brethren in Australia and South Africa I commit to the grace of God.

May the Lord bless His Word and the witness of our Church afar off and near; and may His name be hallowed, His kingdom come and His will be done on earth as it is done in heaven!

Report of Deputy to United States and Canada.

By the Rev. FINLAY MACLEOD.

THE Convener of the Canadian Mission Committee asked me about the beginning of April last year to go as Deputy to Canada and Detroit for at least nine months. After giving, I hope, prayerful consideration to the matter, I consented to go early in July. My passage was booked, and a passport procured for me by Lieut. Macaskill, Glasgow. I wish here to thank Mr. Macaskill for the help he gave me in arranging with the Anchor-Donaldson Line about my passage, and in securing a Tourist Cabin on the S.S. "Athenia," which was put at my disposal going to, and coming from, Canada. I sailed by the "Athenia" on the 12th July, and after a most pleasurable passage reached Montreal on the 21st, where I stayed with friends until the 23rd July. On my way to Winnipeg, I broke my journey at Toronto for two days and stayed with Mr. Roderick Campbell and family, visiting the famous Falls of Niagara, and other places of interest in Toronto. I continued my journey to Winnipeg on Thursday evening, arriving there Saturday morning. Mr. William Sinclair met me at the station and brought me to the house of his sister-in-law, Mrs. Allan, where I stayed all the time I was in Winnipeg. Mrs. Allan and family showed me much kindness and so did all our people in Winnipeg. The arrangements before I left were that I should stay at least six weeks in Winnipeg before proceeding

to Calgary and Vancouver. During that time I held three services each Sabbath and a prayer meeting during the week. The people, I am glad to report, attended the services well, and seemed interested in the message delivered to them. I held a congregational meeting, a report of which was sent to Rev. N. MacIntyre. Our people there are longing to have constant supply from the Church at home, and I am sure that the Synod will give due consideration to this matter. They have proved true to the Free Presbyterian Church, although they have been put to the test, perhaps, more than any congregation in the Church. Leaving Winnipeg for a time I proceeded to Calgary, arriving there for the 3rd Sabbath of September. Mr. and Mrs. Angus Beaton, with whom I stayed, proved by word and deed, that they were glad to have a minister belonging to the Free Presbyterian Church with them. We met on Sabbath in the large hall of the Library, and had large congregations during the two Sabbaths I was there. In visiting the people, they expressed the hope that they would get the minister visiting Canada for a longer period. At the end of my report I intend to bring before you an arrangement such as would meet to some extent the desire of our people in Calgary.

Leaving Calgary on the morning of Tuesday, 24th September, we got a good view of the Rocky Mountains, which probably are the most wonderful sight Canada presents to a visitor. On reaching Vancouver, Wednesday morning, Mr. Hugh MacKay was waiting for me at the Depot, and took me to the house of Mr. John Robertson, 11th Avenue West, where for eighteen weeks I was made to feel at home by the kindness extended to me by each one of this household. Mr. Hugh MacKay held the services since Rev. James Macleod left at the end of March, and he was happy to see one who would take the burden off him for a time. The first service on Sabbath is in Gaelic, but as a number of our people are English speaking only, we had a short English service after the Gaelic one, and also an English service in the evening. I also held an English and a Gaelic prayer meeting during the week. There were large congregations all the time I was there, and I believe we should do our utmost as a Church to send a minister to them for a much longer period than three or four months. "The harvest is great but the labourers are few, pray ye therefore the Lord of

the harvest that He would send forth labourers into His harvest." It was easy, frequently in my experience, to bring before our people in that large city, the things which belong to the Kingdom of our Lord and Saviour Jesus Christ. A few, there, are savingly interested in the gospel; others evidently prove that they only get harder when they hear law and gospel preached to them. During my time there I visited most of our people, and those I could not visit I had the privilege of coming to know after the prayer meetings during the week. They all welcomed me to their homes, and it was a pleasure to visit them. Mr. MacKay and the Committee long to have a minister settled among them, and from my experience, I am sure that they will show all respect to, and sympathy with, a minister called to labour among them. I stayed in Vancouver until the end of January this year. We had, I believe, fellowship together through the gospel, and it was not an easy matter to part after eighteen weeks of such fellowship; but leaving them in the care of the Good Shepherd, and with Mr. MacKay to preach to them, I felt that I could more easily part with them. The tokens of good will given to me by them before leaving I shall always highly appreciate, and would hope that it may be the fruit of love to the gospel of Jesus Christ.

I came to Calgary for the 1st Sabbath of February, and though our congregations were not so large as in September last, yet there were of the salt of the earth among them. I met for the first time Mr. Angus MacKay, Innisfail (formerly of Rogart), who was with us the week-end, and with whom I stayed for two days at Innisfail. I left the friends in Calgary, who made my visit among them a pleasant one, on Tuesday after the 1st Sabbath of February, going to Saskatoon by Innisfail and Red Deer. As I was the first Deputy from our Church to be for a Sabbath in Saskatoon, let me say that I received a letter from one who was a member of our Church in Scotland, but had been in Saskatoon for some years, asking me to come there for a Sabbath. Before leaving Vancouver I found, after inquiry, that I could travel by Saskatoon to Winnipeg for the same fare, therefore I decided to go by that route, staying for the week-end in Saskatoon. Before I arrived a prayer meeting had been arranged to be held on Friday night.

in the house of Mr. and Mrs. Macaskill, where I stayed, so that they seemed to be so hungry to hear the Word preached, that they could not wait until the Sabbath. The services on Sabbath were held in the hall of the New Library, and the attendance, especially at the Gaelic service, was very encouraging. We had a prayer meeting also on Monday evening. I may state that a Mr. Campbell had been conducting a service in a house every Sabbath for some time before I went there, and he was present at our services and led the praise in English and Gaelic. He still continues to hold a service every Sabbath, and those who seek what they cannot get in the Churches, rejoice in having such a service. The people wished to be visited by our ministers for a longer time if possible, so that the Lord is opening new fields for us. We are poor, and despised as a Church; but having the Lord's presence, we have the greatest of all treasures.

I arrived in Winnipeg in time for the prayer meeting on the Wednesday before the 3rd Sabbath of February, and stayed there until after the 1st Sabbath of April. Mr. William Sinclair conducted the services since I left in September. He had, through illness to curtail some of the services in January; but I am pleased to state that he was much better before I left in April. It is known, I expect to members of the Synod, that the Free Church began services in Winnipeg shortly after I left there in September. I am glad, however, to report that our people remained faithful to us, except two or three families. One cannot understand what the Free Church expects to gain by setting up opposition services to us either in Scotland or Canada and at the same time trying to show that they are anxious to unite with us. Their conduct, however, manifestly proves how much we are hated by them because we try in the strength of the Lord to show that the things of God are nearer our hearts than the things of men. Let it be said to the credit of our people in Winnipeg that they proved more than once that they would not be moved from the testimony of the Free Presbyterian Church. I was pleased to meet for the first time Mr. Lachlan Ross, who I am glad was able to be present at some of our meetings. During fifteen weeks I tried to set life and death before sinners there, and whatever the effect that it may have had on them, my desire and prayer for them is that they would make choice of life.

As I had arranged to be in Detroit for the last three Sabbaths of April, I left Winnipeg on Tuesday after the 1st Sabbath of April, and reached Detroit the following Friday. I was met on my arrival by Dr. Holdom, staying while there with her sister, Miss MacKenzie. The MacKenzies, as is known to most of our ministers, belonged to Ontario, where their worthy father for many years as a layman preached the unsearchable riches of Christ to perishing men. I was pleased to meet Mrs. R. S. MacKenzie and family, having heard so much about her late godly husband. We had large gatherings at the afternoon and evening services, but the morning service might be better attended. Our people there, as in Canada, showed much kindness to me, and may they be rewarded a hundredfold. I was sorry that I could not go, as expected, for a Sabbath to Rodney, Ontario, as I had booked my passage to Glasgow by the S.S. "Athenia," sailing on the 2nd day of May. It was arranged, however, that Rev. W. Grant would go for a Sabbath to Rodney. Let me say in conclusion that there are a few in the large city of Detroit, who live a life becoming the gospel of Jesus Christ, and will at last stand in their place without shame before His face. Leaving on Tuesday morning for Toronto, I preached there in the Reformed Presbyterian Church, Wednesday evening, and joined the "Athenia" at Montreal, Friday morning.

The following arrangement I think would go a long way to meet our obligations to our people in Canada (1) that two ministers, or one minister and a student, be sent out yearly; (2) that one Deputy be confined to Vancouver, Calgary, and Saskatoon, giving at least nine months there, and (3) that the other Deputy be sent to Detroit and Winnipeg, for three and six months respectively.

As to the financial part of my report, the various congregations to which I preached paid to the General Treasurer the sum of £58 10s., and, also, paid the rest of my expenses, such as train fare, and supply during my absence.

Let me close the report by acknowledging the Lord's great goodness to my family and myself during the ten months we were separated, and for bringing me back safely to my congregation and them. It should be an evidence to us of His interest in us, and should make us more willing in the future to do the work to which He may call us.

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

FOR THE YEAR ENDING 31st MARCH, 1930.

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.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Northern Presbytery—									
1. Creich ...	D. J. Matheson, minister	40 0 0	4 0 0	3 14 0	1 10 0	1 16 0	2 0 0	...	58 0 0
2. Daviot ...	...	31 2 0	1 13 0	2 4 0	2 0 0	2 0 0	2 0 0	1 1 4	42 0 4
3. Dingwall ...	D. A. Macfarlane, M.A., minister	...	16 13 6	10 0 0	3 0 0	4 0 0	4 0 0	3 0 0	40 13 6
4. Dornoch ...	F. Macleod, minister	82 3 6	9 0 0	5 2 0	3 11 0	4 4 0	5 0 0	3 9 0	112 9 6
5. Duthill ...	...	...	...	...	...	...	...	...	...
6. Farr ...	...	6 5 0	1 13 3	0 15 6	0 11 6	0 13 0	0 11 0	0 14 3	11 3 6
7. Fearn ...	M. Macewen, missionary	11 3 0	3 2 0	1 5 0	1 0 0	1 0 0	1 0 0	1 0 0	19 10 0
8. Golspie ...	...	...	...	...	...	...	...	...	...
9. Halkirk ...	Wm. Grant, minister	133 0 0	14 4 4	7 10 0	5 5 3	4 10 3	3 1 0	2 10 0	170 0 10
10. Helmsdale ...	Do. do.	22 0 0	2 18 8	1 15 0	1 10 0	1 5 3	0 16 9	...	30 5 8
11. Inverness ...	E. Macqueen, minister	224 0 6	30 0 0	15 0 0	10 0 0	10 0 0	10 0 0	10 0 0	309 0 6
12. Kilmorack ...	D. A. Macfarlane, M.A., minister	85 1 6	10 18 8	3 7 3	3 9 8	3 6 0	3 13 9	...	109 16 10
13. Lairg ...	D. J. Matheson, minister	80 14 6	7 11 0	2 16 0	2 19 0	3 6 10	2 2 10	...	99 10 2
14. Moy ...	A. Stewart, missionary	44 9 10	9 10 9	3 19 6	3 8 9	3 5 9	4 2 3	...	68 16 1
15. Rogart ...	F. Macleod, minister	40 10 6	4 4 0	2 0 9	...	1 11 0	...	1 0 0	49 5 6
16. Stratherrick ...	F. Beaton, missionary	28 19 6	11 0 0	3 2 0	3 5 0	...	3 10 0	...	49 16 6
17. Strathy ...	M. Mackay, missionary	32 0 0	18 0 0	4 0 0	3 0 0	2 10 0	3 0 0	2 5 0	64 15 0
18. Tain ...	M. Macewen, missionary	16 14 0	2 8 0	1 0 0	1 0 0	1 0 0	1 10 0	1 15 0	25 7 0
19. Thurso ...	Students and Elders	...	...	...	...	...	...	...	...
20. Wick ...	D. Beaton, minister	122 0 0	4 0 0	6 0 0	2 15 0	2 0 0	2 0 0	2 5 0	141 0 0
Southern Presbytery—		1000 3 10	150 17 2	73 10 3	48 4 5	46 8 1	48 7 7	28 19 7	1396 10 11
21. Clydebank ...	Students and Elders	...	...	...	...	...	...	...	...
22. Dunbarton ...	Do. do.	...	...	...	...	...	...	...	...
23. Dunoon ...	Do. do.	...	...	...	...	...	...	...	...
24. Edinburgh ...	N. Macintyre, minister	185 3 2	12 15 0	11 10 0	5 0 0	3 10 0	3 10 0	7 0 0	228 8 2
25. Glasgow St. Jude's Church	Neil Cameron, minister	811 9 0	58 2 6	126 2 0	20 0 0	18 0 0	22 12 0	17 0 0	1073 5 6
26. Greenock ...	...	...	...	...	...	...	...	...	...
27. Kames ...	D. Mackenzie, minister	190 0 0	13 0 0	8 0 0	...	6 0 9	6 0 0	...	223 0 0
28. Lochgilphead ...	Students and Elders	...	...	2 5 0	1 0 0	1 5 0	0 15 0	...	5 5 0
29. Oban ...	Do. do.	144 13 6	12 10 6	14 6 6	4 10 0	5 0 0	5 0 0	...	186 0 0
30. Tarbert, Loch Fyne	Do. do.	...	...	...	...	...	...	...	...
Western Presbytery—		1331 5 8	96 7 6	162 3 6	30 10 0	33 15 0	37 17 0	24 0 0	1715 18 8
31. Achmore ...	...	15 14 3	...	...	...	...	...	...	15 14 3
32. Applecross ...	J. Campbell, missionary	128 18 0	16 9 6	4 17 7	1 18 0	1 4 6	4 4 2	3 3 9	160 14 10
33. Aultbea ...	J. Nicolson, missionary	44 10 0	9 2 0	2 7 0	1 9 3	1 18 9	1 9 6	...	60 16 6
34. Bayhead ...	J. MacLachlan, minister	69 2 6	5 4 10	2 7 6	2 0 6	2 16 8	2 1 7	1 9 5	85 3 0
35. Bracadale ...	D. Mackinnon, missionary	34 8 6	13 6 6	3 0 0	...	...	...	...	50 15 0
36. Breasclete ...	D. MacSween, missionary	26 4 0	6 19 0	1 16 6	1 1 0	...	1 7 0	1 0 0	38 7 6
37. Broadford ...	A. Macaskill, missionary	10 17 6	...	...	...	...	...	...	10 17 6
38. Elgoll ...	Do. do.	20 13 0	...	...	...	...	...	...	20 13 0
39. Flashadder ...	F. Morrison, missionary	29 9 6	4 12 0	1 4 0	1 0 0	1 2 0	1 1 0	1 1 0	39 9 6
40. Gairloch ...	R. McKenzie, M.A., minister	267 16 6	73 3 7	17 0 0	14 8 6	12 3 7	15 13 11	18 7 11	413 14 0

41. Glendale	J. Macleod, minister	105 0 9	14 0 9	4 12 0	4 17 8	3 12 0	4 0 0	...	136 3 2
42. Stockinish	M. Mackinnon, missionary	...	17 2 6	2 8 0	2 6 6	...	...	3 0 0	24 17 3
43. Finsbay	A. Mackinnon, missionary	64 6 0	15 19 0	...	1 10 0	1 10 0	1 6 0	2 1 0	86 12 0
44. Harris	R. Ferguson, missionary	33 13 0	10 3 0	1 3 6	1 1 7	2 0 8	1 3 7	0 17 6	50 2 10
45. Strond	John Macleod, missionary	35 14 3	6 0 0	1 8 0	1 8 0	1 8 1	1 0 8	1 4 0	48 3 0
46. Tarbert	D. R. Macdonald, minister	142 7 0	16 15 5	4 17 0	4 12 8	7 0 7	2 6 7	2 7 1	180 6 4
47. Kilmuir	A. Mackay, missionary	46 1 6	9 0 0	4 0 0	2 8 3	3 3 5	2 10 0	...	67 3 2
48. Kinlochbervie	H. Morrison, missionary	10 8 0	2 16 3	0 11 0	0 7 0	1 3 6	1 1 3	0 9 6	16 16 6
49. Kishorn	K. Macleod, missionary	...	1 5 3	...	...	...	...	...	1 5 3
50. Kyle of Lochalsh	A. Robertson, missionary	26 19 0	6 1 0	1 12 3	1 10 0	1 15 6	2 2 8	1 3 6	41 3 11
51. Lochbroom	D. N. Macleod, minister	204 7 0	34 16 6	9 5 0	6 5 8	5 0 4	4 11 2	4 8 0	268 13 8
52. Lochcarron	D. Macleod, minister	95 15 9	17 9 0	3 8 6	1 18 6	3 9 0	1 5 0	1 14 6	125 0 3
53. Lochinver	M. Morrison, minister	48 1 0	7 9 6	3 5 3	3 3 0	3 0 0	2 14 0	2 16 11	70 9 8
54. Luib	A. Macaskill, missionary	11 3 0	...	...	...	...	...	...	11 3 0
55. Lurebost	...	...	...	...	...	...	...	...	...
56. Ness, Lewis	A. Finlayson, missionary	26 16 0	15 4 5	3 0 0	2 12 8	3 4 9	3 5 0	...	54 2 10
57. Plockton	A. Robertson, missionary	26 1 6	5 10 0	1 10 0	1 16 0	1 10 0	1 16 0	1 19 6	40 3 0
58. Portree	D. M. Macdonald, minister	240 0 0	30 0 0	15 15 6	7 0 0	4 10 9	7 0 0	4 10 0	308 15 6
59. Raasay	W. MacSween, missionary	75 6 0	27 13 0	4 12 0	3 1 0	3 13 6	3 3 0	4 15 6	122 4 0
60. Scourie	H. Morrison, missionary	15 11 6	8 9 0	2 5 0	1 14 6	2 10 0	2 0 0	1 12 0	34 2 0
61. Shieldaig	D. Macleod, minister	106 1 0	16 9 4	3 7 0	2 18 11	2 3 6	4 2 6	3 1 9	138 4 0
62. Stoer	M. Morrison, minister	64 12 0	3 11 6	3 0 0	2 19 9	2 10 0	2 9 3	2 10 0	81 11 9
63. Stornoway	M. Gillies, minister	153 15 6	20 0 0	10 0 0	6 0 0	5 0 0	5 0 0	5 0 0	204 15 6
64. Struan	A. Beaton, missionary	25 5 6	7 9 0	1 5 0	0 19 3	1 5 3	0 16 3	0 12 6	37 12 9
65. Tolsta, North	Elders	58 0 0	9 0 0	4 0 0	3 5 0	...	4 0 0	...	78 5 0
66. Vatten	J. Macleod, minister	53 5 6	5 10 0	2 5 0	...	2 10 0	1 2 0	...	64 12 6
67. Waternish	A. McDiarmid, missionary	30 10 0	3 12 0	1 10 0	1 0 0	1 14 6	1 6 0	...	39 12 6
		2346 14 6	449 3 10	121 12 7	86 12 5	83 0 1	85 18 2	64 4 7	3228 6 2
SUMMARY.									
Northern Presbytery	...	1000 3 10	150 17 2	73 10 3	48 4 5	46 8 1	48 7 7	28 19 7	1396 10 11
Southern	...	1331 5 8	96 7 6	162 3 6	30 10 0	33 15 0	37 17 0	24 0 0	1715 18 8
Western	...	2346 14 6	440 3 10	121 12 7	86 12 5	83 0 1	85 18 2	64 4 7	3228 6 2
Congregational Contributions	...	4678 4 0	687 8 6	357 6 4	165 6 1	163 3 2	172 2 9	117 4 2	6340 15 9
Legacies	...	518 8 4	...	941 8 2	...	...	...	...	1459 16 6
Donations	...	197 15 4	38 8 0	560 15 3	1 4 0	5 4 8	72 8 7	6 13 0	882 8 16
Interest	...	225 12 11	...	67 15 6	89 3 0	4 17 1	...	0 15 1	888 3 7
Balance, 31st March, 1929	...	5620 0 7	725 16 6	1927 5 3	255 13 10	173 4 11	244 11 4	124 12 3	9071 4 8
	...	7239 4 3	...	1696 18 1	1483 5 5	116 2 11	59 14 2	28 9 0	10623 13 10
Amount on Deposit Receipt for Kafir Bibles	...	12859 4 10	725 16 6	3624 3 4	1738 19 3	289 7 10	304 5 6	153 1 3	19694 18 6
	...								450 14 3
									20145 12 9

ABSTRACT of ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND

FOR YEAR ENDING 31st March, 1930.

SUSTENTATION FUND.

INCOME.			
Balance on Hand at 31st March, 1929	..	£7239	4 3
CREDITS—			
1. Congregational Contributions	£4678	4	0
2. Donations	197	15	4
3. Home Mission Fund—Balance Transferred	724	8	3
4. Legacies	518	8	4
5. Interest	225	12	11
		<u>6344</u>	<u>8 10</u>
		£13,583	13 1

EXPENDITURE.			
DEBITS—			
1. Payments to Ministers at 30th June, 1929	£990	0	0
2. „ 30th Sept., 1929	990	0	0
3. „ 31st Dec., 1929	990	0	0
4. „ 31st March, 1930	990	0	0
		<u>£3960</u>	<u>0 0</u>
5. Payments to Missionaries at 30th June, 1929	£380	15	0
6. „ 30th Sept., 1929	353	0	0
7. „ 31st Dec., 1929	354	0	0
8. „ 31st March, 1930	349	6	8
		<u>1437</u>	<u>1 8</u>
		£5397	1 8
Payments to London Mission Fund	52	0	0
Stationery, Printing and Postages	6	5	8
Cheque Books	4	0	0
		<u>£5459</u>	<u>7 4</u>
Balance on hand at 31st March, 1930	..	8124	5 9
		<u>£13,583</u>	<u>13 1</u>

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HOME MISSION FUND.

INCOME.			
CREDITS—			
1. Congregational Contributions	£687	8	6
2. Donations	38	8	0
		<u>£725</u>	<u>16 6</u>
		£725	16 6

EXPENDITURE.			
DEBITS—			
1. Postages, Printing and Stationery	£1	8	3
2. Balance transferred to Sustentation Fund	724	8	3
		<u>£725</u>	<u>16 3</u>
		£725	16 6

JEWISH AND FOREIGN MISSION FUND.

INCOME.

CREDITS—

Balance on Hand at 31st March, 1929	..	£1696	18	1
1. Congregational Contributions	£357	6	4	
2. Donations	..	453	0	3
3. Donations for Kaffir Bibles	..	107	15	0
4. Interest	..	53	11	2
5. Interest on 5 per cent. War Loan (½ year)	..	12	10	0
6. Legacies	..	941	8	2
7. Discounts on Foreign Drafts		1	14	4

1927 5 3

EXPENDITURE.

DEBITS—

1. Paid Rev. J. Tallach, Salary to 31st March, 1930	..	£220	0	0
2. Do. Donations and Sundry Expenses	..	23	8	9
3. Do. Erection of Mission Dwelling House	..	190	0	0
4. Do. Upkeep of Mission	..	30	0	0
5. Do. Missionary at Shangani—Salary	..	26	0	0
6. Do. Teacher at do. do.	..	12	0	0
7. Do. Teachers' Salaries	..	49	0	0
8. Do. Student at Lovedale		30	0	0
		£580	8	9
9. Rev. Dr. R. Macdonald—Salary to 31st March, 1930	..	£150	0	0
10. Do. Erection of Hospital	..	95	0	0
11. Do. do. Donations	..	10	10	0
12. Do. Donations and Sundry Expenses	..	12	5	0
		267	15	0
13. Mr. Isidore Reuter, Glasgow—Missionary to the Jews	..	72	10	0
14. Rev. D. J. Urquhart, Palestine—Missionary to the Jews—Salary to 31st March, 1930	..	£220	0	0
15. Do. do. Donations	..	1	0	3
		221	0	3
16. Rev. R. Mackenzie, Deputy to South African Mission	..	30	0	0
17. Mrs. Miller, Wick, Donations o/a Clothing Fund	..	5	17	0
18. To Deposit Receipt for Kaffir Bibles	..	107	15	0
19. Postages, Printing and Stationery	..	4	10	9
		£1289	16	9
Balance on Hand at 31st March, 1930	..	2334	6	7
		£3624	3	4

£3624 3 4

JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

INCOME.

CREDITS—

Balance on Hand at 31st March, 1929	..	£341	6	6	
1. Donations	.. ..	£107	15	0
2. Interest	.. ..	13	12	9
			121	7	9
			£462	14	3

EXPENDITURE.

DEBITS—

Paid Rev. J. Tallach o/a Xosa Bibles	..	£12	0	0
Balance on Hand at 31st March, 1930	..	450	14	3

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

INCOME.

Balance on Hand at 31st March, 1929	..	£1483	5	5	
1. Congregational Contributions	£165	6	10		
2. Donations	.. ..	1	4	0
3. Interest	.. ..	80	12	0
4. Income Tax Refunded	..	8	11	0	
			255	13	10
			£1738	19	3

EXPENDITURE.

Paid Mrs Graham, Glasgow	..	£40	0	0	
Do. Mrs Sinclair, Glasgow	..	40	0	0	
Do. Mrs Radasi and Children, S. Africa	.. ..	58	0	0	
			£138	0	0
Postages, Printing, etc.	.. ..		0	13	11
Balance on Hand at 31st March, 1930	..	1600	5	4	
			£1738	19	3

146

COLLEGE FUND.

INCOME.

Balance on Hand at 31st March, 1929	..	£116	2	11
1. Congregational Contributions	£163	3	2	
2. Do. East Williams' Congregation, Ontario	.. ..	3	7	2
3. Donations	.. ..	1	17	6
4. Interest	.. ..	4	17	1
			<hr/>	173 4 11
				£289 7 10

EXPENDITURE.

1. Paid Rev. D. Beaton, Theological Tutor, Salary to 31st March 1930	..	..	..	..	£30	0	0
2. Do. do. Grant for Books					5	0	0
3. Do. Grant in aid of Students	..	..			105	0	0
4. Stationery and Postages	..	..	..		0	8	5
Balance on Hand at 31st March, 1930	..				148	19	5
					£289	7	10

GENERAL BUILDING FUND.

INCOME.

1. Congregational Contributions	£117	4	2	
2. Donations	6	13	0	
3. Interest	0	15	1	
	<hr/>			
Balance on Hand at 31st March, 1929	..	28	9	0
	<hr/>			
	£124	12	3	
	<hr/>			
	£153	1	3	
	<hr/>			

EXPENDITURE.

1. Paid in reduction of Debt on Churches and Manse	..	£113	2	6
2. Do. Stationery, Printing and Postages .. .. .	..	1	5	3
	<hr/>			
Balance on Hand at 31st March, 1930	..	38	13	6
	<hr/>			
	£114	7	9	
	<hr/>			
	£153	1	3	
	<hr/>			

LEGACY FUND.

LEGACIES RECEIVED.

From the Executors of the late Miss Helen Fraser, Dingwall	£30	8	8	
Do. Mrs Mackenzie, Borlum, Scaniport	5	0	0	
Do. Miss Jessie Ross, Golspie	936	8	2	
Do. John H. Macdonald, Grafton, N.S.W.	100	0	0	
Do. Miss A. Kennedy, Lochcarron	387	19	8	
	<hr/>			
	£1459	16	6	
	<hr/>			
	£1459	16	6	
	<hr/>			

HOW DISPOSED OF

Legacy from Executors of late Miss Helen Fraser to Sustentation Fund	£30	8	8	
Do. Mrs Mackenzie to Jewish and Foreign Missions	5	0	0	
Do. Miss Jessie Ross do.	936	8	2	
Do. John H. Macdonald to Sustentation Fund	100	0	0	
Do. Miss A. Kennedy to Sustentation Fund	387	19	8	
	<hr/>			
	£1459	16	6	
	<hr/>			
	£1459	16	6	
	<hr/>			

ORGANISATION FUND.

INCOME.

Balance on Hand at 31st March, 1929	..	£59 14 2	
1. Congregational Contributions	£172 2 9		
2. Do. Lochalsh Congn., Ontario	4 14 9		
3. Donations	7 18 0		
4. From Sale of Church Documents	0 3 4		
5. Do. Sustentation Fund—			
Collection Books	0 6 8		
6. Vancouver Congn., o/a Rev. F. McLeod's Expenses	30 0 0		
7. Winnipeg do. do.	16 0 0		
8. Payment to a/c of Deputy's Expenses to Yarmouth Gaelic Mission	4 10 3		
9. Rev. Jas. McLeod, balance of Expenses to Vancouver (1928)	8 15 7		
		244 11 4	
			£304 5 6

EXPENDITURE.

1. Paid Rev. D. Beaton, Clerk of Synod, Salary to 31st March, 1930	£15 0 0	
2. Do. do. Printing and Sunday Synod Expenses ..	1 3 0	
3. Do. Synod Expenses at Inverness	7 0 0	
4. Do. Travelling Expenses to Synod at Inverness ..	15 2 0	
5. Do. National Health Insurance of Missionaries	42 18 0	
6. Do. Printing Financial Statement in Magazine ..	5 0 0	
7. Do. Printing Copy of Extract from Ontario Kirk Session	8 7 6	
8. Do. Deputy's Expenses to Yarmouth Gaelic Mission ..	8 0 0	
9. Do. Deputy's Expenses to London with Petition <i>re</i> Sabbath Railway Excursions ..	12 0 0	
10. Do. Grant to Church Deputies to Canada	20 0 0	
11. Do. Rev. F. McLeod's Expenses to Vancouver	58 17 6	
12. Do. Treasurer's Salary to 31st March, 1930	86 0 0	
13. Do. Cheque Book	1 0 0	
14. Do. Printing, Stationery and Postages	8 8 0	
		£288 16 0
Balance on Hand at 31st March, 1930 ..		15 9 6
		£304 5 6

INVERNESS, 10th May, 1930.—We have examined Vouchers of foregoing Accounts for year ending 31st March, 1930, and have found all correct.

JAMES CAMPBELL, }
JOHN FRASER, } Auditors.

Sources of True Repentance.*

BY THE REV. JOHN COLQUHOUN, D.D., LEITH.

IN the first place, I am to consider the Springs or Sources of true repentance. And 1. The exercise of true or evangelical Repentance flows from the work of the Holy Spirit, in regeneration and sanctification.—God hath exalted Christ “with His right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins” (Acts v. 31). The Holy Spirit as the Spirit of Christ, implants the principle of it in the heart at regeneration, and converts this principle into a habit in sanctification. True repentance is not the work of nature, but of grace; not of a man’s own spirit, but the Spirit of Christ. As it is the office of adorable Mediator, to give repentance, so He gives it to His elect, by performing these promises to them: “I will take away the stony heart out of your flesh, and I will give you an heart of flesh” (Ezek. xxxvi. 26). “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for Him” (Zech. xii. 10). True repentance, which is an evangelical contrition of heart, and a fixed resolution of spirit, to turn from all sin to God, is wrought in the soul by the Spirit of Christ. The Spirit being given without measure to Christ, He, in the day of His power, communicates the same Spirit to His elect, who, by His almighty operation, breaks their hearts from, and for sin, and converts them from sin to holiness. This is the primary source, from which, a true penitent’s views of the malignity of sin, and his feelings of regret for it, do spring. They all result from the gracious influences of the Holy Spirit. It is His peculiar province, as the Convincer of sin and misery, and the gracious Comforter, to implant in the soul that holy principle, and to excite and regulate all its exercise. In producing and strengthening the habit, and in directing the exercise of this grace, the Holy Spirit commonly employs His blessed word. He makes use of His law to break the hard heart, and of His gospel as a fire, to melt it into godly sorrow for sin. “Is not

* This is an extract from Dr. Colquhoun’s *View of Evangelical Repentance*. Dr. Colquhoun was a master in Israel and his preaching and writings were warmly received by the Lord’s people.—Editor.

my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29). Thus, the awakened sinner is, on the one hand, driven by the law, and on the other, kindly drawn by the gospel, to the exercise of sincere repentance.

2. Meditation or consideration of such subjects, as tend by the Holy Spirit to produce and increase in the heart, evangelical repentance, is one of the springs of it.—Multitudes remain impenitent for want of consideration. Thus saith the Lord, "I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done?" (Jer. viii. 6). Impenitence is, in a great degree, the effect of extenuating notions of the exceeding sinfulness of sin. Repentance, therefore, must spring from a deep consideration, and a true sense, of its infinite malignity and demerit. It flows from deep and affecting meditation, on the majesty and glory, the holiness and justice, the authority and law, the threatenings and judgments of God; and on His just severity against the angels who sinned, against Adam and all his posterity, against Sodom and Gomorrah, the nations of Canaan, and the Jews, in the final destruction of their city and temple, and in the continued dispersion of their nation. These awful examples of His inexorable justice, and tremendous fury, show us, what His judgment of the exceeding sinfulness of sin, and of the dreadful punishment which awaits the impenitent sinner, is. And they are left on record, that they may direct us, to judge of the sin of our nature, and of the transgressions of our life, as God judges. And we may be sure, "that the judgment of God is according to truth" (Rom. ii. 2). The exercise of true repentance flows, in an eminent degree, from a deep and affecting meditation on the doleful anguish, and amazing death of the Lord Jesus, our adorable Surety. When we seriously consider, who He was, for whom He suffered, and what He endured, we cannot but perceive God's infinite, and irreconcilable abhorrence of all iniquity. Here we see that, rather than leave sin unpunished, or permit angels and men to be ignorant of His infinite detestation of that abominable thing, He would deliver up His only begotten Son, in whom His soul delighted, to the most direful anguish, agony, and death. Here we perceive that, the fiery indignation of God against sin, does not proceed from

the smallest defect of love to sinners as His creatures; but from that infinite abhorrence of sin, which arises from a full view of its infinite malignity, and contrariety to the holiness of His nature and law. It is, then from spiritual and heart-affecting views of the Lamb of God, bearing our sins and carrying our sorrows, that the exercise of evangelical repentance immediately flows. Reader, behold in the glass of the holy and righteous law, and especially, in that of the adorable Redeemer's unparalleled sufferings, what an evil thing and bitter, sin is (Jer. ii. 19). It is not only their love of sin, but their false apprehensions of the evil and demerit of it, that make sinners persist in cleaving to it. Were they to contemplate, under the enlightening influences of the Holy Spirit, the infinite malignity and desert of the sin of their nature, and of the aggravated transgressions of their life, they would flee from them with horror. Were convinced sinners but to consider seriously, the heinousness of their innumerable sins,—the afflictions and warnings,—the counsels and reproofs,—the mercies and deliverances,—the light and knowledge,—the obligations and vows, against which they have sinned, their eye would affect their heart, and their repentings would be kindled together (Hos. xi. 8).

3. The exercise of evangelical repentance, issues from a true sense of sin.—A genuine sense of sin consists of an affecting sight, and a painful feeling, not only of the hurtfulness and danger, but also of the deformity and hatefulness of sin (Exod. xxxvi. 31). When the Holy Spirit strikes home the doctrine of the law upon the conscience, the consequence is, that the sinner is instructed, and then He smites upon His thigh (Jer. xxxi. 19). A true sense of sin, includes an affecting sight, or discernment of it, by the enlightened mind. "My sin," says the Psalmist, "is ever before me" (Psal. li. 3). No sooner are the eyes of a sinner's understanding opened, than he begins to see the exceeding sinfulness of sin, in his heart and life. He sees his innumerable provocations, and discerns that malignity in sin, which he never saw before. He sees, and is deeply affected, with the sight of, his great transgressions against an infinitely holy, and gracious God. The holy law, as a looking glass, is held before his eyes; and he therein discerns his pollution and deformity. And now that he has begun to see, he searches

every corner of his heart, and every period of his life, which were before neglected as the sluggard's garden; and multitudes of secret abominations are set in the light. Now his mouth is stopped, and his sins at length have found him out (Num. xxxii. 23). A true sense of sin, includes also such a consciousness or conviction, as is a painful feeling of it. Now that the sinner is spiritually alive, he has not only spiritual sight, but spiritual feeling. He begins to feel the sores of his diseased nature. The sin which sat lightly on him before, becomes now a burden too heavy for him (Psal. xxxviii. 4). It is such a burden on his spirits, as sinks them; on his head, as it is impossible for him to discharge; and on his back, as bows it down. I am bowed down greatly, says the holy Psalmist, I go mourning all the day long (Psal. xxxviii. 6). Accordingly, when the awakened sinner is coming to Christ, he is described as one who has a heavy burden upon him (Matth. xi. 28). "Take with you words, and turn to the Lord, say unto Him, Take away all iniquity," Hebrew 'Lift off all iniquity as a burden' (Hos. xiv. 2).

A true sense of sin, in an affecting sight and feeling, especially of the exceeding sinfulness or malignity of sin. It is a sense, not only of our evil doings, but of the evil of our doings; not only of our sin, but of the exceeding sinfulness of our sin; and not merely of things which are in themselves sinful, but of the iniquity even of our holy things. The true penitent has a deep and affecting sense of the evil, that cleaves even to his best performances (Isa. lxiv. 6). Of all evils, he concludes that sin is the greatest; and of all sinners, he often thinks that he himself is the chief. He sees and feels, that the innumerable evils which compass him about, are the weightiest of burdens, the heaviest of debts, the foulest of stains, and the worst of enemies. He has a true sense of the evil of sin, in reference to himself (Rom. vi. 21), and of the evil of it, with respect to God. He sees that, it is the very opposite of the infinitely holy and amiable nature of God in Christ (Hab. i. 13). The true penitent loves God supremely, and therefore his sins are a heavy burden to him. He loathes himself, because he has walked contrary to the holy Lord God, and thereby insulted, reproached, and provoked Him (Lam. v. 16). He sees also that, sin is contrary to that law of God which is holy; to that commandment which "is holy, and just, and good" (Rom. vii. 12). Discerning the perfect equity, and purity of God's law, the penitent sees the great evil of every

transgression of it (1 John iii. 4). He sees the sinfulness of sin likewise, with respect to Jesus Christ. He has an affecting discovery of it, as the procuring cause of the unparalleled sufferings of his dear Redeemer (Zech. xii. 10). The doleful anguish, and excruciating death of the Lamb of God, are comments on the evil and demerit of sin, which the penitent reads with deep attention. The agonies and groans of that adorable, that dying Saviour, who loved him and gave Himself for him, rend his heart, and afford him the most affecting view of the evil of sin. Hence, he has such a true sense of the sinfulness of his sin, as is an abiding source of evangelical repentance.

4. Lastly, A spiritual apprehension of the pardoning mercy of God in Christ, is one of the springs of true repentance.—Without the begun exercise of saving faith, or the apprehension of the mercy of God in Christ, there may be a sense of sin, but not a true sense: there may be a sense of sin, as hurtful to the sinner himself (Gen. iv. 13); but not a sense of it, as hateful to an holy God (Hab. i. 13). To apprehend the mercy of God in Christ, is, to exercise the faith of the His pardoning mercy. It is to rely by faith on the surety-righteousness of Jesus Christ, for a right to pardon, and acceptance as righteous in the sight of God, and to trust in His redeeming mercy. Accordingly the holy Psalmist says, “I have trusted in thy mercy” (Psal. xliii. 5). And, again, “I trust in the mercy of God for ever and ever” (Psal. lii. 8). Such a knowledge of sin as is only by the law, may produce slavish fear and worldly sorrow; but it is the faith of redeeming mercy alone, as revealed and offered in the gospel, that paints iniquity in such hateful colours, as to make the penitent ashamed and confounded. A deep sense of sin, indeed, may proceed from the faith of the law; but a true sense of it, must arise from the faith, both of the law and of the gospel. The faith of redeeming mercy, is a spring of true repentance, and that by which, the exercise of it is influenced and regulated. Though the graces of faith and repentance are, in respect of time, implanted together and at once; yet, in order of nature, the acting of faith goes before the exercise of true repentance. The sinner, then, must cordially believe or trust in Christ for pardon, in order to exercise evangelical mourning for sin, and turning from it unto God. True repentance is very pleasing to God, “but without faith it is impossible to please Him” (Heb. xi. 6). To trust firmly

in the Lord Jesus, both for pardon and purification, is that which, under the sanctifying influences of the Holy Spirit, will be most effectual, to melt down the heart into true repentance. It is, when sin is contemplated by the believer, as a base, a criminal, outrage against the Father of mercies, and his own God and Father, that a sense of the malignity of it, is deeply impressed on his heart. And it is this affecting persuasion, that, by his innumerable sins, he in particular pierced the adorable, the dear Redeemer; or, that the Redeemer was wounded for his transgressions or bruised for his iniquities—it is, I say, that melts his heart into godly sorrow, and penitential mourning, for his aggravated crimes (Zech. xii. 10). It is evident, then, that the exercise of true repentance, flows from the acting of unfeigned faith in a crucified Redeemer, and in the mercy of God through Him; and that, in proportion as the acting of faith is frequent and lively, the exercise of repentance will be deep and spiritual.

These, though they do not merit evangelical repentance, nor give sinners a federal right to it; yet are the springs from which the exercise of it flows.

Is a true sense of sin, one of the springs of evangelical repentance? Then it is manifest, that the unconvinced sinner, is not only an impenitent, but an unregenerate sinner. Reader, if ever the Holy Spirit has regenerated you, He has given you a spiritual sight, and a painful feeling of the sin of your nature and of the transgressions of your life. He has brought home to your conscience the precept and penalty of the Divine law, as a broken covenant. The consequence has undoubtedly been, that you have been truly convinced, not only of your sin, but of the malignity of your sin; not only of your evil doings, but of the evil of your doings; not merely of doings which are in themselves sinful, but of the iniquity even of your holy things; and not only of their desert of punishment, but of everlasting punishment. If you never had in any degree this sense of sin, you have never exercised true repentance. You may have, perhaps, been trying to wash away your sins, with the tears of a legal repentance; but without this sense of sin, you have not exercised that repentance, which is the consequence of having washed them away, in the blood of the Lamb.

(To be continued.)

Notes and Comments.

The Tercentenary of the Kirk of Shotts Revival.—

Three hundred years ago on the 21st June a revival took place at the Kirk of Shotts under the preaching of John Livingstone, at the time a probationer, which was signally the work of God's Holy Spirit. The story of how John Livingstone was asked to preach, his deep soul travail ere he preached his sermon, his reluctance to face the duties before him has often been told. We have seen the exact spot pointed out where the young preacher turned back to deliver his message which was to have such blessed results. It is said that over 500 were added to the Church on that occasion. It was a day of the right hand of the Son of Man. So profound was the impression made by it on the religious people of Scotland that Monday ever afterwards was set apart on Communion seasons as a day of Thanksgiving. This goodly custom, as our readers know, is still observed in the Highlands on Communion occasions.

Oberammergau Passion Play.—In these days of drift one may almost look for anything but we must say it did surprise us to see in "Life and Work," the Church of Scotland organ, a descriptive article of this play. That such an article should find a place in a Presbyterian organ is almost incredible and we waited in the fond hope that it would call forth vigorous protests from the Church but we are not aware that it did. How Protestants can patronise such a play where the dread scenes of Gethesemane and Calvary are enacted is beyond our comprehension. Rome is getting her work done for her in quarters where other things might be expected.

The L.M.S. and Skye Sabbath Excursions.—The L.M.S. seem determined to break down as far as they can any trace of Sabbatarianism lingering in Skye if they can manage it. They are a powerful wealthy corporation but they should never forget that there are more potent forces at work in the world than wealth and if the daring efforts of this Company will awaken these forces they may discover that they are faced with a situation which neither they nor others will be able to control.

Lord's Day Society Report.—One of the Annual Reports to reach us is the interesting record of the Lord's Day Observance Society entitled "Our Year Book." The book, which is well

printed and contains a number of illustrations, is something more than an Annual Report; it is a *vade mecum* of facts and figures for lovers of the Lord's Day. Instance after instance is given illustrating how the Society's workers have been instrumental, under God, in stopping much Sabbath desecration such as "Sunday" Cabarets, "Sunday" Motor Races, "Sunday" Prize Fights, and so on. "Our Year Book" is commended to the notice of our readers, and may be obtained for sixpence post free from the Lord's Day Observance Society, 22 Red Lion Square, London, W.C.1.

Scotland Disgraced.—The "Glasgow Rangers," a representative "Scottish Football Team," has been touring Canada and U.S.A. It is reported in the press, that in some cities, they held matches on Sabbath. On 22nd June they played in New York, before a gathering of 12,000 people. Lovers of the Lord's Day, at home and abroad, must feel grieved at such flagrant disregard of the Day that commemorates the resurrection of the Lord Jesus Christ. It is a disgrace to Scotland that such took place and to U.S.A. that it was permitted. Though hand join in hand the wicked will not go unpunished.—W. G.

The Bible in New York Schools.—The law permits the reading of the Bible, without comment by teachers, in New York Schools. The "Free Thinkers," have employed well-known lawyers to take up this in the Supreme Court with a view to banishing the Bible entirely from the Schools.

It is doubtful if they will succeed in their efforts. The book needed, above all others, in schools and homes is the Bible. "It is a lamp unto the feet and a light unto the path."—W. G.

Canada and Sabbath Newspapers.—The Lord's Day Act of Canada makes the sale of Sabbath newspapers illegal. It punishes the employer and the employed who break this law.—W. G.

Literary Notice.

KESWICK TEACHING, by J. K. POPHAM, Sovereign Grace Union, 98 Camberwell Grove, London. Price 2d., post free.

The Sovereign Grace Union have done excellent service in publishing this trenchant criticism of a sermon preached by Dr.

Scroggie at the Keswick Convention in which he allowed himself to say in connection with Newton's well-known lines:—

“’Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I His or am I not?”

“Could there be a more miserable sentiment than that within the covers of a Christian hymn book?” We are heart and soul with John Newton and we cannot understand how any one who knows anything of his own heart could characterise Newton's words as Dr. Scroggie has done. Mr. Popham deserves the thanks of all who love sound experimental teaching in exposing Dr. Scroggie's uncalled for and wanton attack on words that have expressed the feelings of all true Christians.

Church Notes.

Communion.—August—First Sabbath, Dingwall; second, Stratherriek, Portree; third, Laide, Bonar-Bridge; fourth, Finsbay; fifth, Stornoway. September—First Sabbath, Vatten, Ullapool, Breasclate; second, Strathy; third, Tarbert, Stoer. October—First Sabbath, Tolsta; second, Gairloch, Ness; third, Seourie; fourth, Wick, Lochinver. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Colonial Missions Fund.—We would draw the attention of our people to the fact, as stated in the Synod Report, that a Colonial Missions Fund has been set up to afford friends of the Cause both at home and abroad an opportunity of contributing directly towards defraying the expenses of Church deputies to our missions in America and Australia. While it is not intended to make an appeal in the usual way to our congregations in behalf of this Fund, it is hoped that it will not be overlooked, as in some respects it is a very needful one.

Collection for this Month.—The Collection for the College Fund, according to the Synod's appointment, is to be taken up this month.

A Word of Thanks.—The Editor takes this opportunity of sincerely thanking all those who wrote him and those who kindly made inquiries as to the progress of his health in his recent severe illness. He feels truly grateful for the kindly sympathy shown to him throughout the Church. Nothing touched him so deeply as to learn that the Lord's people were pleading for him at a throne of grace. These prayers have been graciously answered and he has been able to return to his Editorial work once again. He feels it his duty to publicly acknowledge the help so generously given by his young friend, Rev. R. Mackenzie, Gairloch, both in his Synodical and Editorial work, at a time when such help was rendered so ungrudgingly and with such helpfulness.

Deputy Services in Canada.—Friends in Calgary and Saskatoon can obtain particulars of services to be held (D.V.) about the end of August or early September in these places from Mr. A. Beaton, 301 13th Avenue West, Calgary, and in the local Saskatoon Press (about that date).—W.G.

Acknowledgment of Donations.

John Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks, the following donations:—

Sustentation Fund.—Miss A. C., Newtonmore, 5s; Two Friends, Strathearn, 10s; Mrs. H. N., Fort-William, Canada, 4s 1d; A sincere friend of the Cause, Seaforth, Ontario, £2 5s; Miss B. McK., Stroud, Glos., £1.

Aged and Infirm Ministers and Widows Fund.—Friend, Invergordon, 5s.

Jewish and Foreign Missions.—Miss B. McK., Stroud, Glos., £1; A sincere friend of the Cause, Seaforth, Ontario, £2 5s; Miss A. C., Newtonmore, 5s; Miss M. D., Kingussie, 8s; Mrs W. B., Huntly, 6s 6d; W. F. Farley, Beaulieu, 15s; Wellwisher, Kyles of Bute, 15s; Anonymous, Dunvegan, Skye, £40; Anonymous, Dunvegan, Skye, £30 (second contribution, total, £70).

Legacy Fund.—Received from the Executor of the late Mr D. Sutherland, Castletown, Thurso, the sum of £25 for behoof of the Jewish and Foreign Missions, per Messrs. Brims & Mackay, Solicitors, Thurso.

The following lists have been sent in for publication:—

Achmore Church Building Fund.—Capt. K. K. Macleod, acknowledges with sincere thanks, the following donations:—J. C. Applecross, 10s; McA., Tolsta, Caolish, 10s; Friends during Lochcarron

Communion, £8 9s 6d; Friend, Ullapool, £1; Miss B. McK., Edinburgh, £1; Received during Gairloch Communion, £15 12s 6d.

Bonar Bridge Church Building Fund.—Rev. D. J. Matheson, Lairg, acknowledges with sincere thanks the following donations:—J. M. S., Esq., London, £1 1s; Friend, £5; Anon, 10s; Rev. M. McD., Bonar, £1; A. D., Portgower, £1. Mr Alex. Murray, Badbea, acknowledges with grateful thanks a donation of £8 from H. M., Lairg, in addition to his former donation.

Elgol Church Building Fund.—Mr James Mackinnon, Elgol, Skye, acknowledges with sincere thanks the sum of £13 from friends in New York, collected by Mr Angus MacPherson, late of Breakish, Skye.

Newcastle Church Purchase Fund.—Mr F. Bentley, 35 Buston Terrace, Newcastle, acknowledges with sincere thanks the following:—D. F., Oban, per Miss MacGillivray, £2; T. McD., Canada, per Mrs Dow, Newburn, £1 0s 6d.

Staffin (Skye) Church Building Fund.—Mr A. Mackay, Missionary, Staffin, acknowledges with grateful thanks the following donations:—Friend, Applecross, £1; D. McL., Laide, 7s 6d; Friend, Vatten, 10s; K. McC., Glasgow, £1; Friend, Staffin, 10s; Collecting Card, per Mr D. A. MacPhee, Glendale, £6 5s.

South African Mission: Clothing Fund.—Mrs Miller, Wick, acknowledges with grateful thanks the following:—Miss J. C., Wick, 5s; Linen for Hospital use from a Ross-shire friend; For medical work, per Miss Mackenzie, Ullapool, Coigach, £1 1s 6d; Miss McK., Chapelton, Muir-of-Ord, £1; Ardeharnich and Leckmelm, 18s 6d.

The Magazine.

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