

# 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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### Meeting of Synod.

THE Synod met this year in the hall of St. Jude's Church, Glasgow, on the evenings of 20th and 21st May. The interest taken in these meetings was evidenced by the very large attendance of members and of the general public, the large hall being full on both occasions.

#### First Sederunt.

At the first sederunt the following members of Synod were present: *Southern Presbytery*—Revs. N. Cameron and N. Macintyre, ministers, with Mr. Alexander Stewart and Capt. Macleod, elders; *Northern Presbytery*—Revs. D. Beaton (clerk), E. Macqueen, D. A. Macfarlane, M.A., F. Macleod, D. J. Matheson, ministers, with Messrs. Kenneth Matheson and George Mackenzie, elders; *Western Presbytery*—Revs. M. Morrison, D. M. Macdonald, James Macleod, M. Gillies, J. MacLachlan (moderator), R. Mackenzie, M.A., D. R. Macdonald and D. Macleod, ministers, with Messrs. J. Macaulay, J. Stewart, Donald Nicolson, Murdo Macaskill and John Macleod, elders.

The retiring Moderator preached from the words "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Is. 35, 10.) Sermon being ended, the Synod was constituted by prayer. Thereafter the Roll was called, and the Clerk intimated having received a letter of apology for absence from Mr. Malcolm Fraser, Dornoch. The minutes of last meeting were read and approved of, and Mr. Angus Fraser was appointed officer of court.

The retiring Moderator then intimated that his term of office had expired and having thanked the Synod for the forbearance shown towards him, intimated that it fell to the Synod now to appoint his successor. On the motion of Rev. E. Macqueen, seconded by Rev. M. Morrison, the Rev. F. Macleod was appointed Moderator for the ensuing year. Mr. Macleod then took the Chair and thanked the Synod.

The following committees were appointed to examine Presbytery records:—Revs. James Macleod and M. Gillies to examine the records of the Northern Presbytery; Revs. N. Cameron and N. Macintyre to examine the records of the Western Presbytery; Revs. D. A. Macfarlane, M.A., and F. Macleod to examine the records of the Southern Presbytery.

On the motion of the Clerk it was agreed that the Synod meet as a Committee on Bills and Overtures and as a Business Committee in the hall of St. Jude's Church, Glasgow, on Wednesday, the 21st May, 1930, at 11 a.m.

The Synod then adjourned to meet again in the same place on Wednesday evening, the 21st May, 1930, at 5 p.m. The meeting was closed with praise and prayer.

### **Second Sederunt.**

The Synod met in terms of adjournment on Wednesday evening, the 21st May, 1930, at 5 p.m., when the Moderator conducted devotional exercises and constituted the Synod. The sederunt was the same as the previous meeting. Intimation of apology for absence from Rev. D. Mackenzie, Kames, was made, and the minutes of last sederunt read and approved.

#### **1. The Synod Clerkship.**

The Clerk intimated that the Business Committee had before them a letter from Rev. R. Mackenzie, in which he intimated that he could not see his way to accept the Synod Clerkship at present, but offering, if Mr. Beaton would consent to resume office, to do all in his power to help him with the work. On the motion of Rev. E. Macqueen, seconded by Rev. N. Cameron, it was agreed to ask Mr. Beaton to resume office in view of Mr. Mackenzie's offer. This Mr. Beaton agreed to.

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

Mr. Cameron, as Convener of the Committee appointed to draw up a history of the Free Presbyterian Church, made a statement in which he outlined the method he had adopted in approaching the subject, recognising as he did that the history had bearings reaching as far back as 1863. He intimated that progress had been made with the history up to the time of the separation in 1893, and said he was hopeful that the Committee would be able to get the work ready for the press before the end of the year. The Report was adopted.

## **3. Extracts of Minutes of Synod.**

At the request of the Clerk and on the motion of Rev. N. Cameron, seconded by Rev. J. Macleod, the Synod gave the following ruling in the matter of giving extract minutes of Synod to parties; namely, that no extract minutes of meetings of Synod be given to parties until such minutes or extract minutes have been previously approved by the Synod.

## **4. Ontario Kirk-Session and Congregation.**

Communications relative to the Synod's decision last year in the case of the Ontario Kirk-Session, both from the Kirk-Session and congregation were read. Mr. Cameron thereupon rose and made the following motion which was seconded by Rev. James Macleod and unanimously agreed to:—

“The Synod of the Free Presbyterian Church of Scotland passed repeatedly resolutions against Sabbath profanation. At its meeting in the month of May last year it re-affirmed a resolution previously passed. A perusal of the ‘Acts of the General Assembly of the Church of Scotland’ from 1638 to 1843 will show that this resolution was in strict conformity with the gist and spirit of the many resolutions passed by the eminent divines of that period who understood well their duty towards their Confession of Faith, the Practice of the Church, and the Word of God anent Sabbath profanation. The Free Presbyterian Church adhered and still adheres to the faithful and godly example of these men as regards Sabbath profanation as the records of her Kirk-Sessions, Presbyteries and Synod will prove.

“The Rev. William Matheson, Chesley, Ontario, Canada, knew well that the Free Presbyterian Church refused Church privileges



—Baptism and the Lord's Supper—to all, without any respect of persons, who travelled by trains or street cars to Church or otherwise on the Lord's day, thereby profaning the Sabbath for mercenary purposes by using the vehicles of such men, corporations, or companies on that holy day—or any who worked on the Sabbath, excepting works of necessity and mercy. But, notwithstanding Mr. Matheson knew all these facts he opposed the said resolution of the Synod for years. He vowed, when he was licensed, by answering the following question in the affirmative—"Do you promise that you shall subject yourself to the several judicatories of this Church?" that he would act otherwise. Instead of this, he and the elders forming the Kirk-Session of the groups of people adhering to the Free Presbyterian Church of Scotland in Ontario, Canada, passed a resolution to the effect that they would not be subject to the resolution of this Synod *re* Sabbath profanation, and made known to the Church in Scotland that that was to be their deliberate attitude.

At the meeting of Synod in May, 1929, it was decided, after serious consideration, that the said Kirk-Session had till the 30th day of August, 1929, to reconsider their decision, and that they should be notified that unless they would fall into line with the Synod's resolution on or before that date, and also notify the Clerk of Synod of the same, they would then cease to be considered as a Session connected with the Free Presbyterian Church of Scotland. Before the 30th of August they re-affirmed their former decision and notified the Synod Clerk of this. Consequently the Synod's decision became final by the defiant attitude of the Session, which, in these circumstances, no true and faithful Church could tolerate. But, seeing the people who adhered to the Free Presbyterian Church of Scotland in Ontario were not included in the Synod's decision concerning the Kirk-Session last year, this Synod resolve that the people be given till the 30th August, 1930, to decide for themselves whether they will adhere to this Synod or follow the defiant attitude of the Kirk-Session. If the Clerk of Synod will not have received their decision, or that of any number of them, by the above date, all, or any, who will adhere to the Kirk-Session, will then by their own action, cease to be considered adherents in Ontario of the Free Presbyterian Church of Scotland."

In speaking to the motion Mr. Cameron said that there was a considerable number of Acts of Assembly of the Church of Scotland which bore directly upon Sabbath observance and some even went the length of evoking the civil power to enforce it. The action of the Free Presbyterian Church was not an innovation but was in strict accord with the attitude taken up by the Church of Scotland in her best days. He referred to the laxity prevailing in other Churches on this point and how these Churches would receive with open arms those who refused to submit to our discipline in the matter.

The extract minute of Mr. Cameron's motion was read and unanimously approved by a show of hands.

At this stage a letter from Messrs. T. S. H. Burns & Son, Solicitors, Dingwall, bearing on the case of Rev. William Matheson, was read, when Rev. James Macleod made the following motion, namely, "that in view of the fact that the Rev. William Matheson has refused to subject himself to the judicatories of this Church and that he has given his case into the hands of the civil law, this Court take no further steps in the matter." The Rev. E. Macqueen seconded, and in doing so commented on the statement in Messrs. Burns' letter as to Mr. Matheson's feeling hurt on account of the Synod's action. He appeared, he remarked, to have no word of the hurt which his action had inflicted on the Church. The motion was carried unanimously.

The Rev. N. Cameron further moved as follows: "that after the 30th August coming the Clerk be instructed to remove from the records of this Church the Kirk-Session of Ontario as the real sequel of the resolution passed by them on the 19th June, 1928, and re-affirmed by them on the 29th September, 1929, and all who will adhere to them." This motion was seconded by the Rev. D. A. Macfarlane, M.A., and unanimously agreed to.

On the motion of Rev. M. Gillies, seconded by Rev. M. Morrison, it was agreed that a committee consisting of Revs. N. Cameron, N. MacIntyre, D. Beaton and R. Mackenzie be appointed to watch developments in this case in the interests of the Church.

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

Rev. E. Macqueen, Convener of the Theological Committee, gave in this report in which he stated that the Church had at present four students preparing for the ministry, two of whom were now ready to enter upon their divinity course. "The Lord," he stated, "keeps us always going but always lowly without cause to boast." The adoption of the report was moved by Rev. D. R. Macdonald, seconded by Mr. Donald Nicolson, and unanimously agreed to.

### **6. Financial Statement.**

The Financial Statement which will appear later in the pages of the magazine was read by the Treasurer, Mr. John Grant, Inverness. Rev. N. Cameron, in moving the adoption of the statement, said that there were now 37 years since the Free Presbyterian Church separated from others in order to conserve God's word and the Confession of Faith in their integrity. Then the Church had not a penny of funds. Although men prophesied that the Church would come to nothing in a few years for want of funds, the position was now that our financial transactions ran to a figure beyond £20,000. While acknowledging our own unprofitableness, he proceeded, we have good cause to see God's hand in putting it in the heart of our people to contribute so liberally, and to thank Him for His providence. Mr. Cameron concluded by thanking the Treasurer and Auditors for their services. The motion for adoption was seconded by Mr. M. MacAskill and unanimously agreed to.

The Rev. D. M. Macdonald thereupon moved, and Mr. Kenneth Matheson seconded, that a Colonial Mission's Fund be set up. It was explained that the object of this Fund was to give an opportunity to friends at home and abroad to contribute towards the expenses of Church Deputies sent to America and Australia. The motion was unanimously agreed to.

The Synod further agreed, on the motion of Mr. Kenneth Matheson, seconded by Rev. N. Macintyre, to appoint a Committee consisting of the Clerks of Presbytery to investigate the question of missionaries' salaries with a view to making any additions to these salaries which necessitous circumstances may appear to them to require, and to authorise the Treasurer to pay such additions on receiving intimation from the Committee.

## **7. Canadian Mission Committee's Report.**

The Rev. N. Macintyre, Convener of the Canadian Mission Committee, gave in this report. He explained that his report was necessarily brief this year on account of the fact that an independent report was to be given in at a later stage by Rev. F. Macleod, deputy to the Canadian Mission stations. The report, which appears in this issue of the magazine, was formally adopted on the motion of the Rev. James Macleod, seconded by the Rev. Donald Macleod.

Mr. Macintyre now tendered his resignation of the Convener-ship of the Canadian Mission Committee. He said that he had been feeling the strain of the work of the Committee somewhat especially in view of recent happenings. The Rev. Mr. Morrison, while regretting that Mr. Macintyre felt the necessity of resigning, moved that the Synod accept the resignation and thank Mr. Macintyre for his services. Rev. D. Beaton seconded. Both Mr. Morrison and Mr. Beaton referred to the tact and efficiency with which Mr. Macintyre had performed his duties as Convener of this Committee.

Having thus demitted office as Convener, Mr. Macintyre drew attention to the unsatisfactory position of the Committee as at present constituted having regard to the fact that the members were so far separated from one another that it was impossible for them to meet as often as the nature of the business transacted required. He accordingly moved that in future the Canadian Committee be composed of the ministerial members of the Northern Presbytery with Mr. Macqueen as Convener. This was seconded by the Rev. D. M. Macdonald and agreed to.

The Rev. F. Macleod (Moderator) having left the Chair, which was taken in the interval by the Rev. J. MacLachlan (ex-Moderator), read an interesting report of his deputyship to our mission stations in Canada. The report, which will appear later in the magazine, was formally adopted on the motion of Rev. James Macleod, seconded by Rev. D. Macleod.

In connection with a reference by Mr. Macleod to Sabbath School picnics held at Winnipeg, Mr. Cameron moved "that this Synod express strong disapproval of the action of certain

individuals holding Sabbath School picnics in connection with the Church, and warn them that unless these are discontinued, those responsible for holding them will be brought under discipline." This motion was seconded by Mr. J. Macleod and agreed to.

### **8. Report of Examiners of Presbytery Records.**

The Committees appointed to examine Presbytery records reported through their conveners as to having found these records in good order.

### **9. Magazine Report.**

The Rev. D. Beaton reported that the circulation and the finance of the magazine were being well sustained. This, he added, notwithstanding all the blows it gets from without. The Report was formally adopted.

### **10. Report of Fishing Stations' Committee.**

The Rev. M. Gillies, Convener, gave in this report, which was adopted on the motion of Rev. J. MacLachlan, seconded by Mr. Kenneth Matheson. The report will appear elsewhere in the magazine.

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

The Rev. R. Mackenzie moved, the Rev. E. Macquene seconded, and it was unanimously agreed to, that the Standing Church Committees be re-appointed for the ensuing year with the exception of the Foreign Missions' Committee, whose membership shall consist of Revs. N. Cameron and N. Macintyre, with the Presbytery Elders for the time being of the Glasgow and Edinburgh Congregations, Mr. Cameron to act as Convener, and the Canadian Mission Committee which had already been re-constituted.

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

It was agreed on the motion of Rev. D. J. Matheson, seconded by Mr. M. Macaskill, that the Church Collections be appointed in the same order as last year.

### **13. Foreign Missions' Committee Report.**

The Rev. N. Cameron, Convener of the Jewish and Foreign Missions' Committee read interesting reports from Rev. J.



Tallach, and Rev. R. Macdonald, M.B., Ch.B. These reports appear in this Magazine.

In supplementary remarks Mr. Cameron referred to the question of water supply in our mission in South Africa. This question, he said, had engaged his attention since the occasion of his visit to South Africa. On account of certain circumstances which had recently been brought to their notice the Committee had authorised the sinking of a new well within the mission ground and the provision of a pump to replace the old-fashioned windlass which gave a lot of trouble. Mr. Macqueen moved, and Capt. Macleod seconded, the adoption of the Report, which was agreed to. On the motion of Rev. R. Mackenzie, seconded by Rev. M. Gillies, the Synod approved the action of the Foreign Missions' Committee in connection with the improvement of the water supply, and further agreed, on the motion of Rev. N. Cameron, seconded by Rev. M. Morrison, to authorise the payment of £47 as wages to the three new native teachers referred to in the Report.

The Rev. R. Mackenzie, then read the report of his deputyship to Australia and South Africa. The Report, which will appear in a later issue, was formally approved, on the motion of Rev. E. Macqueen, seconded by Mr. J. Stewart. On the recommendation of Mr. Mackenzie, it was agreed that the Treasurer be authorised to pay Paul Hlaso, Teacher, Ingwenya, £10 yearly in respect of his services as interpreter.

With regard to Palestine, Mr. Cameron intimated that he had not yet received the Rev. D. Urquhart's report, but stated that he would have it inserted in the magazine as soon after it arrived as possible.

#### **14. Report of Committee on Religion and Morals.**

This very interesting report, which we publish this month, was given in by Rev. D. M. Macdonald, Convener of the Committee. Its adoption was moved by the Rev. J. Macleod, who referred to the extraordinary contrast there appeared to exist between the religious situations in our mission in South Africa, and at home here as represented by the two reports last read. Mr. George Mackenzie seconded, and the report was formally adopted. The Synod agreed, on the motion of the Rev. D. A.

Macfarlane, M.A., seconded by the Rev. E. Macqueen, that the following petition be sent to the Prime Minister, namely:—  
“that, as according to Press reports, the present Vatican Envoy is under orders for another sphere, this Synod respectfully begs of the Government to allow the appointment of a Vatican Envoy to lapse forthwith.”

### 15. Remits from Presbyteries.

*Western Presbytery.*—The subject of a remit from the Western Presbytery recommending increase of salary in the case of two missionaries of the Church was referred to the new Committee set up to deal with missionaries' salaries. The Rev. D. M. Macdonald, Clerk of the Western Presbytery, reported in terms of last year's reference, that the Harris congregation had agreed to divide into two distinct charges on the financial basis stipulated—to be known hereafter as the North Harris and South Harris Congregations. On the motion of Rev. James Macleod, seconded by Mr. Kenneth Matheson, the Synod approved of this division, and left it with the Presbytery to fix the bounds of the respective congregations. A communication from a Special Committee of the Free Church on the subject of “Religious Training of Teachers at Provincial Colleges,” requesting the co-operation of a similar Committee of the Free Presbyterian Church. On the motion of Rev. E. Macqueen, seconded by Rev. D. M. Macdonald, it was agreed that the Southern Presbytery be appointed a Committee to look into this matter.

*Northern Presbytery.*—A remit from the Northern Presbytery craving a ruling of the Synod as to the position of Mr. John Murray, M.A., M.Th., divinity student, was considered. The Rev. N. Cameron, after referring to Mr. Murray's attitude toward the Synod's resolution on the Sabbath-travelling question, and his action in going to Princeton Seminary, a seminary which had been abandoned by certain orthodox teachers on grounds of conscience, without the consent of his Presbytery, moved as follows:—“That the Synod give Mr. John Murray till 30th October, 1930, to consider seriously his attitude as in opposition both to the Northern Presbytery, in his having gone to assist in Princeton Seminary without their sanction, and also to the Synod on the question of travelling by hired conveyances to

Church on Sabbath, and if he will not withdraw from this opposition by that date that he will no longer be considered as a student of this Church." This motion was seconded by Rev. N. Macintyre and agreed to. A remit as to the retention of Mr. Hugh Munro's services as missionary in Beaulieu, now that a minister had been settled in the Dingwall-Beaulieu Congregation, was next considered. After discussion, it was agreed on the motion of Rev. E. Macqueen, seconded by Mr. George Mackenzie, that Mr. Munro be left in Beaulieu provided he supply Daviot every alternate Sabbath.

### **16. Competent Business.**

Under this head, the Rev. N. Macintyre submitted the following motion, which was seconded by Rev. N. Cameron, and unanimously adopted, the Rev. D. M. Macdonald expressly associating himself with it:—"The Synod of the Free Presbyterian Church of Scotland view with much alarm the decision recently given by the House of Lords in the case known as the "Bonnybridge Case," and would earnestly appeal with other Christian denominations to the Government to have the Education Act of 1918 and particularly Clause 18 of the said Act repealed or amended so that in future the rights of Protestant ratepayers be conserved. The above-mentioned decision is bound to encourage the unscrupulous and aggressive Church of Rome in future to erect buildings irrespective of the sanction of the Education Authority then functioning and have the same buildings transferred to the Authority with the demand that the whole expense be defrayed by Protestant ratepayers. The Synod would therefore respectfully but most earnestly appeal to our Protestant Government to have the above Act rectified at the earliest possible date so as to avoid confusion and trouble in the future."

On the motion of Rev. N. Macintyre, seconded by the Rev. James Macleod, it was agreed that during the rest of the sederunt the Synod sit in private. Thereupon the Moderator conducted devotional exercises and dismissed the members of the public present.

At the close of the private meeting the Synod adjourned to meet again (D.V.) at Inverness, on the 19th day of May, 1931, at 6.30 p.m.

## Canadian Mission Report.

By Rev. N. MACINTYRE.

THE Report of the Canadian Mission Committee will necessarily be brief as the Rev. Finlay Macleod, our Deputy for last year, and who, in the good providence of the Lord, has just returned to this country, will give in a report of his many labours at the different stations. Mr. Macleod, I believe, will have a very encouraging report to give for I have had many letters from friends in Canada expressing their high appreciation of his services and also informing me that the attendances were exceptionally good at all the stations. The Committee would take this opportunity of expressing their sincere thanks to Mr. Macleod in coming forward and offering himself when they were in a difficulty as to securing a delegate. They are also indebted to him for prolonging his stay in Canada even beyond the time he at first promised. We trust however that the Lord has rewarded him in blessing his labours among the poor sinners of Canada and the United States.

Regarding supply for this year the Committee after corresponding unsuccessfully with several of our ministers secured the services of Rev. Wm. Grant, Halkirk. No doubt it would be more desirable to all concerned that a Gaelic speaking delegate should be sent but as such could not be procured we were much indebted to Mr. Grant for stepping into the breach. Mr. Grant sailed on 26th April by New York and arrived safely at Detroit, United States, where he was to begin his labours. He intends to give three or four Sabbaths there and a Sabbath to Rodney, and then, God willing, proceed to Winnipeg and thence to Vancouver. There are several other places in the Far West, such as Calgary, Saskatoon and other places, which are anxious that the deputy should visit them, but as Mr. Grant's time is somewhat limited we left it to his own discretion whether he should visit them or not. The Committee, however, pressed upon him that if he could by any means spare the time he should go to these poor people who are so anxious to have the gospel preached to them.

We regret that Mr. Grant could not be prevailed upon to give a longer period than six months but after urgently pressing him

to remain at least nine months as the two former Deputies did he informed us that he was medically advised to be away from Canada before the winter sets in.

I may inform the Synod that there is a probability of a Deputy going out by the end of this year or beginning of next but this arrangement is not yet definitely fixed.

Regarding monies loaned to Deputies out of the Organisation Fund to meet their travelling expenses, the General Treasurer informed me that that has been fully repaid by the Canadian Stations. We certainly feel that a heavy burden is being laid upon our faithful people in Canada and United States in defraying the expenses of delegates but they are evidently quite willing to meet all this if they can have the gospel preached to them for a few Sabbaths.

There is no doubt but there are wide and important fields ready to harvest both in Canada and America for faithful ministers to labour in and it would rejoice the heart of the Church at home and our people there to see pastors, sent by the Lord of the harvest, placed over them to break the bread of life. May the Lord hasten it in His time.

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## Rev. J. Tallach's Report.

IN making up this report of our work last year I have in mind that Mr. McKenzie will likely give some general account of our doings here and for that reason you need not be surprised if what I now write is for the most part merely facts and figures.

In all parts of the Lord's vineyard the work of transplantation in the case of the older vines and ingrafting in the case of wild and new vines is going on and this corner of the vineyard is no exception. We have had our transplantations and our ingraftings in the year now gone, and it is our duty to praise the Lord on account of both of these. We have as surely to praise Him for the triumphant faith of those transplanted to Glory as for the saving faith of those ingrafted into the True vine. During the year past two of our members were taken to be with the Lord. The first I refer to was Mrs. Sobantu,



a woman of nearly 90 years. Up to about 5 years ago she resided in the Colony but she came to Rhodesia to live with her daughter. She was one of the early Cape converts and on her arrival here she attached herself to our mission. It was soon noticeable that she was not only a gracious woman but one of considerable education and upon inquiry we found that she belonged to a refined and well educated family. The isiXosa people are indebted to a brother of hers (now dead) for the translation of the Shorter Catechism into their language. For the last four years of her life Mrs. Sobantu was so infirm that it was only with difficulty that she could go even a short distance; yet her place in Church was seldom empty although the preaching station is two miles distant from her home. As one saw this lone figure take her way, painfully and slowly over the two miles which lay between her and the preaching station, one could not but wonder at that Grace which fed so strong a loyalty. On one occasion we took her here to Ingwenya to the Communion and these seasons were always prized by her. On her sick bed she was unable to speak, but right up to the end she was able to hear quite well. This was noticeable in rather a beautiful way, for while in prayer one asked that she should be more comfortable in her body, which was in great pain, she made no response, but no sooner did one speak of the Person and Glory of her Redeemer than her face lit up and she began to weep. Her attachment to Him through life was with her at death and although she could not speak, her tears spoke of bathing His feet prior to her being ushered into His presence—the last tears for all eternity. And so this vine was transplanted.

Mrs. Sinokwanyana was taken from us at the comparatively early age of 46 years. She was the sixth child of the late Chief John Hlazo. Some of the older readers of the magazine will remember that this was the chief who so strongly supported the mission at its beginning. He was the father of Mr. Radasi's first wife so that our subject was the sister of the first Mrs. Radasi. As this member was a widow she had to go to towns to seek work and as she was very intelligent she could command high wages. While in Salisbury she took ill and finding that medical skill could do nothing for her she returned home. On her return she took to bed and it was only a matter of days

before the end came. On realizing that the end was near she called members of the family to her and told them that she was now on the borders of a beautiful country and that her time was now come for her Saviour to take her within. She said that all the wages in Salisbury could not be compared with what she was now receiving from Him. In this happy frame she died. She was greatly attached to her aged widow mother, to whom we extend our warm sympathy. As a mission we miss her, for although she was so much away from home yet we always found her the same on her return; bright and willing and with a warm place for the things of Christ and the interests of the mission.

The number of people added to our membership is 25. Some of our people at Induba had to leave that part, but in no case did any one of these give up their connection with the mission. They attend the nearest preaching station when they are able, and from time to time they turn up here for the communion season. Shangani and Martha Farm stations were visited each three times and the Lord's Supper dispensed in Shangani twice and in Martha Farm once. In passing, I may say that owing to a disagreement between our people and the farmer at Martha Farm he closed our school and place of worship. This was the cause of much concern and prayer; prayer which was I believe answered, for we got permission to begin work on the farm adjoining. Four years ago we tried hard to get permission to start a school on this same farm; yet at that time we could not get it. "The gate opened of his own accord" when the Lord's time came. You will understand that the people are the same as those who met on Martha Farm but in future this school will be known as Murray's Farm school. During the year the Lord has added to our care two new out-stations. One of these is on Mr. Stephen's Farm and is about 18 miles from here in the direction of Queen's Mine Road, while the other is about 12 miles from here in the direction of Bulawayo and is on Mr. Mennel's Farm. Services are held regularly and both places have been visited by us. Considering that the preaching is a somewhat new thing among these people the congregations were good; the number of young men attending is specially encouraging. At Mennel's Farm I noticed one very pleasing feature. But few people are able to read there

as they have no school; yet I noticed that a good number of those present were able to join in the praise, and this could only be accounted for by the fact that those who are able to read have taught some of the psalms to others.

Some generous friends have made a present to the Mission of a Duplicator and Typewriter and we hope to make full use of these. We can now have all our schools learning the same Bible lessons. This is a distinct advantage, as before this the teachers were without any guide and each simply did what he thought best. With the complete lessons for the year printed at Ingwenya we have the Bible taught in a more systematic way. Through the help of the Duplicator too we hope to begin a Monthly Mission Letter for our people. Our purpose in this is that our people may be the better instructed in the things of their faith, and to this end we will include any home or mission news which we think may help. We commend this humble enterprise to the prayers of our people and we desire to thank most warmly all the many friends who have helped to provide these gifts.

*School Work.*—Although the attendance tended to fall off towards the end of the year yet the number of children attending our schools was, I think, higher than the year before. The total on the register was 478. We had 22 girls staying at the mission. The inspector visited three of our schools, Ingwenya, Lebeni, and Shangani, and in general the reports were very favourable indeed. According to his reports the attendance in these schools is so high that an extra teacher is required in each of them, and acting on his advice I have placed three new teachers in these schools. I have been able in these cases to supply teachers who have been educated at Ingwenya. These appointments will make a difference in my teachers' pay sheet this year and I hope that the Committee will meet me in this. As indicated above, the Bible is thoroughly taught in all our schools. Like other children they forget a lot of what they learn but ordinarily one is surprised at how much is remembered by them. Sometimes the Lord gives us encouragement by revealing to us what, under His hand, we are able to do. I mean in the way of blessing His Word among the children. A case of this comes to my mind and it may not be out of place to tell it to you.

During her stay in school here a girl whose parents were heathen came forward for baptism. This privilege was given to her and she took on the name of "Janet." She was not allowed to remain over a year with us as her father, who never wished her to go to school, took her away. Janet was a quiet and obedient girl who could give a good reason for the hope that was in her, but now that she was removed from school she largely passed from our influence. When we heard that she was ill we went to see her. All that could be done for her body was done but she rapidly grew weaker. To one who visited her at this time she had to mourn that she did not now see her Saviour as she used to see him; "I do see Him, but Oh! he seems so far away from me as if He were hiding in the shadows," was her complaint. On being asked the day following as to how she felt she replied with feeling, "I am now quite happy, I do not want to live longer. After you left me yesterday I took my Bible and read in the 11th Chapter of Matthew, I found Him again there and He is no longer hiding from me but is always near me; He is so near me that I do not want to go on living here; I want to be with Him like this always." A wish which was realized within a few hours. Janet learned to read her Bible in one of our schools and in one of our schools she was found by the Lord of the Bible.

At New Year time we gave out prizes and also gave clothes to as many needy children as we could. I told the children and the parents gathered there that the gifts were from our children in Portree and Raasay Congregations. One of the oldest of our elders wished me to convey the thanks of the children and parents here to the children at home, and this I warmly do.

A good number of our women learned to sew as a result of my wife's class last year, and here, very much thanks are due to all those ladies at home who have sent cloth or money for cloth to Mrs. Miller. I beg to assure both them and Mrs. Miller that we are most grateful to them all for their help in this.

At present there are three chiefs pleading with us to begin work among their people. The population in two of these places is very large. So far we have had to give these places

a sorrowful refusal, as we find it impossible to add to the two new places mentioned above. The Educational policy in this colony tends to tie one more and more to scholastic work. If one is to have mission schools at all one must stand by the laws made in connection with these schools or lose the grants in aid. The Committee will understand by this that if we are to enter into these new fields evidently opening for us by the Lord there must be some more help in connection with the school work. It is our prayer here that the Lord will put it into the heart of some Christian teacher to undertake the responsibility of the school work. This would leave us free to look after these untouched portions of the field should the Committee so desire to take these under our care. We should like to know the Committee's mind on the matter.

I must not close this report without some reference to our visit from the Rev. R. McKenzie. It is difficult to express all the joy it gave us to have him with us, even for a short time, a friend from the Home Church. We felt strengthened and encouraged by his visit, and our people here have added to them one more personal link with the Mother Church. We trust too, that through contact with him people at home will feel a closer and more personal unity with our people here. His address on leaving us here was based on the words, "Speak unto the children of Israel that they go forward," and I cannot conclude better than by referring these words to the two peoples concerned in this report—those at home and these here. In connection with those portions of the Vineyard set out for us in the purpose of the Lord and not yet possessed by us let us go forward unitedly in prayer, in faith, in support and in effort "until the day break and the shadows flee away."

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### Dr. MacDonald's Report.

YOU have received from Mr. Tallach the Report of the work of the Mission and of the Schools. It only remains for me to give a brief account of the Medical work done in the last year. The general lines upon which this work has been carried on are the same as indicated in last year's Report. The daily average of patients has been much the same as in my first months



here; the increase in the work which I then anticipated has been very slight.

From a Public Health point of view the health of the district in which we are placed can be regarded as good. There has been no outbreak of serious illness of any kind, with the exception of whooping cough at Bembesi.

Consultations at the Mission Dispensary have numbered about 2,000, of these the most frequent have been cases of colds and influenza. Malaria which is a serious problem in most parts of this country is rarely met with here. Indigestion of an acute kind and rheumatism are frequent, as are also diseases of the kidneys and bladder.

Malnutrition has produced few cases this year, food having been fairly plentiful. During the hot summer months diarrhoea is a common and serious condition among young children. Tuberculosis appears to be on the increase and in the pulmonary form takes a heavy toll of life and as an affection of the joints it causes incapacity in a considerable number of cases. Skin diseases, including pelagra, are common. A very large number of people, children and adults, are treated for various conditions of the eyes.

The surgical conditions treated are mostly burns and injuries, the former being very frequent in children although not confined to them by any means. Of fractures only one case has been treated in the last year.

On two occasions only have I been called out to cases of women in labour, one of these I had to take into Bulawayo hospital for operation.

Dental.—Extractions of teeth have been about 100.

In-patients.—Six cases have been treated as in-patients, they were pneumonia, two; syphilis, two; osteo-myelitis, one; cellulitis of hand, one.

Visits.—Many of the people seen in the consulting room were subsequently visited at their kraals. In all, visits were in the neighbourhood of 100 and were made within a radius of 14 miles from the Mission.

At Shangani and Martha Farm, clinics were held in the school buildings on the occasions when these places were visited. The

attendance was usually between 40 and 50, the cases being largely the same as those mentioned above, except that malaria was more prevalent especially at Shangani.

The bricks for the hospital are now in course of being made and I hope to be able (D.V.) to begin the actual building in the near future.

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## Report on Religion and Morals.

By Rev. D. M. MACDONALD, PORTREE.

IN presenting this annual report on religion and morals one would naturally wish to show that an improvement was taking place from year to year. This should really be the case if our people were making good use of their privileges and opportunities under Gospel ordinances. But we regret to say that although there is an improvement in some respects many appear to be growing more indifferent and careless about the things that matter and that pertain to the eternal welfare of the soul.

The attitude of men to the Lord's day may be looked upon as their attitude to the Lord of the Sabbath. If they have no reverence for that day they certainly will shew little regard for the claims of Him who instituted the Sabbath for the benefit of the human race. The spread of the Gospel in Britain was the means of bringing the Lord's day into prominence and causing people to keep it as they should but when Gospel influences began to wane, respect for the Sabbath began to wane also. It is just because the Gospel has so little hold on this generation that the Day of rest is being so much abused everywhere by Sabbath travelling, so-called sacred concerts and in some places public amusements. It is to be regretted that the strong efforts made in the North last year to prevent Sabbath excursions did not succeed, but at the same time they helped to rouse public opinion to see the evil of such excursions and may have prevented some from taking part in them who might otherwise have done so.

The railway and motor-'bus companies are doing their utmost to secularise the Sabbath day by trying to create a demand for trips on that day, which did not exist. They, with their alien

minds, were largely responsible in Scotland for helping on the disregard for the Sabbath which was becoming widespread and fostering the modern worship of nature which was largely pagan. Many city and town dwellers according to the testimony of observant persons never entered a church except on special occasions. On Sabbath they were off to some form of recreation or toured the country in a borrowed or hired motor-car. The right observance of the Lord's day brings its own reward whereas the neglect of it is the sure fore-runner of sorrow. Church attendance among our own people continues on the whole satisfactory. There are some here and there, of course, who rarely go to church and we would impress on them the danger they are in through neglecting the means of grace and the harm they are doing their own souls by their carelessness. Morning services might be better attended especially in towns and cities.

It would appear that, from statements in the Press, we are living in a sceptical age, and many of the middle classes particularly, as well as others, are growing absolutely pagan. The only use they had for the church was in the case of a funeral or wedding or when they wanted a baby baptized. They belonged to societies and clubs in which they held weekly or monthly gatherings and discussed all sorts of social and other questions. But they never acknowledged the source of all that was really good in their outlook and conduct. The people, it was confessed, had to be made Christian again, and the way to do it was not by ethical teaching but by the preaching of Law and Gospel.

The open public-houses in England on the Lord's day are bound to have a demoralising effect on many and are a hindrance to the right observance of the day and the advancement of the Gospel.

In Scotland the Bible is not read as it used to be. This is clearly proved by the annual report of the National Bible Society of Scotland. It was discovered that many school children had no Bible of their own and in one of our Universities, at least when allusions were made to Biblical incidents, many of the students did not seem to grasp them. True religion can never flourish where the Bible is a neglected book. In this connection we may quote part of an interesting statement made recently

by Principal Rait of Glasgow University. "I have been very much impressed," he says, "by the great unfamiliarity with the Scriptures which is to be found among the people of Scotland. And this is easily apparent to men like myself who are accustomed to lecture to all kinds of audiences. When I came to Glasgow seventeen years ago I found that any ordinary allusion to the Bible was at once caught up by the audience. In recent years this is not so, and this applies especially to the younger generation. I myself have found this in the classes at the University. One of my colleagues told me he had once referred in one of his lectures to Ananias and Sapphira and his class looked puzzled. He asked the students what his allusion meant and eventually one student replied that it was the title of an opera! While that may be an extreme example there is no doubt that familiarity with the Bible is decreasing by leaps and bounds. Now that is to be regretted from every point of view. The Bible is the one Book which belongs in common to the great mass of civilised mankind throughout the greater part of the globe. It is the Book upon which the finest part of our civilisation has been based. It is the Book which contains among other things some of the very noblest of written words and the very noblest form of literature. Ignorance of the Bible, even from the cultural point of view merely, is to be deplored. In Scotland it is especially to be deplored as it means that the younger generation is cutting itself adrift from the history of their country, from the one supreme influence which has made Scotland what she is. To us who believe in a very real sense that the Bible is the Word of God and contains the very words of Him who is the Way, the Truth, and the Life, the failure to read the Bible has another significance altogether.

Another unsatisfactory feature of modern life is the abuse of Public Libraries. They have become a serious factor in moulding the ideas and tastes of the people and would always serve a useful purpose in every community where they exist if proper precautions were taken to exclude from them bad literature. Unfortunately according to those who are in a position to judge there has been a marked deterioration in the tone of much of our popular literature. It has become very vulgar and has pictured life in its grossest forms without any mixture of noble aims or more decent manners. The language

used is in some instances even beyond the bounds of the law. It seems that this kind of demoralising stuff is being widely circulated through family circles by many of our Public Libraries. They are asked for by coarse minded people and are lent round from house to house at the public expense. If proper supervision were exercised in our Libraries such books would not be accepted even although there might be some demand for them. We would urge upon our people, who may come across such books in Libraries, to protest against them and so help to put an end to, as one has well said, "the profiteering in filth which has begun to show itself in our literature and threatens to libel our age by ranking it with the obscene period of the Restoration."

Another proof of the manner in which irreligion is spreading and manifesting itself is in the large number of irregular marriages taking place annually. This is particularly noticeable in Gretna which had an unfortunate romantic association connected with it. In this small town between Scotland and England there were about 2,000 people. In 1928 there were no fewer than 275 irregular marriages there. Last year there were 315 marriages. Many of the marriages took place at term time when young people had a £1 or £2 in their pockets and it was very probable that in a great number of cases the contracting parties had neither of them the essential qualifications. Many of these marriages were, through lack of the essential statutory requirements, through ignorance, or misrepresentation, invalid in law, and in point of fact were not marriages at all. In the opinion of the Committee legislative action should be taken to put an end to them.

Disrespect for the marriage tie became common during the decadence of the Roman Empire and whenever true religion loses hold of the people divorce becomes frequent. In 1928 the number of decrees granted was 3,740. During the past year the number has been calculated as being over 4,000. It would appear that there is one divorce in this country for every 114 marriages and the rate is about four times higher than before the war. Yet it compares favourably with the United States where one marriage in every seven is dissolved. About one half of the marriages dissolved in this country are shown to be childless.



Coming to the question of temperance there can be no doubt that a great improvement has taken place in the sobriety of the nation. At the same time there is still room for less drunkenness. A well known economist has been investigating the cost of the Drink Traffic to the nation and has come to the conclusion that it would be between 8 and 15 per cent better off all round without alcohol. Over 20 per cent. of preventable poverty is directly due to drink, it is said, and the total out-of-pocket expenses of the nation through sickness, crime, and accident, from drink, is from £25,000,000 to £50,000,000, not counting expenditure on charity and hospitals. As the money withdrawn from the Drink Traffic would be spent in other directions—on food, clothes, houses and so on—it is reasonable to suppose it would have a cumulative effect, and even a small cumulative effect of  $2\frac{1}{2}$  per cent. would in less than one generation be a new national asset of one thousand million pounds.

The total drink bill for the nation during the past year would probably be not far off £290,000,000. In Scotland the amount would be approximately £26,000,000, and that in the face of much unemployment and poverty. This would be over £5 per man, woman and child.

If the money spent annually on drink and gambling were used to pay off the National Debt in a few years there would be no debt to pay.

It looks as if the Most High, on account of our sins, were leaving us much to our own devices as a punishment with the result that there is a terrible waste of national resources, on profitless things. The gambling habit is still spreading seriously throughout the nation and pervades all classes of the community. Many newspapers help the craze by giving racing news and betting odds. We saw it stated that even in remote places in the Highlands the gambling spirit has taken possession of some. This vice leads to many crimes of dishonesty and many homes are ruined. Behind it there is the desire to get rich quickly and though some may succeed others are brought to poverty. Sweepstakes and lotteries encourage the habit and ought to be prohibited. Recent events in the financial world have brought to light Stock Exchange speculations that can only be described as gambling and many persons have lost their

means through the reckless and unprincipled conduct of those financiers to whom their money was entrusted.

The Committee deplore the spread of this evil and would impress upon the young especially to flee from every temptation that would induce them directly or indirectly to bet or gamble.

During the past year Romanism became more strongly established in Scotland than it has been since the priceless Reformation brought about by our famous countryman John Knox and his distinguished and pious helpers. This has been caused by the decision of the House of Lords in the Bonnybridge case. By this decision against the Stirlingshire Education Authority the House of Lords has found that whenever the Roman Church builds a school in Scotland, if the Education Department is satisfied that the building is adequate and that there is no other school in the immediate neighbourhood, such school must be purchased by the local Education Authority—which after this will mean the County Council—and be maintained in all time coming by public funds as a Denominational school without any regard to the wishes of the ratepayers who find half the cost, or their elected representatives. This sounds incredible but it is the actual law of Scotland to-day. There is great uneasiness and resentment over the educational position secured by legislation and judicial decisions for the Roman Catholic Church. In addition the protracted and still continuing immigration of Irish people adhering to that faith is in itself a serious menace to our Protestantism and many of our employers of labour, legislators, educationalists, and journalists have become indifferent to the danger and are thus doing harm to the Protestant cause.

Inquiry has brought to light that the Roman Catholics have nearly three times their due proportion of criminals in Scotland and as it is acknowledged that the majority of these are of Irish extraction it will be seen that there is good reason for alarm concerning the type of people coming to us from the Roman Catholic parts of Ireland.

The United States protect themselves rigorously against all immigrants who have been convicted of crime and it is only fair that some such protection should be afforded to Scotland. From the criminal statistics given it would appear that Scotland

is being used as a dumping-ground for Irish people who would not be allowed to enter the United States.

The autocratic and boundless arrogance of the Papacy has recently been displayed in the British island of Malta—a naval depot in the Mediterranean. This little island has many historical associations, not the least being the dramatic landing of the Apostle Paul after being shipwrecked. This happened while on his way to Rome as a prisoner to appear before Ceasar and his remarkable ability to cope with any situation is brought out clearly in the narrative of this event given in the 27th and 28th chapter of Acts. He assured the soldiers and sailors that all would be well and cured the chief man on the island of a fever. Unlike the ecclesiastical authorities who now rule there he would make the way of salvation very clear to the people of Malta.

Owing to the government there refusing to be dictated to by the Vatican in political matters and repudiating the imperious claims of the Pope our home government, according to the Press, was compelled to withdraw their Envoy to the Vatican. He was restored but is under orders to leave for Chile and it is to be hoped that no further Envoy will be sent from this country, as our government should now realise the folly of maintaining an Envoy at the papal Court.

We would conclude this report in the language of the Prophet Daniel, "O Lord, to us belong confusion of face—because we have sinned against Thee. To the Lord our God belong mercies and forgivenesses though we have rebelled against Him." Notwithstanding our national and individual shortcomings He is still waiting to be gracious and may it be ours to humble ourselves before Him and to walk in His ways during our sojourn here, and may the day be hastened on when all nations shall serve Christ as King of Zion and when His glory shall fill the whole earth as the waters cover the deep.

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If it were possible that heaven, yea, ten heavens, were laid in the balance with Christ, I would think the smell of His breath above them all. Sure I am that He is the far best half of heaven, yea, He is all heaven, and more than all heaven.

—Samuel Rutherford

## **Yarmouth Fishing Mission Report.**

By Rev. M. GILLIES.

**T**HE Committee for the supply of the Yarmouth Fishing Station in connection with our Church make a brief report, as follows:—

We were successful in obtaining supply early in October. Services were held in the same hall as in former years on Sabbath and week-day, and were well attended by our people. As the Synod well know, the furious storm which swept over the East Coast towards the end of October entailed great loss on the Scottish fishermen, especially in the matter of nets and many of them had to return home. Some of the North Tolsta fishermen were among those who suffered and that lessened the number attending the Mission services. Mr. Angus Mackinnon, Missionary, who was our supply this year, gave four weeks to Yarmouth. He left after that period owing to the illness of two of his family, one of whom, his son, has since been removed by death.

The expenditure amounted to the sum of £21 4s. 6d. and the income, £17 14s. 9d., which leaves a deficit of £3 9s. 9d. The Committee regret that the Mission did not manage to clear expenses, but as the hand of the Lord in providence ruled otherwise in more ways than one, the Synod may see their way to view sympathetically our financial shortcomings.

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## **The Medical Profession and Religion.**

**A**NY of the Lord's people who may dwell in the large English cities will have been greatly saddened on account of the huge number of "Sunday" concerts, cinema shows and theatrical entertainments which are being organised in order to raise funds for the Cancer Research Campaign and similar well-deserving causes. Judging from the Press reports these gatherings often draw enormous crowds—including, we have reason to fear, some who regard themselves as Christians and who salve their consciences with the thought that it is "for a good cause." As in the Apostles' day, they argue that the end justifies the means, but God is not mocked and no blessing—but rather the reverse—

may be expected to rest upon money raised by flouting His commands. Those who may be tempted to attend such impious and daring profanities would do well to remember that though hand join in hand yet will not iniquity go unpunished; whilst the Divine blessing is promised for those who walk not in the counsel of the ungodly nor stand in the way of sinners, nor sit in the seat of the scornful.

A sad aspect of the case is the whole-heartedness with which many doctors, medical students and nurses help in organising everything of this nature. We have reason to believe that some of them were brought up in godly homes, and if these lines should catch the eye of any such, we would warn them that unless they are brought to timely repentance the family worship and catechising of their father's house will be advanced in their condemnation on the Day of Judgment. "Loving darkness because their deeds are evil" some of them will go into the dark dens of Popery and Unitarianism—anywhere away from the light of the Gospel—whilst others are frankly infidels. As the late Dr. McOwen, Liverpool, once wrote—"Medical men often impose on themselves. Except in seasons of epidemic disease, and on some other extraordinary occasions, they might generally, by diligence and foresight, secure time for attending public worship. The scepticism which too much prevails in the medical profession, is no doubt nursed, if it be not occasioned, by habitual absence from the means of grace; and young practitioners, who yet believe there is a God, that man has an immortal soul, and that Christianity is Divine, will do well to 'remember the Sabbath day to keep it holy,' lest they also be given up to strong delusions."

It is not surprising that the Man of Sin in Rome finds doctors willing to be his tools in his desperate attempt to conquer England and destroy with axes and hammers the carved work of the First and Second Reformations. The well-known St. Bartholomew's Hospital, London, has just placed on the market sixteen of what are described as "Bring-me-luck mascots," and which include inkpots, motor radiator fittings and ladies' "vanity cases." Each of these "mascots" bears a figure of St. Bartholomew and the inscription "Saint Bartholomew, Guard, Prosper and Bring Happiness." According to circulars which have been



posted to traders all over the country, we need protection from accidents; and the claims of St. Bartholomew are very strong, as he is "pre-occupied with our health, safety and happiness!"

As a nation we once entered into solemn covenant relationship with the Most High, and from the King down we undertook to extirpate from these islands every form of religion except Scriptural Presbyterianism. Instead of that we afterwards passed an Act Rescissory, since when we have gone from bad to worse so that to-day our laws are framed for us by men who not only are not Presbyterians but in every sense of the word are open rebels against the King of kings and Lord of lords. Every kind of religious weed from Plymouth Brethrenism to Prelacy and Popery is allowed to flourish like a green bay-tree, whilst God's Word is set aside and His commandments flouted by King and people alike; but even before time took its rise He has decreed that:—

"His large and great dominion shall  
From sea to sea extend;  
It from the river shall reach forth  
Unto earth's utmost end."

Faith is satisfied with this, whilst unbelief still cries "Where is the promise of His coming?"—F. B.

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## The Late John Macrae, Lochcarron.

OUR departed friend was well known by young and old in his native district. He was born and brought up in Lochcarron, the second son of a family of nine. His mother was a professing woman, and evidently was teaching her son in the days of his youth the way that he should walk in this world.

It is told of him that as a lad, he was following the means of Grace, attending worship in God's house, reading his Bible, and was a careful observer of the Sabbath day.

When or how the gracious change came on John Macrae, we are not able to trace, but it was clear to all who knew him that he was seeking the things that are above, and his conversation was of such a nature, that one could see it had a heavenly origin.

It is likely that strivings between grace and sin were carried on in his soul until about the forty-eighth year of his life.

There was a noticeable change in his character at that time. From henceforth he went forward as a soldier under the Captain of Salvation, fighting the good fight of faith. Often his warfare was waged with unbelief, and the consciousness of his heart's deceitfulness was a trouble to him many a day.

In the days of the Rev. Mr. Forbes, who was minister in the Lochcarron Free Church, Mr. Macrae used to teach the Sabbath School, until the Declaratory Act became a source of trouble in the Free Church. He was much exercised in soul about this Act, and after mature consideration he left that Church and joined the Free Presbyterian Church, continuing in this body, faithful to the end.

His insight into the Word of God was very keen, and he had a wonderful, retentive memory. During the late war, when lights were prohibited, John would recite the chapter in the dusk of the evenings, verse after verse, and make comments he had heard from noted preachers on the Word. His study was the Bible, and he had his place of retirement to hold communion with his God. A year last winter the influenza was very severe in the West. It attacked our friend and he realised the end was near. He passed away after being only a few days ill, we hope, to the blessed place where the inhabitants shall no more be sick. His faculties remained unimpaired to the end though he had reached the great age of 95 years. All that was mortal of him was laid to rest in Lochcarron Cemetery on the 4th day of April last year. "The end of the righteous is peace."

Lohcarron is the poorer by his departure. May He who is able to raise up children to Abraham, raise up sons in place of the fathers. To his widow, sons, and daughters, at home and abroad, we offer our sincere sympathy and would seek to commit them to the God of their father who has promised to them who seek Him, that they shall find Him.—D. McL.

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I think, hope and love, woven through one another, make our absence from Christ spiritual torment. It is a pain to wait on; but hope that maketh not ashamed, swalloweth up that pain. It is not unkindness that keepeth Christ and us so long asunder.

—*Samuel Rutherford.*

## Nadur an Duine 'na Staid Cheithir Fillte.

I. AN STAID NEOCHIONTACH, NO A' CHEUD  
IONRACAS SAN ROBH AN DUINE AIR A  
CHRUTHACHADH.

(Continued from Page 71.)

Agus an ni suarach leibhse, gu'n robh talamh mar sin ann an co-chomunn ri neamh? Cha b'urrainn so bhi air a dheanamh do neach ach dhasan air am bu toil le Rìgh neimh urram a chur. Bu ghìomh gràis e, airidh air an Dia ghràs-mhor a bha ann an deadh-ghean da; oir bha gràs agus saor-ghean maith anns a' cheud choimheangal, ged a bha *saoibhreas ro phailt a' ghràis*, (mar a deir an t-Abstol ris, Eph. ii. 7.) air a ghleidheadh airson an dara coimheangail. Gu cinnteach bu ghnìomh gràis, deadhghean, agus irioslachaidh iongantach ann an Dia, gu'n rachadh e steach ann an coimheangal; agus a leithid sin do choimheangal r'a chrèutair féin. Cha robh an duine fuidh a riaghladh féin, ach fuidh riaghladh Dhé; agus cha robh ni 'sam bith aige leis an oibrichheadh e ach na fhuair e o Dhia. Cha robh coimeas 'sam bith eadar an obair agus na duais a bh'air a gealltuinn. Roimh 'n choimheangal sin, bha'n duine fuidh cheangal umhlachd iomlan, a chionn gu'n robh a thaece nàdurra air Dia: agus b'e 'm bàs gu nàdurra duais a' pheacaidh, a dh'iarradh agus a dh' agradh ceartas Dé, ged nach biodh riamh coimheangal 'sam bith eadar Dia agus duine: ach bha Dia saor; cha b'urrainn duine gu bràth beatha shiorruidh agradh mar thuarasdal d'a obair, mur biodh a leithid so do choimheangal ann. Dh' fheudadh Dia a chrèutair féin ord-uchadh mar a chitheadh e iomchuidh: agus ged a sheasadh e 'na threibhdhireas co fhad as a steasadh an saoghal, agus ged nach bitheadh coimheangal a' gealltuinn beatha maireannaich dha airson umhlachd; dh' fheudadh Dia a làmh-chuideachaidh a tharruing uaithe mu dheireadh, agus a thoirt air snàgadh air ais gu broinn na neo-ni o'n d' thug an t-uile-chumhachd a mach e. Agus eiod a choire bhiodh an sin, 'nuair nach d' thug Dia air ais ach an ni a thug e gu saor? Ach a nis air do'n choimheangal a bhi deanta, tha Dia a' teachd fuidh fhiachaibh d'a fhìreantachd féin: ma ni duine obair, feudaidd e an duais a tha gar air stéidh a' choimheangail. Is maith a dh'fheudadh

na h-aingle an sin, air dha bhi air a thogail gus an àrd-inbhe so, an fhàilte sin thoirt dha, “Fàilte dhuit, o thusa d’an do nochd-adh mòr dheadh-ghean! a ta’n Tighearna maille riut.”

*’San treas àite*, Rinn Dia ’na uachdaran air an t-saoghal e, ’na phrionnsa thar na creutairean is isle, ’na thighearna coitchionn agus ’na cheannard na talmhainn uile. Thug a Chruithear uachdranachd dha os ceann iasg na fairge, agus os ceann eunlaith nan spèur, os ceann na talmhainn uile, seadh, agus os ceann gach ni beo a ta gluasad air an talamh: Chuir e gach ni fo chosaibh, Salm viii. 6, 7, 8. Thug e comas da gnàthachadh agus orduchadh measarra dheanamh do na creutairibh a ta air an talamh, ’san fhairge, agus ’sna spèuraibh. Mar so b’e an duine fear-riaghlaidh mar gu b’ann an àite Dhé anns an t-saoghal a’s isle; agus bha’n tighearnas so mar choslas air àrd-uachdranachd Dhé. Bha so ann an co-pairt eadar an duine agus a’ bhean, ach bha aon ni sonraichte aig an duine, a bhuin dha féin eadhon, gu’n robh uachdranachd aige os ceann na mna mar an ceudna, 1 Cor. xi. 7. Faic, mar thainig na creutairean d’a ionnsuidh, a dh’ aideachadh an umhlachd agus a thoirt urram dha mar an tighearn: agus sheas iad gu samhach ’na làthair, gus an d’ thug e ainmean orra mar a chuid féin, Gen. ii. 19. Chuir aghaidh an duine fiamh orra: sheas na creutairean bu chalma le ioghnadh, gu ciùin agus gu samhach a’ toirt urram dha mar an tighearn agus an uachdaran! Mar so dha duine air a chrùnadh le glòir agus urram, Salm viii. 5. Bhuin an Tighearna ro-fhialaidh agus ro-thoirbheartach ris; chuir e gach ni fo chosaibh; chum e aon ni a mhàin uaith, aon chraobh anns a’ ghàradh, eadhon craobh eòlais a’ mhaith agus an uile.

Ach feudaidh gu’n abair thu, Agus am bu mhòr leis so a thoirt dha? Freagaiream, Cha bu mhòr, ach ’nuair a rinn e mar so naomh agus sona e, chuir e gu gràsmhor am bacadh so air, ni bha ’na nàdur féin ’na thaic agus ’da chomhnadh gu chumail o thuiteam. Agus so a deiream airson nan tri aobhair so! (1.) Mar a bha e ro-iomchuidh airson onoir Dhé, a rinn an duine ’na uachdaran air an t-saoghal a’s isle, gu’n dearbhadh e àrd-uachdranachd féin os ceann nan uile, le comhàra faicsinneach àraid; mar sin bha e ro-iomchuidh airson tearuinn-teachd an duine. Air do’n duine bhi air a shuidheachadh ann

am Pàras àluinn, bu ghnìomh gliocais neo-chriochnach, agus gràis mar an ceudna, aon chraobh a chumail uaithe mar theisteach faicsinneach gur éigin da na h-uile nithe a shealbhachadh o Chruithear, mar àrd *cheannard*; a chum as 'nuair a chunnaic se e féin 'na uachdaran air na crèutairibh nach dìchuimhniceadh e gu'n robh e féin do ghnàth 'na iochdaran do Dhia. Bha so mar chuimhneachan air a thoirt da o nèamh air a staid chaochlaidhich, gu bhi air a thaisgidh suas leis, a chum a mhòrchaithris. Oir bha'n duine air a chruthachadh le saor *thoil* gu maith, air an robh craobh na beatha 'na dearbhadh: ach bha 'thoil mar an ceudna saor gu ole, agus bha chraobh thoirmistge 'na cuimhneachan da air sin. Bha i dha do ghnàth mar gu b'ann 'na focal faire an aghaidh uile, 'na comhara air a cur mu choinneamh, a dh' iarraidh air a bhi air fhaicill o bhi air a phronnadh 'na bhloighdibh air carraig a' pheacaidh.

*Ri leantainn.*

## Notes and Comments.

**The Poet Cowper.**—So often are the poet Cowper's attacks of insanity (says the "English Churchman"), unjustly attributed to his Evangelicalism and his Calvinism that there is a generally prevailing impression that such was actually the case. We were therefore particularly pleased to see "The Times" in a recent leader setting the true facts plainly forth. "Of the many who know that Cowper was sometimes mad, most perhaps believe that he was driven mad by a harsh and cruel form of religion, and that that religion was chiefly forced upon him by Newton. But when Cowper first lost his reason, in his thirty-second year, he had not found that form of religion. When it came to him first, it cured him: his first experience of it, in the doctor's house at St. Albans, was all joy and hope. And though it seems inevitable that the iron of Newton must crush the porcelain of Cowper, it cannot be said for certain that, without Newton, Cowper would not have gone mad again, as he did when he was forty-two. . . . What can be said for certain is that when, in his fifty-third year, madness seized Cowper never to let him go, the access had no definitely religious occasion."



**Worshipping the God of Luck.**—Such is the cross-heading which appeared over a newspaper article on the Derby. The annual gambling frenzy that takes hold of the English-speaking world on Derby day is almost incredible. The fact that the race is a popular event seems to be the only justification multitudes seek for trying their chances with the "god of luck." If any of our young people have thoughtlessly fallen into the snare and indulged in betting we would affectionately warn them to shun the temptation which may lead them further on the wrong road than they are aware of. The presence of their Majesties, the King and Queen, is a bad example to their subjects.

**"Interfering with the Domestic Politics of a British Colony."**—A Blue Book was issued on 4th June containing the correspondence between the Foreign Office and the Vatican in connection with the Malta crisis. It is gratifying to read the British replies to the Vatican scheming. There is a firmness of tone that is usually lacking in documents that pass between the Foreign Office and the Vatican. The papal authorities are plainly told that they have failed to implement their promises and that their interference in Malta state affairs is regarded by the British Government as "interfering with the domestic politics of a British colony."

**New Volume of Rev. Lachlan Mackenzie's Writings.**—Mr. James Campbell who issued the first volume of Mr. Lachlan's Writings last year has now ready at the time of writing a second volume. This volume contains lectures of the famous Lochcarron preacher which are printed for the first time. We trust Mr. Campbell will get a ready sale for the book. He is willingly taking considerable financial risk in issuing these works as a token of respect for the memory of Mr. Lachlan.

**\*Sermons by Famous Highland Ministers.**—In the order slips issued in connection with the publication of *Some Noted Ministers of the Northern Highlands* it was intimated that if sufficient encouragement were given a volume of sermons by a number of the famous preachers of the Northern Highlands would be published. While the response was not all that could be

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\*Sermons by Noted Ministers of the Northern Highlands edited, with Biographical Notes, by the Rev. D. Beaton. Price 5s. Post Free 5s 4d.

desired yet it was sufficiently widespread to encourage the Editor to see the present volume through the press and he hopes his readers will appreciate his efforts to place before them some of the sermons that moved the hearts of thousands while they listened to the sent messengers of the Most High God. The book contains sermons by the following:—Rev. James Fraser, Alness; Rev. Lachlan Mackenzie, Lochcarron; Rev. Alexander Fraser, D.D., Kirkhill; Rev. Alexander Stewart, D.D., Dingwall; Rev. Alexander Gunn, Watten; Rev. John Macdonald, D.D., Ferintosh; Rev. Alexander Stewart, Cromarty; Rev. Alexander Macleod, Rogart; Rev. Charles C. Mackintosh, D.D., Tain; Rev. Finlay Cook, Reay; Rev. Archibald Cook, Daviot; Rev. John Kennedy, D.D., Dingwall. In editing this volume we enjoyed goodly fellowship with these able ministers of the New Testament as we read their sermons, for, though dead, we felt them speaking. They were not standing on shifting sand but beneath them as their sure foundation was the Rock of Ages; they stood upon His merits, they knew no other stand. It would be invidious to make a selection here but we cannot help referring to the noble sermons of Rev. Alexander Macleod, Rogart (Casting our Burden on the Lord); Rev. Alexander Stewart, Cromarty (Man's Redemption the Chosen Study of Angels), and Dr. Kennedy, D.D., Dingwall (The White Robed Multitude). The latter was preached in Pulteneytown (Wick), in 1862, on the Monday of the autumn communion, and was printed in the *Free Presbyterian Magazine*, viii., 405, for the first time. The great preacher in the sermon deals with a noble theme as only he could deal with it. One feels in reading it as if the Doctor were looking through the golden gates and had received a glimpse of the glories of heaven and a foretaste of the joys of the Lord's redeemed.

The book has been sent to all who ordered copies. Parcels have been sent out to our ministers and missionaries from whom copies may be had by intending purchasers.

**The Utopia of Unity.**—"Since the days of Babel," says *The Presbyterian* (Philadelphia), "men have been obsessed with the delusion that by uniting they could get to heaven. Since Babel, these efforts have led to confusion of tongues, dissipation of energy, some vast ruins standing on the plains of time, and

a greater disunity than ever. Nor are the motives essentially different to-day from of yore. The resulting confusion is certainly no less confounded, and the net result not altogether unlike the Biblical prototype of all 'mergers.'"

**Activities of the Knights of St. Columba.**—This Roman Catholic organization had a rally at the Monastery, Kinnoull, Perth, some time ago. An altar was erected in the grounds and High Mass was celebrated. Rome is organizing her forces and is determined to capture Scotland by hook or by crook. Unfortunately her success is all too manifest in certain directions.

**The Mad Craze for Speed.**—The tragedy that overtook Sir H. Segrave and his companions on Lake Windermere raises the question—what is the purpose of such extraordinary efforts made on sea and land to break all records? Sir Henry had given up thought of breaking his own motor record but the mania for speed seized him and he turned his attention to the water with the sad result referred to above. There are many ways of tempting Providence but surely the gratification of the mania for speed is one of them. While the tragic end of Sir Henry occasions this note it applies to others whose ambitions lie in the same direction.

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## Church Notes.

**Communions.**—July—First Sabbath, Lairg, Raasay, Beaul, Thurso; second, Tain, Staffin, Tomatin; third, Daviot, Flashadder, Rogart; fourth, Halkirk, Plockton, Bracadale, North Uist. August—First Sabbath, Dingwall; second, Stratherrick, Portree, Farr; third, Laide, Bonar-Bridge; fourth, Stornoway, Finsbay; 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 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.

**Illness of Editor.**—Readers of the Magazine, as well as our people in general, will be sorry to hear that the Editor, the Rev. D. Beaton, is at present laid aside through illness. While we

are hopeful that he will soon be restored to health, we would solicit the prayers of the Lord's people on his behalf. We are pleased to say, at the time of writing, Mr. Beaton is making good progress towards recovery.—R. M.

**Death of Mr. Kenneth Macleod, Missionary.**—It is with profound regret we record the removal by death of Mr. Kenneth Macleod, Kishorn, who for a number of years acted as missionary in the Lochcarron section of the Shieldaig-Lochcarron Congregation. Mr. Macleod was widely known and respected throughout our congregations in the west, and will be greatly missed. A fuller notice will, we trust, appear later. Meanwhile we extend our sincere sympathy to the bereaved widow and family as also to the congregation.

**Held Over.**—We regret, owing to the increasing volume of Synod business, we have not been able to give all the reports. The reports held over and the Financial Statement will appear in our August issue. In future the Synod has decided that a double number be issued in July so as to give the Synod and other reports in one number.

**Rev. W. Grant.**—Mr. Grant expects (D.V.) to reach Vancouver for the second Sabbath of July.

## Acknowledgment of Donations.

The following lists have been sent in for publication:—

**Achmore (Stornoway) Church Building Fund.**—Capt. K. K. Macleod, 41 Chalmers Street, Edinburgh, acknowledges with sincere thanks the following donations:—Edinburgh Congregation, Retiring Collection, £12 12s; Collecting Book, per Miss C. Macarthur, £11 6s 6d; Miss S. £1; N. MacR., £1; A. MacL., Glasgow, £1; D. and Mrs M., £1; Mrs L., Maybole, £1; Matron MacL., Glasgow, £1; Miss M. MacD., 10s; Mrs R., 10s; Friend, Strathy, 10s; Mrs M., 10s; Miss F. M., 10s; Miss E. MacD., 6s; Mr and Mrs B. MacL., Glasgow, 5s; Mr and Mrs D. MacL., Jun., Glasgow, 5s; Miss J. MacK., 3s; Miss M. MacK., 3s.

**Ardneaskan Meeting House.**—Rev. D. Macleod, Shieldaig, acknowledges with grateful thanks a donation of 10s from a Friend, per Mr R. Macrae. The debt on the Meeting House is now paid up and thanks are extended to all contributors.

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