

THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD**

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

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

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

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**Report of Synod Proceedings.\***

FIRST SEDERUNT.

THE Synod met at Inverness, on Tuesday, 19th May. There was a considerable number of the public present at the opening proceedings. The retiring Moderator, Rev. Finlay Macleod, Dornoch, preached from Rev. ii. 10—"Be thou faithful unto death and I will give thee a crown of life." After divine worship was over the Synod was constituted and the roll called. The following members were present: *Southern Presbytery*—Revs. Neil Macintyre, Donald Beaton (Clerk), James A. Tallach, ministers; with Messrs. Neil Macswan and Peter Anderson, ruling elders. *Northern Presbytery*—Revs. Donald A. Macfarlane, M.A., William Grant, Finlay Macleod (Moderator), ministers; with Messrs. James Campbell, Malcolm Fraser, Inspector Sinclair, and Samuel Fraser, ruling elders. *Western Presbytery*—Revs. Murdo Morrison, Donald M. Macdonald, Malcolm Gillies, Roderick Macinnes, Donald R. Macdonald, Donald Macleod, ministers; with Donald Nicolson, Finlay Macdonald, John Macaulay, Murdo Macaskill, James Fraser, ruling elders.

Letters of apology were read from Rev. R. Mackenzie, Gairloch, and Mr. Kenneth Macdonald, Stratheanaird.

The minutes of previous meeting were read and approved. Thereafter Mr. John Ross was appointed officer of court.

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

*Tribute to Rev. D. Mackenzie.*—The Clerk intimated that since last meeting of Synod the Rev. Duncan Mackenzie, Kames, had passed away and he moved that a committee consisting of Revs. N. Macintyre, D. M. Macdonald, and William Grant, with Mr. Macintyre as Convener, be appointed to draw up a tribute to his memory to be entered in the records of the Synod and a copy to be sent to Mrs. Mackenzie. It was further added that notice be taken of the Synod Elders who had passed away during the year. The motion was seconded by Mr. Finlay Macdonald and unanimously agreed to.

The Moderator having intimated that his term of office was at an end and having thanked the Synod it was moved, seconded, and unanimously agreed to, that Rev. William Grant be appointed Moderator. Mr. Grant thanked the Court and took the Chair.

*Appointment of Assistant-Clerk.*—The Clerk called attention to the great increase of Synod work which was now almost double what it was when he took up the work. Last year Mr. Mackenzie gave much valued help but owing to the state of his health it would be impossible for him to render assistance this year. It was suggested by some of the members of Synod that Mr. Macintyre be asked to give assistance to the Clerk. Mr. Macintyre said that the Clerk certainly required help and he would have been only too willing to do what he could but his hands were already full with work. He moved that Mr. Gillies be appointed to assist the Clerk in the Synod work. This was seconded and unanimously agreed to.

*Examination of Presbytery Records.*—The Clerk moved that Revs. D. A. Macfarlane and Finlay Macleod be appointed to examine the records of the Western Presbytery; Revs. James Macleod and Malcolm Gillies to examine the Southern Presbytery records, and Revs. Neil Macintyre and James A. Tallach to examine the Northern Presbytery records. The Revs. N. Macintyre and D. M. Macdonald were appointed to examine the Synod records.

It was moved, seconded and unanimously agreed to, that the Rev. Finlay Macleod be asked to send his sermon to the Magazine for publication.

The Clerk moved that the Synod as a Business Committee and Committee on Bills and Overtures meet (D.V.) at 11 a.m. on Wednesday, 20th May, 1931, in the hall of the Inverness Free Presbyterian Church and that the Synod meet in the Church, Inverness, on the same day at 5.30 p.m.

SECOND SEDERUNT.

The Synod met in terms of adjournment on Wednesday, at 5.30 p.m., in the Free Presbyterian Church, Inverness.

In addition to those present at the first sederunt the following were present:—Revs. Neil Cameron, James Macleod, John Maclachlan, ministers; with Messrs. John Macleod and Murdo Martin, ruling elders.

The minutes of first meeting were read and approved. Thereafter the Court proceeded to take up the various items of business as agreed upon at the Business Committee.

1. *Proposed History of the Free Presbyterian Church.*—The Rev. N. Cameron reported that he had not been able to do anything owing to ill health and that he thought the work should be taken up by someone else. He, however, was willing to do what he could this winter if his health permitted in revising what had already been written of the events leading up to the separation in 1893.

2. *Theological Committee's Report.*—This was given in by the Rev. D. A. Macfarlane in the absence of Rev. Ewen Macqueen, Convener. The report is given on another page.

3. *Theological Tutor's Report.*—The Rev. D. Beaton in giving in this report said there were two students—Messrs. Archibald Beaton and John Colquhoun—studying theology last session. The subjects dealt with were translations of sections of the Old Testament in Hebrew and the New Testament in Greek. Lectures were delivered on matters of interest in connection with the sections read in the class. Systematic Theology was studied from a text-book and occasional lectures were delivered. It

was not without fears the work was undertaken owing to what he had passed through last summer but he was glad to say that these fears were disappointed and he had to acknowledge that through the kindness of the Most High he felt stronger at the end of the session than he did at the beginning. The Rev. Neil Cameron moved that the Synod tender its thanks to Mr. Beaton for his tutorial work. It was not only Mr. Beaton who had fears as to how he would stand the strain of the tutorial work after his serious illness last summer but they were all pleased to learn that he felt better at the end of the session than at the beginning. The adoption of the report was seconded and unanimously agreed to.

4. *Financial Statement.*—This report was given in by the Rev. William Grant owing to the regrettable illness of his brother, the General Treasurer, whose illness at the time of the meeting of Synod engaged the prayerful concern and sympathy of the Church. The Sustentation Fund showed a balance of £8618 3s. 5d. as compared with £8124 5s. 9d. last year. The Jewish and Foreign Mission Fund balance was £2303 12s. 10d. as compared with last year's balance £2334 6s. 7d., a decrease of £30 13s. 9d. The balance at the credit of the Aged and Infirm Ministers' and Widows' and Orphans' Fund was £2057 17s. 9d. as compared with £1600 5s. 4d., an increase of £457 12s. 5d. The College Fund balance showed a balance of £203 9s. 8d. as compared with last year's balance of £148 19s. 5d., an increase of £54 10s. 3d. The General Building Fund showed a balance of £63 10s. as compared with £38 13s. 6d. last year, an increase of £24 16s. 6d. The Organisation Fund balance was £25 2s. 9d. as compared with £15 9s. 6d. last year, an increase of £9 13s. 3d. The increase over last year's total was £1569.

Mr. Cameron in rising to move the adoption of the Report said that the Church had once again good cause to render grateful thanks to the Lord for the way we were sustained in financial matters. When we separated in 1893, in order to maintain the truth of God in doctrine, worship and discipline,

all the funds we had, was the sum of £3 which had been given by a friend and put in the bank, in prospect of such a separation. Ever since then, the Most High had manifested His approval of our stand for the truth by giving the clearest proofs of His favour, in financial matters at least, whatever might be said of our condition spiritually.

Mr. Cameron said he had been led to consider lately the number of buildings, erected by the Church since the date of separation and had counted at least 74 buildings, the value of which could not be less than £40,000. There is not one in the Free Presbyterian Church that is in the least degree poorer by losing all the property of the Free Church of that day and by having set up all this property in its place. It shows plainly that if men will endeavour, in the strength of grace, to deal faithfully with the truth of God, He will support them fully in that endeavour.

Mr. Cameron then said that it gave him great pleasure in moving the adoption of the Report and to humbly acknowledge God's goodness. He also wished to express the fullest sympathy with Mr. Grant in his illness and to say that no Church could wish to have a more efficient treasurer. He would also thank the auditors in the name of the Church once again for their services, so willingly given by them year after year.

Mr. Neil Macswan, Elder, Glasgow, seconded the adoption of the Report and said that notwithstanding these hard times of depression and unemployment, our people had responded nobly to the funds of the Church. In thinking over these matters, the following passage of Scripture had come before his mind:—"Your heavenly Father knows that ye have need of these things. Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." He had great pleasure in moving the adoption of the Financial Report.

*Mr. Macfarlane's Memoir.*—The Rev. Neil Cameron called attention to the item in the Financial Statement under the Home Mission Fund which credits to the Fund £154 from "profit on sale of Rev. D. Macfarlane's Memoir." This sum had been

handed over to the Church by Mr. Beaton who had written the book, he had no doubt, as a labour of love, but it was the duty of the Synod to tender thanks to Mr. Beaton. At last Synod this had been overlooked. He had suggested at the private meeting that a sum of £25 should be given out of the above amount to him for his expenses but Mr. Beaton had refused to accept it as he had handed it over to the Church. He therefore moved that the thanks of the Synod be tendered to Mr. Beaton. This was seconded and unanimously agreed to. Mr. Beaton cordially thanked the Synod and added that in preparing the Memoir he had received much assistance from Mr. Kenneth Maciver's MS. biography and also from Mr. Cameron whose knowledge of certain episodes in the ecclesiastical career of Mr. Macfarlane was highly valuable to him. There were still between 400 and 500 copies on hand and as all expenses had been met, with the exception of binding some of the copies, the proceeds from the sales would considerably augment the sum handed over to the Church.

*Insurance of Missionaries.*—The Rev. William Grant reported on the difficulties the Church had at present in connection with a sum of money, £517, which the Insurance Authorities claim from the Church. They declare that this sum is the total arrears that must be paid in order that our insured missionaries may be entitled to the pension at the age of 65. A considerable correspondence had been carried on between the General Treasurer, Mr. John Grant, and the Insurance officials and it seemed at one time, that they could not legally claim this money for arrears. It has now been discovered that part at least of this sum must be paid and it remained with the Synod to say what should be done. The Rev. Neil Cameron moved that a committee, consisting of Revs. D. Beaton (Convener) and William Grant with Mr. James Campbell, Inverness, and Lieutenant Macaskill, Glasgow, be authorised to wait upon the Chief Inspector in Glasgow, at an early date, and that full powers be given to them to settle this matter. Mr. Neil Macswan, Glasgow, seconded the motion which was carried unanimously.

*Signing of Cheques.*—Mr. Cameron also moved and Mr. James Campbell seconded: "That Mr. John Fraser, Collector of County Assessments, Inverness, be authorized to sign cheques during the indisposition of Mr. Grant, General Treasurer.

*Arrangements during Mr. Grant's illness.*—Rev. D. A. Macfarlane moved that in connection with the General Treasurer's illness, the Magazine Committee be given powers to provide all necessary help for the carrying on of the work of the Magazine and that Rev. William Grant be granted three weeks leave of absence from his Charge in order to supervise the financial affairs of the Synod. Rev. James A. Tallach, Kames, seconded, and the Synod agreed to these arrangements. Rev. R. Mackenzie, Gairloch, moved that the expenses of carrying out these arrangements be defrayed out of the Organization Fund. Rev. D. M. Macdonald seconded and this was agreed to.

5. *Foreign Mission Report.*—In order to make the Synod work lighter for Rev. Neil Cameron, Rev. M. Gillies, Assistant-Clerk, Stornoway, read the reports from Revs. John Tallach, Dr. Macdonald, and Donald Urquhart. Mr. Cameron then spoke about several matters which were referred to in the reports from South Africa. He explained that it was necessary for the Church to send out a white certificated male teacher to Ingwenya if our school there was to retain its status as a Higher Grade School and not to fall back to the condition of a Kraal School. The Committee had approached four teachers to find out if one of them would go out to fill this post but they had been unsuccessful in this so far. The Committee had not relaxed their efforts and hoped to be ultimately successful. The Government would pay two thirds of such a teacher's salary, £200 for a qualified teacher and as much as £250 for one with the B.Sc. degree, and the Church would pay £100.

Mr. Cameron also dealt with the matter of Dr. Macdonald's salary. He suggested that Dr. Macdonald be paid £75 per quarter and that an adjustment for refunding a certain amount be made at the beginning of April of each year when Dr. Macdonald received his Government grant. This was moved,

seconded, and agreed to. He suggested that Dr. Macdonald's request for an allowance of £20 for medicines and £12 for the hospital be left with the Committee for consideration. This was moved, seconded, and agreed to. Mr. Cameron then referred to Nurse Mabel Radasi who is qualifying herself in the hospital and suggested that she be granted £10 in addition to the £5 she receives yearly from the Government. This was also unanimously agreed to.

He mentioned also the case of a student who had failed to pass his examination, and who had gone to study in an industrial school for two years, on account of the ruling that one is not allowed to sit the examination again after failure. The training in the Industrial School would be just as useful to the Mission as the other training. As the cost of this training would be £6 a year for two years, £12 had been sent on for this purpose.

Mr. Cameron expressed his sincere thanks and that of the Church to Mrs. Miller, Wick, and to all who have contributed for drugs and clothing and also to Mr. Reid, Chemist, Wick, who kindly supplies the medicines to Mrs. Miller at cost price.

*Request for Leave of Absence.*—The request of the Rev. John Tallach for leave to come home was brought before the Synod by Mr. Cameron. Mr. Tallach would be seven years in the mission field, he said, next November and Mr. Tallach had suggested that he and his family might be allowed to visit Scotland, leaving for home in April. Mr. Cameron pointed out that the Wilson Trust Fund would grant Mr. Tallach about £60 for his own personal use, provided that he would have ten years' service in the Mission Field. Mr. Cameron moved that the Synod leave it to the Committee to lay this matter before Mr. Tallach. This was seconded by Rev. R. Mackenzie and unanimously agreed to. Mr. Cameron further pointed out that it was necessary that a white certificated teacher would have to be in charge of the school. This was moved, seconded, and agreed to.

*Addition to Rev. John Tallach's Salary.*—Mr. Cameron moved that Mr. Tallach's salary be raised £30 making it £250 per

annum. Rev. F. Macleod seconded this motion and said we did not feel it too much to give this increase.

6. *Appeal from Glendale.*—When this case came before the Synod, the Clerk explained the form of procedure in cases of appeals. Rev. D. M. Macdonald, Clerk of the Western Presbytery, gave the facts of the case to the Synod. He said that it was an Appeal by Mr. Alexander Campbell, Glendale, against the decision of the Glendale Session and the Western Presbytery. Mr. Campbell's contention was that there was no scriptural warrant for allowing those who are not members in full communion to lead the public praise. He was asked to state his case before the Synod and did so and the Presbytery explained their reasons for supporting the decision of the Glendale session. After having given Mr. Campbell full liberty of replying to the statement of the Presbytery, the Synod deliberated as to their decision. Rev. Neil Cameron spoke about the mind of the Church in her best days as to the true meaning of Church membership which was that every baptised person was a member. Respectable and orderly men whose daily life adorned the Gospel were to be considered members even though they were not in full communion with the Church. On the other hand, those who were in full communion with Churches and who frequented concerts and balls as many of them do in our day are not members at all. This was the mind of those who spoke regarding the matter at issue. The question was then put to the Synod if this appeal should be sustained. Rev. Neil Macintyre moved that the appeal be not sustained and Rev. D. A. Macfarlane seconded. There was no amendment and Mr. Macintyre's motion became the finding of the Synod. Mr. A. Campbell dissented from this finding but gave no reasons.

7. *Communication from Free Church.*—The documents sent by the Free Church asking the Synod to appoint a Committee to confer with the Committee of the Free Church about co-operation and union were read to the Synod.

Rev. Neil Macintyre moved the following resolution :—"The Synod of the Free Presbyterian Church of Scotland respectfully

acknowledge receipt of a communication from the Free Church Assembly, 1930, intimating that a Committee had been appointed to confer with the Reformed Presbyterian, Original Secession, and Free Presbyterian Churches with a view to co-operation or incorporating Union. The Synod would remind the Free Church Committee that in May, 1918, they submitted a Statement of some Differences in which it was plainly pointed out that until these differences were removed by the Free Church Assembly it would be futile to appoint a Committee to confer with the Free Church Committee. The Synod would seriously point out that inasmuch as the Free Church took no steps to have these differences removed, the Synod cannot consider a proposal for union or co-operation while these remain unremoved.

And further since the above Statement of Differences was submitted grave and serious reflections have been cast on the genuineness of certain passages of Scripture by some of the Free Church Professors which reflections were silently passed over by her, and other unscriptural and carnal practices indulged in, which place new obstacles in the way of co-operation and union."

Mr. Macintyre said the communication of the Free Church showed an unhealthy state of mind and was an insult to the intelligence of the Synod. We sent them a Statement of Differences in 1918 which they have allowed to lie on the table. We are, it seems, expected to have forgotten these differences and our own action in connection with them. If the Free Church want to have an honourable and scriptural union with our Church, let them clear themselves of all the rubbish they have about them. It would be futile to entertain the idea of having a conference so long as these differences remained. Matters were not getting better. Other differences, even more serious than those that were pointed out then, were coming forward.

The Rev. James Macleod seconded the motion. He said that it was just a case of the spider and the fly; to go over to

the Free Church at present would mean that we would be swamped like those of our ministers who had already gone over. We had no reason to change or to be ashamed of our position.

Rev. R. Mackenzie said that there were such things as false and counterfeit unions as well as true and scriptural unions. As a Church we are not against union. There is no prejudice among us on that point. We are to plead for and seek after true union, but we know that false union will do infinite harm to the cause of Christ. Now-a-days, Unionism is the bed-fellow of Modernism and we must guard ourselves against such a combination. The Free Church tell us that we are wrong and that we better go back. We are not prepared to do that.

Rev. D. Beaton said that the overtures on union by the Free Church always puzzled him. Some of their prominent men wrote pamphlets and charged us with being schismatics. If we are schismatics and made a blunder in separating in 1893, which we certainly do not believe, then it is high time the Free Church acted in a different way towards us. The Free Church say there is no difference between us. Why then do they not come over to us if this is so? He thought it would be better if the Free Church left us alone and not be always reiterating the no-difference cry for this only provoked the Free Presbyterians to point out the differences as occasion demanded.

Rev. N. Cameron said that from time to time they had declared that should a Church appear in Scotland holding their principles, that we would join them whatever name they bore, and would receive such a Church with open arms. The Free Church is not such a Church; they never were clear of doubt as to their faithfulness to the truth and they have departed more and more. We want honesty in word and deed and straightforward dealing and it is an insult for the Free Church to come and ask us to join them. We will not be content with words, we want actions, to speak as well as words.

Mr. Samuel Fraser, Strathpeffer, made a few remarks in which he referred to the clear sound testimony of the Free Presbyterian Church.

Mr. James Fraser, Gairloch, said that there was never a day in which the testimony of this Church was more needed. Last year in the Free Church Assembly the opening speech was embellished with a quotation from Burns and the Assembly was closed by another speech with another quotation from the same source. There were some in the Free Church whom they had at one time looked up to and revered but who had now gone far away from what they once were. Some among them denied that Mark wrote the last verses in that Gospel given by inspiration to him and by doing so, they placed themselves among the Higher Critics. Mr. Fraser concluded by saying: "It is not the ministers of our Church that are alone stedfast. Our rank and file are as stedfast in holding the true principles of the Church in Scotland and as a layman, I speak for them as well as for myself. Ministers left them before for the Free Church but the people remained stedfast."

The motion became the unanimous finding of the Synod. At this stage the Synod adjourned to meet next day, Thursday, 21st May, at 5.30 p.m.

#### THIRD SEDERUNT.

The Synod met according to the terms of adjournment within the Inverness Free Presbyterian Church, on the 21st May, at 5.30 p.m.

The sederunt was the same as at previous meeting with the exception of Messrs. John Macleod, North Harris, and Murdo Martin, South Harris, who were absent.

8. *Palestine Report*.—The Report by the Rev. Donald Urquhart, Tel-Aviv, Palestine, which appears on another page, was read by Rev. M. Gillies, and Rev. D. A. Macfarlane, M.A., moved that this Report be adopted. He said that they had listened with great interest to the Report as it was read. Mr. Urquhart's position was very peculiar and unique and his work was very much uphill. He and some others had thought at first that he might be able to do good among the Jews in one of our great cities. They had a difficulty at that time in being reconciled to Mr. Urquhart's going out to labour in Palestine.

That feeling had now been got over and we follow him with our prayers and plead that the Lord would bless his labours abundantly. Mr. Urquhart had been led to use the two-fold means of setting up classes for tutorial work in the English language and of private conversation with individuals and with small companies of Jews. These means bring him very near the people. He would suggest that tracts and extracts from our Magazine, translated into Hebrew, if these were in Mr. Urquhart's hands might be made useful with God's blessing. Mr. Macfarlane said that we could only commend him to God and pray that his labours might be abundantly blessed. Rev. R. Mackenzie, M.A., seconded the motion and wished to associate himself with Mr. Macfarlane in all that was said about the difficulties and discouragements of the work. We should sympathise deeply with Mr. Urquhart and have him often on our spirit at the throne of grace.

Rev. N. Cameron said that he wished to bring two things before the Synod in connection with our work among the Jews. (1) A great change has come over the Jews regarding their views of the person and work of the Lord Jesus Christ. Formerly, He was to them the greatest of impostors, but now He is one of the greatest, if not the greatest, of all their prophets. We ought to note that this makes a great difference. (2) There is now a wonderful opportunity in Palestine. Numerous Jews have been brought back to their own land and a large tract of territory has been assigned to them. Tel-Aviv is an important town near Joppa within this Jewish district, the inhabitants of which are almost all Jews, and there is no opposition as yet to our work by Roman Catholic or other sects. Mr. Urquhart takes a wise way in showing the emptiness of the Ceremonial Law: that the Jew is left without a Temple, without a Mercy Seat, Altar, or any other means pertaining to the Mosaic Ritual. These things can never be set up again for God has put them down. The Jews themselves admit they have no Blood to make atonement for the soul. They know not their priestly tribe; Levi has been scattered among his

brethren and to the ends of the earth. They had the genealogy of the priesthood at the time of the return from the Captivity. That genealogy is now completely lost and there are none who can lawfully officiate in the priesthood before God. The Jews own that their ancient way of approach has been closed to them and that they can have no forgiveness of their sins in their present cast-off condition. Mr. Urquhart does well in pressing home these points on all Jews with whom he comes into contact. Mr. Cameron said he concurred with the mover and seconder of this motion in what they had said about Mr. Urquhart and his difficult work being remembered at the throne of grace. He would urge upon all our people that they wrestle in prayer with God, at least, twice daily and oftener, that He would be pleased to acknowledge and bless the weak efforts of the Church in seeking the eternal good of God's ancient people.

He pointed out that Mr. Urquhart has been paid on the same scale as the ministers at home, and he has been paying for the rooms he occupies out of his own pocket, which is a very expensive item of expenditure. Mr. Cameron said that out of a sum of money received from a friend, he had been able to send £50 to each of the missionaries in the Foreign Field. He now proposed that Mr. Urquhart's salary should be raised £30 and he moved accordingly. Mr. Beaton said he seconded this proposal with the greatest pleasure. This was unanimously agreed to.

Rev. D. M. Macdonald wished to associate himself with all that had been said. Mr. Urquhart was giving good sound teaching and had a splendid grasp of Jewish problems to aid him in his work. Matters may not be very encouraging at present; it was the same at first with Paul and Silas at Philippi, but when the ears of a few are brought to listen to the Word, then success followed. He proposed that Mr. Beaton as Clerk of Synod send a message of sympathy and encouragement to Mr. Urquhart. This was agreed to.

9. *Report on Religion and Morals.*—Rev. D. M. Macdonald, Portree, gave in this report which appears on another page and

which was well received. Rev. Roderick Macinnes moved its adoption by the Synod. He said he had never lost his interest in the Magazine account of the Synod's proceedings from year to year and of Mr. Macdonald's report in particular. This Report indicated the state of the nation's health, morally and spiritually. He could not but compare the strength our nation had in the days of Cromwell with its weakness and unreality to-day. The small nations are beginning to despise us. Sin is the reproach of any people; righteousness alone exalteth a nation. This is due to a large extent to the spiritual bankruptcy of the pulpit. If there is no vision the people perish. People are asking for bread and they are given a stone. The public press, as evidenced in the Monday papers, revealed the loss of life through Sabbath desecration by cars and other means. Men will find they cannot do without the Sabbath; they will go mad. Truth alone will meet our need and save us from ruin.

Mr. Finlay Macdonald seconded the motion and said he was highly pleased with what he had heard. The public press shows the downward trend of the day. The Report was unanimously adopted.

Rev. James Macleod suggested that a copy of this Report be sent to Sir Murdoch MacDonald, Mr. Ian Macpherson and other prominent members of Parliament on both sides of the House, the expenses of this to be met out of the Organisation Fund. Rev. N. Cameron moved accordingly and Rev. Finlay Macleod seconded.

*Sabbath Desecration Bill.*—Rev. Murdo Morrison moved the following resolution: "This Synod, viewing with the utmost alarm the increasing inroads made upon the sanctity of the Lord's Day enter their strong protest against the action of the present Parliament in seeking to pass a Bill called "The Sunday Entertainments Bill," legalising the opening of Cinemas and Picture Houses on the Sabbath Day." He said that we had heard much relevant to this resolution in the Report just read. It was good that the second reading had such a small majority, all the Scottish members present with the exception of seven

voting against the Bill. Rev. D. R. Macdonald, Tarbert, seconded and the resolution was agreed to.

10. *Canadian Mission Report*.—This Report which appears on another page was given in by the Rev. D. A. Macfarlane in place of the Rev. Ewen Macqueen who is at present in Canada. The Rev. D. Macleod moved the adoption of the Report and said it was a matter of thankfulness that they had two ministers at present as deputies in Canada and it is to be hoped our prayers will follow them. The motion was seconded by the Rev. James A. Tallach and unanimously adopted.

*Canadian and Colonial Mission*.—The Rev. Neil Cameron suggested that the interests of Australia should be transferred to the Canadian Mission Committee but that the Canadian and Australian contributors to the Colonial Mission Funds be kept separate. This was moved by Rev. M. Gillies and seconded by Mr. D. Nicolson.

11. *Deputy's Report*.—Rev. William Grant then read the Report of his own work as Deputy to Canada last year. Mr. Macintyre moved the adoption of Mr. Grant's Report and wished to thank him for coming to the aid of the Committee when they had failed to get the consent of a Gaelic-speaking Deputy. Mr. Macintyre then referred to our small beginnings in Canada when our first Deputy responded to the call of a few friends in Ontario. "We were now sending our deputies from coast to coast," he said, "and had used no efforts to press ourselves on the people there. On the contrary, we have been and are still only responding, as the Lord enables us, to the cry of the people for our deputies to visit them, and we are certain that the Committee will do their utmost for the friends in Canada and the States. We ought to pray earnestly for the people there, that the Lord would prosper them abundantly."

Mr. Samuel Fraser seconded and spoke of his own visit to Canada and of the kindness he had received from all the families belonging to the mission in Ontario. It was so encouraging to see how eager they were to hear the Word and they were willing to go long distances to hear a sermon. The

Northern Presbytery had provided two ministers to go to Canada this year and the other presbyteries should follow this example. The Report was unanimously adopted.

*Lay Missionaries in Canada.*—Mr. Grant had pointed out that it would be helpful and a source of strength to the Cause if some of our office-bearers in Canada would be given the status of missionaries. Mr. Cameron moved that Messrs. Hugh Mackay, Vancouver, and Angus Mackay, Innisfail, be given the status of missionaries (unpaid) of our Church in Canada. Also that Mr. Thomas Macdonald, Brock, Sask., should be ordained as an elder in Winnipeg, after he would be elected by the members there, and that he be acknowledged as having the status of a missionary. The sojourn of the Rev. D. J. Matheson in Winnipeg for some time to come, would make the carrying out of Mr. Macdonald's ordination an easy matter. The motion was seconded by Rev. James Macleod and was agreed to.

*Australia.*—Mr. Cameron brought before the Synod the desire of our friends in Australia to have a deputy sent out to them as soon as possible. He said that from the letters he received, he could easily gather that what they had heard from the Rev. Roderick Mackenzie had only whetted their desire for more. Mr. Cameron moved accordingly and Mr. Gillies seconded this motion which met with the cordial approval of the Synod. Rev. R. Mackenzie spoke about the needs of Australia and said that in common with other countries they were very much in the melting pot at this time. No one could say but that the Cause there might yet become a power in that land. He would urge the need of prayerful sympathy and that we would do all we could to encourage them in their attachment and agreement with the Church. Mr. Mackenzie pointed out that an arrangement could be made for the one deputy to visit Canada and Australia. Mr. Cameron said that a similar arrangement could be made in the case of a deputy visiting South Africa.

12. *Supply for St. Jude's.*—The matter of providing suitable help for Mr. Cameron in St. Jude's, Glasgow, during next winter

in view of the probable removal of Rev. Robert Sinclair was brought before the Synod. Rev. D. Beaton moved that Mr. A. Beaton, divinity student, have work prescribed for him by the Tutor and that he assist Mr. Cameron during the winter. Mr. Neil Macswan, Glasgow, who seconded this motion said that for some years now, Mr. Cameron was the father of the Free Presbyterian Church. It would be most un-natural that parents would cry to their children for help and that help would not be willingly and lovingly given them. He hoped this motion would have the full approval of the Synod. The motion was cordially agreed to.

13. *Report of Examiners of Presbytery Records.*—All the examiners appointed to examine the records of the several Presbyteries and of the Synod reported favourably as to the manner in which the records were kept.

14. *Magazine Report.*—Rev. D. Beaton submitted the Magazine Report. He said he had nothing very special to report this year. The circulation was steadily increasing. The financial Magazine Statement showed a drop in the balance as compared with last year. The Free Distribution Fund was only about half what it was the previous year. Rev. R. Macinnes moved the adoption of this Report and said that everything which stands for truth is of great value in the great controversy against sin. Mr. James Campbell seconded the motion which was unanimously agreed to.

15. *Fishing Committee's Report.*—The Fishing Committee's Report which appears on another page was given in by Rev. M. Gillies. Rev. James Tallach moved and Mr. Murdo Macaskill seconded the adoption of this Report which was agreed to.

16. *Standing Committees.*—Rev. N. Macintyre moved that the Standing Committees remain the same as last year and be re-appointed. In this connection it is necessary to add that the name of the Canadian Mission Committee has been changed to Canadian and Colonial Mission Committee as the Synod decided. This was seconded by Inspector Sinclair and approved.

17. *Church Collections*.—Rev. D. M. Macdonald moved that the Special Collections be taken on same days as last year. This was seconded by Mr. D. Nicolson and agreed to.

18. *Report of Deputies to Uig (Lewis) Congregation*.—Rev. Neil Macintyre as Convener of the Deputation which had been sent to Uig, Lewis, gave a narrative of the steps which were taken on both sides and which ended in this congregation coming over to the Free Presbyterian Church. He said that a communication had been received from Rev. R. Macinnes intimating that he and the majority of his congregation to the number of 291 office-bearers, members and adherents, had separated themselves from the Church of Scotland on the 1st day of December, 1930, on the ground that they could not any longer be identified with that Church which had so grievously departed from Reformation principles. Their desire and petition was that they should be received into the Free Presbyterian Church of Scotland as they were fully satisfied with her doctrines, principles and practice. This request was put into the hands of the Clerk of Synod after it had been brought forward by the recognised Church practice, from session and from a meeting of the congregation to our Clerk of Synod. It was then agreed by the presbyteries of the Church that a delegate from each presbytery should visit the congregation and deal with this matter in the name of the Synod. In the case of the Western Presbytery, there was an additional member appointed so that a *pro re nata* meeting might be held in Uig. It was afterwards noticed that this meeting could not be held and the case was dealt with at the first ordinary meeting of the Western Presbytery. The delegates, Rev. Neil Macintyre (Convener), Ewen Macqueen, D. M. Macdonald, and Malcolm Gillies proceeded to Uig on the 7th January, 1931, and met first with the Rev. R. Macinnes, then with the elders of the congregation and afterwards with the congregation as a whole. Mr. Macintyre read the minutes kept by the deputation which went to show that they had dealt with Mr. Macinnes as to his former relations to the Free Presbyterian Church in all faithfulness to him and to the Church,

leaving it to the Western Presbytery to remove their former suspension. They had also satisfied themselves as to the minds of the minister, elders, and people regarding our Church in giving them to understand that they were being received. It was now for the Synod to say if they approved of the manner in which the deputation had carried out their duties. Rev. Finlay Macleod moved that the Report be adopted and that the Deputation be thanked for their services. Mr. Finlay Macdonald, Shieldaig, seconded this motion and said that of all who left our Church, none had returned except Mr. Macinnes. He wished him and his congregation all success in the Lord.

Rev. R. Macinnes made a statement to the Synod of some of the difficulties of his present situation especially referring to the discomfort of the house he was living in and the excessive rent he was asked to pay for it. Mr. Cameron moved that the Synod express their thankfulness that the Uig Congregation refused to follow the great majority in departing from the truth. They would assure the Uig Congregation that the Church would help them all they could. This was seconded and agreed to.

19. *Question of occupancy of Glendale Manse.*—In this case, Rev. D. Beaton explained the law of the Church on procedure regarding Cases of References from Presbytery to Synod. Rev. D. M. Macdonald gave the facts of the case, that an appeal was brought before the Presbytery from the elders asking that their minister should occupy the Manse. As there was no Church law on the matter, the Presbytery had referred this question to the Synod. Rev. Finlay Macleod moved that the Reference be sustained: Rev. D. A. Macfarlane seconded and this motion was approved. Rev. N. Macintyre moved and Rev. N. Cameron seconded that Mr. John Campbell be heard *ex gratia*, as he was not a member of Synod. This was agreed to. Mr. Murdo Macaskill then explained why they had brought up this matter. He said that the question of the Manse alone was their only difficulty with Rev. James Macleod. They did not want their minister to live at Vatten while the Manse which had cost them so much and which they had recently repaired

stood empty. It was surely a good sign when they wanted Mr. Macleod to live among them. Mr. John Campbell who said that Mr. Macaskill had stated their case added that he believed it was not the wish of the people that the minister should stay 9 miles away from them.

Rev. James Macleod, in answer to what had been said, stated that what the elders had advanced was perfectly true. But the parish is one of the widest in Scotland and Glendale, though it had most of the people at the time the Manse was built, is not the centre of the parish. He had found it more convenient to live at Vatten and whatever he might have to do, his family would have to live there. He had someone looking after the Manse, and he lived there himself for the week-ends when doing the work of the Congregation.

Rev. N. Cameron said he had noted in hearing this matter discussed that Duirinish was the centre of the parish. This point weakens the case of the Glendale elders very much. Rev. D. Beaton asked if the Glendale people had the sanction of the Presbytery for building the Manse on that site. The reply was in the negative. Rev. R. Mackenzie explained that if the Synod passed a law compelling ministers to live under all circumstances in their manses, that law would apply to others as well as Mr. Macleod; it would apply to himself. Rev. Neil Cameron moved that this Court take no steps to compel Mr. Macleod to occupy the manse property in Glendale so long as that property is kept in good condition. Inspector R. Sinclair seconded this motion which became the finding of the Synod.

20. *Communications from Chesley, etc.*—These communications which were the resolutions arrived at in Chesley and East Williams, Ontario, at congregational meetings held after the time fixed upon by the Synod had expired for receiving from members and adherents in Ontario an assurance that they agreed with the Synod in the matter of travelling by hired conveyances on the Lord's Day.

Rev. Neil Cameron moved the following resolution:—

“The Synod acknowledge receipt of communications received from Mr. A. R. Finlayson, Lucknow, Ontario, dated 6th October,

1930, and from the Rev. William Matheson, Chesley, dated 16th January, 1931, *re* resolutions of the annual meeting of the groups in Ontario, held at East Williams, 29th September, 1930, and of the annual congregational meeting held at Chesley on the 14th January, 1931, in which they assert and maintain that they are still adhering to the Free Presbyterian Church of Scotland.

The Synod would remind the congregation of Ontario that the Synod's motion of 21st May, 1930, was to the effect that all or any who would adhere to the Kirk-Session of Ontario in their opposition to the Synod's resolution would by their own action cease to be considered members or adherents of the Free Presbyterian Church of Scotland in Ontario after 30th August, 1930, and, as the Clerk received no communication until the above dates, all who adhered to the Kirk-Session of Ontario ceased by their own attitude to be connected with the Free Presbyterian Church of Scotland."

Mr. Cameron, in speaking to his motion, said:—This Synod passed several resolutions to the effect that none who do work (except works of necessity or mercy) or who travelled by trains or street cars or 'buses on the Lord's Day are eligible to receive Church privileges, *i.e.*, Baptism or the Lord's Supper in the Free Presbyterian Church of Scotland. The Rev. William Matheson and his Kirk-Session in Ontario, Canada, defiantly refused to submit to the said resolutions contrary to the affirmed and re-affirmed unanimous decisions of this Synod. At the meeting of Synod in May, 1929, a resolution was unanimously passed giving Mr. Matheson and his elders till the 30th day of August, 1929, to reconsider their position and that if they would not make known to the Clerk of Synod on or before that date that they fell into line with the Synod in the above matter they would by their own act cease to be a Kirk-Session connected with the Free Presbyterian Church of Scotland. Before the date fixed by the Synod, as above stated, at a meeting held in Lochalsh, Ontario, of the congregation there, and of some persons from the other districts, a resolution was passed that they were adhering to the defiant position taken up all along by the Kirk-Session. Thus, the Kirk-Session and the

people present at that meeting separated themselves from being under the jurisdiction of the Free Presbyterian Church.

At the meeting of Synod in May, 1930, a resolution was unanimously passed giving all the people connected with the Free Presbyterian Church of Scotland in Ontario, Canada, till the 30th day of August, 1930, to make up their mind as to whether they were to follow the Kirk-Session in having separated from the Church at home, or to adhere to it. The condition was laid down that all or every one who intended to remain in fellowship with the Church in Scotland should let that be known to the Synod Clerk on or before the 30th of August. Some in the south end of the Ontario Congregation advised the Clerk of Synod before the date fixed that they were adhering to the Church in Scotland. So all the rest—Kirk-Session and people—separated themselves from the jurisdiction of the Church in Scotland. Those who continued their adherence were promised that deputies who should go out from the home Church would visit them. This is a statement of facts concerning the present position of the people and Kirk-Session in Ontario who separated themselves from the Free Presbyterian Church of Scotland, and also of those who still adhere to it. The Rev. William Matheson sent a resolution passed at Chesley on the 14th day of January, 1931, praising the position held by the Free Presbyterian Church and their adherence to it, but complained that he and his elders had not been properly treated by this Church. The above statement speaks for itself as regards this charge. Rev. William Matheson came over to this country to raise a civil action against the Synod. It is reported that he took legal advice first in Edinburgh but it came to nothing there. He then consulted a lawyer in Dingwall and did what he could, as the letters received drag the Church into the civil courts, but he absolutely failed. Mr. Neil Macswan seconded the motion which was unanimously agreed to.

The Synod adjourned to meet next day, 22nd May, in Inverness Church, at 11 a.m. The meeting was closed with praise and prayer.

## FOURTH SEDERUNT.

The Synod met according to the terms of adjournment, in the Inverness Church, on the 22nd May, at 11 a.m.

21. *Business of Presbyteries.*—Western Presbytery. 1. Rev. M. Gillies spoke of the willingness and usefulness of Mr. Kenneth Maclean, Breasclete, in supplying Breasclete and Achmore when his services were required. Rev. Neil Cameron moved and Rev. James Macleod seconded that Mr. K. Maclean receive a gift of £6. This was approved. 2. Rev. Donald Macleod, Shieldaig, spoke about the work done by Mr. John Mackenzie, Kishorn, who is now acting in the room of the late Mr. Kenneth Macleod. Mr. Cameron moved that Mr. Mackenzie receive £10 for his services. Mr. Macintyre seconded this motion which was carried. 3. Rev. R. Macinnes brought up the need there was that a missionary be granted to assist him in the Uig Congregation. He said he could not overtake the work owing to the large district and the long distances between the stations. Rev. R. Mackenzie moved that the Western Presbytery be authorised to provide a missionary to help Mr. Macinnes. Rev. James Macleod seconded and this was agreed to.

*Northern Presbytery.*—1. Rev. William Grant brought the case of Fearn in its relation to Tain, before the Synod. He suggested that Mr. A. Robertson might confine himself to the supply of Tain. The Fearn people were willing to look after their own supply if they were allowed to draw upon their Sustentation Fund for this purpose. Rev. N. Macintyre moved that the Fearn Congregation be permitted to pay their supply from their Sustentation Fund. Mr. N. Macswan seconded and the Synod approved of this arrangement. 2. Mr. Grant suggested that Mr. Angus Mackay, student, be sent to supply Thurso for the summer months. Mr. Cameron explained that this student would be taking a summer course in Hebrew and would not, therefore, be available. It was decided to leave this matter so that the Northern Presbytery might make some arrangement with the Southern Presbytery to procure supply for the months of August and September.

*Southern Presbytery.*—1. The case of Greenock. Mr. Cameron explained that our Greenock Congregation had been a sanctioned charge all along. Rev. A. Macrae had received a call from Greenock before he had been settled in Portree. They had in Greenock, like other places in recent years, felt the rigour of the hard times keenly and were not allowed to proceed with a call to a minister until they had cleared off the debt on their Church. That difficulty had been got rid of and they had promised to support the Sustentation Fund to the extent of £70 per annum. He now left it to the Synod to say if they be allowed to call a minister. Rev. M. Gillies moved as follows:—"The Synod in expectation that the Greenock Congregation will do what they can to come up to the minimum standard when once they have the advantage of a settled pastor, resolve, in their peculiar circumstances to grant their request and give them liberty to call a minister." This motion was seconded by Inspector R. Sinclair and agreed to. 2. Rev. N. Cameron spoke about Mr. D. Matheson who, he said, would likely become a student of the Church. Owing to ill-health, his studies had been interrupted for two years, and he had been since then studying in an Arts School where the subjects taught were of little use to him if he would become a student of the Church. His present studies were more in line with his prospective purpose. Mr. Cameron thought he should be allowed to study as an irregular student in the University but to take the usual subjects. Rev. John MacLachlan moved that the Synod give this permission to Mr. D. Matheson. Rev. D. R. Macdonald seconded and this was approved.

22. *Competent Business.*—1. The division of the Western Presbytery into two presbyteries was suggested by Rev. M. Gillies. He said that in the Outer Isles, we had a quorum (two ministers with their presbytery elders) already in Lewis. We looked forward and hoped that in the near future, we should have the same in Harris. Rev. John MacLachlan with his wonted willingness to help the Church could easily come from North Uist to a presbytery meeting. He thought it would tend to

the co-operation and mutual helpfulness among the ministers and congregations in the Outer Isles, if the Synod would agree to sanction the suggested division. He moved in these terms:—

“The Synod resolve that the Western Presbytery be divided into two presbyteries, the Presbytery of the Outer Isles, embracing Lewis, Harris and North Uist Congregations, and the Western Presbytery having the other congregations within their bounds and that the Synod fix the date and place of first meeting.”

Rev. James Macleod seconded this motion and suggested Tarbert (Harris), as the most suitable place for the presbytery seat. Mr. Gillies moved that the Outer Isles Presbytery have their first meeting in Uig, on the 20th June, 1931, at 4 p.m. Mr. MacInnes seconded and this was agreed to. Mr. Beaton moved that the Records be retained by the Western Presbytery giving all rights of reference to the new presbytery. Rev. R. Mackenzie seconded this motion and it was approved.

2. Rev. R. Macinnes moved that Mr. Gillies receive £10 for his work in assisting Rev. D. Beaton, Clerk of Synod. Inspector Sinclair seconded and this was agreed to.

3. Rev. R. Mackenzie moved that Mr. Alex. Macdiarmid, Waternish, Skye, be granted the full missionary's salary as from 1st April, and as a missionary, he be expected to supply in any place as need arises. This was seconded by Inspector Sinclair and agreed to.

4. Carbost, Skye. The needs of about 300 people in this district was pleaded by the Rev. James Macleod. He said there were in all about 400 of our people on both sides of Loch Bracadale and he thought they should be raised to a sanctioned charge. He moved that the Synod grant a missionary and authorise the presbytery to obtain such. Mr. Maclachlan who seconded said he knew the need of the Carbost people in this matter. Mr. Cameron moved that the Presbytery take steps to get the people on both sides of Loch Bracadale to make a speedy agreement about becoming a sanctioned charge and to report to next meeting of Synod. Mr. Macintyre seconded this motion which met with the approval of the Synod.

5. Mr. Cameron moved that the ministers' widows be given £45 each this year. Mr. Beaton

seconded and this was agreed to. 6. It was also moved by Mr. Cameron that the £7 granted to Edwin Radasi be continued to him this year and that Mrs. Radasi be informed that this is a grant for education. Rev. James Macleod seconded and this was approved. 7. Rev. R. Macinnes moved and Rev. R. Mackenzie seconded that Mr. J. Ross be given 30s. for his services to the Synod. This was approved.

The Synod adjourned to meet (D.V.) in the hall of St. Jude's Church, Glasgow, on Tuesday after the 3rd Sabbath of May, 1932, at 6.30 p.m. The meeting was closed with praise and prayer.

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

By Rev. D. M. MACDONALD, Portree.

**I**T is when a business man surveys his position and takes stock of what he has that he knows exactly how his affairs are, so spiritually it is when we enquire into our condition as a people and nation that we shall know whether we are advancing in individual and national righteousness or not. In this report a brief survey is taken of our present condition morally and religiously. There will be presented in it some encouraging features, and also some discouraging ones.

Man is a responsible being and under obligation to obey the laws given him by his Maker. If he were living as he should he would live unto God and would have His glory in view in all that he did. It is by the lives men live that we can tell whether they are obeying the divine precepts or not. The prevalence of various forms of evil proves the indifference of many to the claims of God. One way of ascertaining the moral and religious condition of a people is to observe their attitude to the Lord's Day and to the Gospel. In continental countries the Sabbath is ignored with the result that morality and religion are at a low ebb. Many in our own nation would like to introduce the Continental Sabbath but so far they have not altogether

succeeded. There is still a considerable section of our people who respect the Sabbath and have no desire to see it turned into a public holiday.

It is satisfactory to record that the excursion trips to Kyle of Lochalsh and Skye have ended in failure, the L.M.S. Railway Company having realised that these Sabbath-breaking journeys did not pay. The efforts made to stop them by threat of a boycott have succeeded and it is to be hoped that these unseemly trips shall not be repeated in the north. At present great interest is being taken in the bill now in the House of Commons proposing to permit the opening of Cinemas on Sabbath. It has passed its second reading by a small majority, but may yet be cast out or abandoned in Committee. Mr. Ian Macpherson, M.P., is to be congratulated on his splendid speech in defence of the Lord's Day, perhaps, the best he ever delivered in the House of Commons, and which no doubt, helped to make this evil measure less heartily supported than it otherwise would have been. It is to be regretted that some who profess to serve Christ should actually be in favour of this bill and as a London minister well put it: "Men who wear the livery of Christ were doing the work of hell." We are godless enough as it is but should this bill become law it will help multitudes on the downward road to perdition.

Sabbath concerts and Sabbath drinking are demoralising the young people of our large towns. Some workers who have tried to influence for good young lads have found their efforts made futile by concerts on the Lord's Day and have had to confess that these entertainments handicapped them very much in their work.

It would appear that in country districts there is quite a demand for alcohol on the Day of Rest and in some of them according to statements made at a meeting of the British Women's Temperance Association pandemonium reigned on the Sacred Day set apart for the public worship of God. This meeting deplored the fact that the sanctity and beautiful restfulness of the old world Scottish Sabbath was disappearing and it was

up to the women to prevent complete demoralisation. No doubt the influence of women for good or evil has been great in every age, and if we had a number of Miriams, and Deborahs all over Scotland the Lord's Day would be better kept than it is.

In a manifesto issued last winter by a number of ministers in England the admission is made that matters are coming to a very serious pass and while not agreeing with all that they say we note with satisfaction that they urge upon the people to realise the claims of the Sabbath. "It is obvious," they say, "that from many causes obligatory Sabbath work for whole classes of the community is increasing; Sabbath is less and less a day of real rest for many who are not obliged to do work and least of all is it for multitudes of our people a day of return to God. The question is, how these dangerous tendencies are to be resisted. Our present and primary appeal is to the conscience and intelligence of the individual. The claim that we dedicate Sabbath specially to worship according to the practice of the Church from the first should need no justification for Christians save what is derived from apostolic authority and subsequent experience. There is literally nothing so much needed to-day as a renewal of the spirit of worship both individual and corporate for the reverent sense of God appears to be gravely weakened among us; and the spirit of worship cannot live without quiet reflection which again requires a day of rest from our ordinary work. Nothing, too, can be more mistaken than the idea that really recreative rest is to be found in rapid motion or constant excitement. If the reverent sense of God is to be retained we need not only cessation from week-day work but deliberate quietness and return to God. That is, we need Sabbath first of all, as a day of worship and of recreation of the spirit. It will be a bad day for Britain if the opening of Cinemas on Sabbath is legalised for there will then be movements in favour of every kind of amusement being allowed full scope and the way would be open for the demoralising Continental Sabbath with its negation of the spirit of worship and its thoroughly secularising effect on the mind."

The laws protecting the Lord's Day were passed because men recognised that a day set apart for the worship of God was an essential element in the well-being and health of the nation's life. They were an admission that the greed of gain was so strong that apart from the law you cannot preserve a day from the invasion of those who wished to make their own personal profit at the expense of wellbeing of others. Irreligious, pleasure-loving and thoughtless men appear to be quite ignorant of the grounds upon which these laws came to exist and if they are removed the moral life of the nation will be reduced to a low standard which will re-act on all classes.

The means of grace are on the whole well attended by our people but in some parts there is a tendency among the young to neglect the morning service on Sabbath. We would urge upon them to make use of all their opportunities to hear the Word of God for "faith cometh by hearing." There are various tendencies both in Church and State which prove that we are forsaking sound principles.

Some laws passed by Parliament contrary to God's Word and their refusal to pass laws prohibiting trading and unnecessary work on the Lord's Day prove this and the desire by some in the professing church to submit to the claims of Spiritism and even Romanism shows how ignorant they are of the saving and satisfying power of the doctrines of grace when made use of by the Holy Spirit to lead sinners to Christ.

During last winter in a meeting of the Church of Scotland Presbytery of Glasgow several reasons were advanced by one of the members for the appointment of a committee to consider how the ancient and honoured custom of spirit communion and the exercises of our spiritual gifts might be incorporated into the living activities of their churches. Fortunately, the motion was not carried but this movement appears to be gradually growing both in England and Scotland. It is surprising that educated and intelligent men should be so ready to believe in the pernicious system but such is the power of the god of this world that he can easily deceive those who are not well grounded

in the faith of the Gospel. It was stated that many ministers and members were believers in spirit communion, attend seances and have private meetings for communion with varying methods in their homes. They will tell you that they have seen or have had described to them personal friends, heard and recognised their voices, and got recognisable psychic photographs of them. Now we have no hesitation in saying that this is a downright hallucination from Satan. It is a survival of habits that were in existence long before Christianity began. The witch of Endor as recorded in 1st Samuel Chap. 28 is typical of the modern medium. Isaiah in Chap. 8 verse 19 shows the folly of this hoary heresy in these forcible words: "And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter: should not a people seek unto their God for the living to the dead?" "What Christian," one has asked, "who has learned from Paul and John the meaning of the blessed hope of everlasting life can feel any patience with dabblers in occultism, these necromancers who offer to us in place of that hope an existence as poor and shadowy as that of Sheol or Homer's Hades—a supposed revelation of a disembodied ghost!"

The position of spiritualists seemed to be that Christianity was incomplete without their testimony and unless a place was found for it in the Christian Church the Church would disappear. It is spiritualism that will eventually disappear for like all other unscriptural "isms" it shall be wiped off the face of the earth when the Gospel triumphs in every land. The Saviour never hinted to his followers that a message from the dead was desirable or good for them. If such were so He would have told them. On the contrary He said: "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." His own resurrection is enough for us and no other witness beyond the veil can add to the assurance it gives His people.

We now come to a matter that has always exercised the minds of right thinking people in Scotland—abuse of strong drink.

The improvement in the sobriety of the nation is maintained according to those who are in a position to judge. This is very satisfactory and is certainly true of many localities. For instance in Lerwick a town of 5,000 inhabitants whose population is doubled during the herring fishing season, there were no women prisoners during 1930. Hundreds of women came north as fishworkers and in former times imprisonments were a matter of weekly occurrence. Indeed the ordinary prison accommodation was found insufficient and special cells were built. With the coming of No-Licence in 1921 these cells had not been in use while it was a very eloquent fact that a miscellaneous population should crowd the town for months and practically no increase in crime followed. In many other ways the improvement wrought by No-Licence was manifest and a new generation of law-abiding citizens was springing up, a generation that had never seen a public house, and was immune from that contagion.

There is still, however, plenty of room for improvement as a detailed analysis of the amount spent on drink will show. Last year the total expenditure on drink was about £288,000,000 and of that amount Scotland's share would be about £26,000,000. When one bears in mind the large number of people who never touch drink one may have some idea of the enormous sum spent by drinkers on intoxicating liquor. It is quite obvious that we cannot afford to spend this enormous sum on drink even although much of the money goes into the National Exchequer, for the devastating return of poverty and misery from such expenditure not only for the spenders themselves in many cases but also for those for whom they were responsible was too dear a price to pay. Scotland's drink bill is a heavy contribution to the forces which make for her weakness and shame. The amount per head spent last year in Scotland would be about £5 7/10. The Principal of an English University College in an address delivered some time ago said that there was no dispute in the realms of science as to the essential nature of alcohol. It was now admitted on all hands that alcohol was not a stimulant but

a narcotic drug. People liked to take things that were not good for them and even the medical profession could not stand against this indulgence of an acquired appetite. "He thought of all the foolish investments an individual could make it was the purchase of a bottle of whisky. A person paid about 12/6 for the bottle and what did he get? He got two tablespoonfuls of a narcotic drug a bottle of water flavoured with a little molasses and 6/3 worth of taxes. Did they ever hear of any sane man buying taxes, buying the privilege of paying a tax unnecessarily? In England they spent £3 12/- on drink for every £1 spent on bread; £5 6/9 for every £1 spent on war pensions; £5 8/ for every £1 spent on unemployment insurance; £6 8/ for every £1 spent on poor relief, and £20 12/6 for every £1 on voluntary hospitals. He believed that the economic crisis through which this country had passed and was passing called for as a mere act of statesmanship the reduction by all possible means of this great and indefensible waste." One hopeful feature was that the whole subject of the drink traffic was being diligently investigated by physiologists, social students, moral philosophers and Royal Commissioners, with the result that it was being more and more seen that the national expenditure on drink was an act of folly from which the nation reaped incalculable harm.

Another evil that was eating into our vitals as a nation was gambling, which along with betting, was growing at an alarming rate. The attraction of gambling was exceedingly strong, and the practice was very dangerous. During the last few years the progress of this vice had thrown up two extraordinary developments. The first was, the appalling number of defalcation prosecutions involving huge losses to banks, municipalities, small and large industrial concerns and even to holiday and other clubs of the working classes. The second development was well illustrated in the recent Irish Free State lottery which as a large scale gamble speciously offered as an attraction the so-called opportunity of benefiting Dublin hospitals. This is somewhat like Satan appearing as an angel

of light to beguile the simple. The pill was finely sugar-coated to conceal the poison beneath. One of the noblest features of our public life is the splendid voluntary support of our Infirmaries and Hospitals. It is the one public service, perhaps, to which 90 per cent. of our people contribute annually. In the past this has been pure philanthropy but now there are hospitals eager to get money out of the national curse. In connection with the sweepstake organised on behalf of the Dublin hospitals £650,000 changed hands and of that large sum only just over one fifth, £131,724, went to the hospitals.

It is a Gospel precept that every man should work while he has the strength to do so. He is in a pitiable state when by some misfortune he cannot work for himself or others. Gambling is directly opposed to the duty of every man. It seeks to get by chance what ought to be got by work and so it discounts honest labour. For the two or three that may gain by it thousands lose and not a few lose their all. A well known Editor says: "It is a crowning disgrace for the British Isles that in a time of anxious national stress the most flaunted news of the day should be one of these wholesale senseless appeals to microscopic chance, and it is a far greater disgrace that the demoralising craze should be linked up with one of the purest forms of philanthropy. No good can come to any hospital by such an alliance with gambling, one of the most deplorable influences now working in the world." The Committee would warn all, but especially the young, to shun betting and gambling as they would the plague.

Coming to Romanism we find that it aggressively pursues its way not only in Scotland but wherever it has any footing. There are signs, however, that in Roman Catholic nations the Papacy is losing ground and the Pope has good reason to become alarmed. In Italy the advancement of Protestantism and the freedom granted to all religious sects have caused impotent fulminations from the Vatican. To add to the discomfort there, the eldest son of the "Church"—the King of Spain—has been compelled to flee from his people and country because of

the elections which established the Republic and rejected the Bourbon Monarchy. Civil and religious freedom has been granted to the people and all religious denominations are at liberty to worship without any restrictions. This is one of the most extraordinary events that has occurred since the Great War and would seem to indicate that priest ridden and Pope ruled countries are now to be delivered from the centuries of spiritual oppression under which they have groaned and which has sapped their energies and sucked their life blood. All this is in marked contrast to what is taking place in Britain with its priceless Gospel privileges. Here the Pope claims every liberty but would deny freedom to Protestants in Roman Catholic countries to worship and if he had the power would not give them freedom of any kind.

Unless there is restriction of some kind on Irish immigration to Scotland the Roman Catholic population will go on increasing until in the centre of Scotland they will be in a majority. Already they exercise considerable political power and by means of insidious propaganda and the Education Act of 1918 and their power in various spheres of activity will go on increasing and become more and more a menace to the welfare of our country.

The Committee deplore the various evils that abound for it is conceded by thoughtful men that we are in grave danger economically, morally and socially. A minister of the Church of Scotland made the candid acknowledgment recently that he was surprised people made any profession whatever because there was no reality behind it. He was surprised they allowed their own hearts to be deceived and to go on in this dead and alive fashion. It was the things people saw that sent them out of the church. He declared that what was needed was the receiving of the Holy Ghost. This is just the very thing the Committee would like to emphasise. False teaching and unsound profession are ruining many congregations in the land. The confession quoted above is an indication of our own position as a Church for our aim is to maintain pure worship a sound

profession and true doctrine. We need an outpouring of the Holy Spirit as a nation and as a people, for it is His work to lead sinners to Christ and to enable them to live soberly, righteously, and godly in this present evil world. If our people were living so, then we would be exalted with the righteousness that exalteth a nation and our prosperity would be great.

May our people be led to pray earnestly for the overthrow of every form of evil and the advancement of all those things that pertain to the glory of Christ.

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## Jewish Mission Report.

By Rev. DONALD URQUHART, Palestine.

I continued giving English lessons last summer to those who could come, the New Testament being the most important part of the teaching, in my estimation, although probably not many of the pupils would remind me of it if I omitted this branch of study. I gave no English lessons during August, and after that came the interruption of a series of festivals beginning with the Feast of Trumpets or Jewish New Year. Numbers of my pupils left Tel-Aviv for other parts of Palestine, and some left the country. While regretting to part with pupils, especially earnest ones, the advantage of teaching new groups from time to time is that more ground, so to speak, is covered with the seed. Various persons have asked for tuition in business correspondence and other subjects, but I draw the line when it comes to more than simply English. And at any rate I am, at best, only an amateurish kind of teacher. I told some who wanted to study Shakespeare with me that the English of our Authorised Version is good Elizabethan English and that the Old and New Testaments come before Shakespeare in importance. Several fellows were willing to study the New Testament exclusively with me, saying that they wished to learn all about the Christian religion. One young man in this

group came to study the Protestant religion, as he had already learned the Roman Catholic viewpoint from the "Frères" in Jerusalem. Before long he admitted at least that Scripture says more for Protestantism than the Church of Rome. With this group argument was more often than not the order of the day. They were red-hot arguers, and sometimes I felt it was more for love of argument than of true knowledge. One of them said he was convinced of much, but he could not believe that Jesus was the Messiah until a special sign was given him from Heaven. I told him how the Apostle Paul had had to deal with men of his type long ago, and that he referred to them in his first Epistle to the Corinthians when he wrote, "The Jews require a sign, but we preach Christ crucified." I also quoted to him the words of the Lord as teaching that although an acquaintance came back from the abode of the dead to witness for the truth of divine revelation, we could not be persuaded to believe through that alone. I brought before him, and the other young people in the group, Gospel truths such as the need of our becoming like little children and yielding to, besides seeking, the teaching of the Spirit of God. I said, "You, like many, in Tel-Aviv, boast of being free. Your freedom adds to your responsibility. God, in His grace, offers you eternal life through His Son Jesus Christ, but you do not wish to accept this free offer, because you love the pleasures of the world and the flesh too much. The spirit is more important than the flesh, and the world to come more important than this world." Then I had to tell them of the absolute necessity of being born again, not of the flesh or the will of man, but of God. But Oh, the veil upon their hearts! It is a great promise that—"Nevertheless when it shall turn to the Lord, the veil shall be taken away." Then shall come the true freedom—"Now the Lord is that Spirit. And where the Spirit of the Lord is, there is liberty." Unbelief will add its "buts." However, here is a decided "but" used by the Lord Himself which may be a kindler of hope—"Not by might, nor by power, *but* by my Spirit, saith the Lord of hosts."

Classes are only one means of bringing the Word to some of "the captives" of Tel-Aviv (see Ezekiel iii., 15), and, it must be confessed, a rather trying one if the attitude of the pupils is one of keenness only towards the language, while of indifference towards spiritual things. When the latter is not the case, teaching is a pleasure. It may be of interest to give briefly a few examples of other kinds of contact with the Jews possible.

1. On the shore one evening a bank clerk introduced me to a number of friends, and without much delay we entered upon a discussion about vital matters. They listened with interest to a simple description of the Gospel, and then came a bombardment of questions and objections, not rendered any simpler by their being entirely in Hebrew. Being men who had read a good deal, their questions covered a variety of problems, and as many Jews have a genius for quibbling and for introducing irrelevant subjects when the Gospel is brought too close, one of them even began speaking of Spiritualism and Transmigration of Souls. I endeavoured to impress on them the sin-hating nature of God and the need of salvation and so came to the Saviour Jesus Christ. When I left the shore to go home, some of them came with me to see where I stayed so that they might (as they did) visit me again. Alas, the poor fellows had arranged to go to a cinema and afterwards to a dance—thorns which choke the growth of the seed. I have many times conversed on the shore with Jews, but will give just one other example, this time with an individual.

2. I spoke with a young man at whose suggestion we went together walking and conversing beside the sea. I let him tell me about his forefathers who belonged to the Jewish sect known as Chassidim. Then I directed our conversation to Christian channels, and found him to be influenced by Rabbinical arguments against the Messiahship of Jesus. Later Jewish scholars have tried to explain away certain important Old Testament passages which were declared Messianic by Onkelos, Rashi and other Rabbinical authorities, because they are proofs that Jesus is Christ. We passages such as Genesis xlix., 10, undoubtedly prove that Messiah

Christians (*i.e.*, those of us who are not Modernists) believe that came in the person of Jesus, but we cannot conceive the thick hedge of prejudice and unbelief surrounding the Jewish mind. This young man, I learned later, shared a room with another Jew of my acquaintance. They came together to visit me. I must now give one or two examples of contacts in the town.

3. An English Jew hailed me on Benjamin Street, saying: "I want you to meet these two gentlemen. One of them is a keen student of the Talmud." I remarked, after exchanging the usual greetings that the Tanach (*i.e.*, the Old Testament) is the Word of God and the Talmud only the words of men. The Talmudic student at once agreed, but one of the others said: "The Tanach is also the words of men." I answered: "Yes, but they were inspired men—they were influenced by the Holy Spirit." Then I went on to speak of the prophecies of those inspired men, and how the Messianic prophecies were fulfilled in Jesus. When we were parting, one of them quoted: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." I said: "We must feed on Jesus Christ, the Word made flesh." He asked how one could do such a thing, and I replied: "In a spiritual sense, on His Person and what He has done for us." After adding some words of explanation, we said to each other: "Shalom," besides using the Hebrew equivalent of "*au revoir*."

4. In Achad Haam Street I got into conversation with a journalist from Cairo. When I spoke in Hebrew, he told me French was the language he knew best, and so I had to try to remember some of the French I once thought I knew, and he helped me out with what he knew of English. He told me his parents lived in Paris, and when I spoke of religion, he said his mother was a Christian and his father had no religion, and he added: "I am an Atheist." One of the questions he raised was the Trinity, which he thought meant three Gods and therefore polytheism. The latter being a common Jewish objection to Christianity, it added to my reasons for believing his father was a Jew, although not a religious one. He walked home with me, and after more conversation, I let him have a tract about "The Blood" which

attracted his attention. Back in Cairo, may he remember, and God bless.

5. Going home after lunch one day, a clerk in an important Tel-Aviv bank joined me, saying he would like to see where I stayed, so that he might bring some friends next evening to have a discussion with me. Next evening seven came, all keen business people—five young men, one of whom was a lawyer, and two young women. After friendly greetings were exchanged and they were seated, I found myself speaking of the truths of God's Word to an attentive audience. I spoke first of sin in its origin and continued influence over the seed of Adam, and then went on to show how God revealed to men that the way of salvation was through blood. I told them how the Mosaic sacrifices could be no more than types of Messiah's perfect sacrifice; and now that the types have been fulfilled in Jesus Christ, we are called upon to rely upon Him alone for acceptance with God, who is an absolutely just and sin-hating Being. These and other things I said resulted in many questions being asked, and objections brought forward. One of them said that if Jesus were the Messiah, He ought to have been preceded by Elijah, and John the Baptist could not be Elijah, for he died, and Elijah could not die, as he was received up to heaven without tasting death. I said that John the Baptist was not actually Elijah, but he was given the spirit and power of Elijah. My questioner then asked: "Did not John the Baptist die?" and I answered, "Yes, he was killed by Herod." "Then," he said, "he could not have been even a copy of Elijah, for if so he would have continued deathless." I then said that the Tanach foretold Elijah should come before Messiah, to prepare the way before Him, and not that he should be deathless. John fulfilled all that the inspired Prophets intimated Christ's Forerunner should do. When I spoke of the work of Jesus Christ, the merit of His blood, and the invitation to accept Him individually, one said: "Why is it necessary that we have faith and accept Him? If God's justice is satisfied is that not

enough?" I answered: "I have already said something about the Mosaic sacrifices and their typical nature. You know it was necessary that the offerer lay his hand on the head of the animal sacrificed, because otherwise it did not represent him. Similarly, it is necessary that we individually put the hand of faith on Jesus Christ." He said: "I cannot, for I have not a hand of faith." I told him it was God's gift, and he was invited to ask it in prayer. A characteristic question from a man of business then was: "What will be the net profits if we accept Jesus?" I told him what they were, adding that they would begin to receive them in this world, but the best awaited us in the world to come. He asked: "Will only true Christians go to Gan-Eden (Heaven) and all the rest to Gehinnom (Hell)?" I replied: "Yes, the most righteous man that ever lived falls short if he have not Christ as his representative, for every member of the human race apart from Jesus has had sin in his nature." Another then said: "In the Prophets we are told that when Messiah comes the Temple will be rebuilt. Is that not a proof that Jesus is not Messiah?" I asked him if he referred to the passage in Ezekiel. He answered in the affirmative, adding with a smile; "My name is Ezekiel." Instead of attempting an exposition of this subject, I simply said: "How did the people of God worship Him, before there ever was a temple?" I also drew their attention to the verse in Jeremiah—"A glorious high throne from the beginning is the place of our sanctuary (or temple)". The latter verse interested them so much that, at their request, I showed it to them in the Hebrew Bible. Other subjects were discussed, and they said they would like to come again. But it may not be the lot of the same group to meet together again, through the changes and uncertainties of life.

6. Several days ago another little group called on me for the first time, desiring a talk about Christianity. With these young

people I had to speak of the two natures of the Messiah and give reasons, besides showing the need of an atonement rendering complete and eternal satisfaction to Divine justice. Some of the truths seemed to attract them, but they of course had many questions and objections. One of them at last asked why so many Christians in Europe and Britain did not believe as I did, but had doubts as to the inspiration of this and the correctness of that and the trustworthiness of the other. He referred especially to a Christian writer who did not believe the Jews had really treated Jesus as the New Testament recorded. I told him there were enemies within the camp, and it was not enough to be a Christian in name. I said it seemed to me that a man who could write such things was Christian only in name—not in heart. People are not born Christians, but need to be born again in order to become Christians. As for the Jews' treatment of Jesus, they fulfilled what was prophesied in the Psalms and the Prophets, and we are no better if we reject Him.

As Tel-Aviv is entirely Jewish (with few exceptions) it is in some ways unique. The Festivals such as Tabernacles, Purim and Passover, have great influence over the Jews of Palestine, and in Tel-Aviv they observe them as they can in no other place. One cannot avoid at times a feeling of dejection on seeing those abrogated "high days" observed so ardently—like dead bodies being dressed in carnival attire. While they cling to phantoms of the Ceremonial Law, they reject the all-sufficient Anti-type and Reality, Christ Jesus. I could not help thinking of the wrath of God on the eve of the Day of Atonement last September when I went down to the sea-shore where large numbers were sitting or lying on the sand. At first I thought they had fireworks, but when I got beyond the electric street-lights I saw a natural phenomenon. The sky overhead was clear and moon-lit, but towards the north there was what looked like fire and smoke out of which forks of lightning issued in rapid succession. Several told me that exactly the same thing

happened on the Eve of Day of Atonement previous year. One said to me: "Our fathers thought it was God, but we know better. Through science we understand what happened at Sinai, as they could not." I said it was not simply what the fathers thought we had to go by, but the infallible Word of God, and when we oppose ourselves to His Word we are enemies to Himself. I said: "May it not be that what we see in the sky is a sign that God is righteously angry. Tomorrow is the Day of Atonement, but you have no atonement and nothing wherewith to turn away His anger." I then spoke of the need of blood, and showed how, if we accept God's offer, "the blood of Jesus Christ His Son cleanseth us from all sin."

Another obstacle is their love of the world and the flesh. Things literal and temporal make more appeal for them than spiritual truths, especially truths believed in by the Nazarenes (as the Hebrew word by the Jews for Christians means). Their great need is that the Spirit of Truth convince them that the tawdry glitter of the painted world is vanity of vanities, and "man goeth to his long home." When proud hearts are humbled in contrition before God, worldly pleasures and honours appear of little value. David and other great Jews and Israelites went very low in self-abasement before God, so why should their descendants deem it too humbling to approach the Most High as poor and needy suppliants? "The expectation of the poor shall not perish," and "Thou, O God, hast prepared of thy goodness for the poor." While the poor in spirit belittle themselves, they rejoice in prospect of the exaltation of their Lord and Saviour. "All kings shall fall down before Him; all nations shall serve Him"—and the Jewish nation not least, when the Lord shall be glorified in their redemption. "Lord, how long?" is a question often in our minds.

A solitary worker on a field like this appreciates deeply the sympathetic interest of those who love God's righteous cause. Their prayers are of inestimable value. My sincere thanks also to those who have helped me buy New Testaments, etc.

## South African Mission Report.

By the Rev. JOHN TALLACH.

AS I sit down to give you some account of our work here the words: "He hath not dealt with us after our sins" seem to stand up before me; and with good reason too. For in face of very much unworthiness and sin the Lord has continued to dwell among us, and has given us many tokens of His favour and blessing during the past year. Since my last report many, very many things have happened which at first appear to be no more than the common-place of mission work but which, when looked at a second time, are unaccountable apart from the working of Him who is called the Wonderful. To His name be all glory. To ourselves we can take nothing but shame when we consider how we dealt with His love and kindness in the past year.

During the past year we made 25 visits in all, to our different schools and we found the attendances were well kept up in all schools with the exception of Morven. The total enrolment for all schools was 370, while grants from all sources were £205, which sum was the full amount claimed. At Ingwenya our full school-day is eleven hours. Three hours in the morning are given to herd boys, and eight hours are given to the day-school. Of this, four hours are given to secular work and four hours given to industrial work. The whole of the day's work is divided between five teachers including myself. In industrial work we teach, Basketry, Needle-work, Laundry, Cookery, and House-keeping. This year I have added one hour per day to the morning school and this is devoted to instruction in Gardening. There are 25 boys at this work. Each boy has his own plot and is taught to grow such things as carrots, tomatoes, egg-plant, etc. They are very keen on this work and we further encourage them by giving them to take home whatever they are able to produce. We have extended the hours in the out-stations also and in some of them we teach a little industrial work. At both Lebeni and Induba the girls

are taught sewing and at Shangani the boys are taught gardening. The Bible is daily taught in all our schools and in addition to this the children have to commit to memory two long Psalms per year. We include in our Religious Instruction at Ingwenya some lessons on the ordinances and on Presbyterianism. No year passes without some of the girls coming forward to make a profession. Some years the number has been five, sometimes less. This year there were three, and I am thankful to observe that there are others who appear serious and thoughtful of spiritual things. Twice daily, worship is observed among the girls staying on the mission, and the girls are thus taught a habit that has been a blessing to many families. Among many missions to-day school-work is made to serve the place of the Gospel too often but we seek to guard against this and although the teachers here have so many classes (we had up to Standard 5 last year) and such a heavy time-table to work through daily, yet I am happy to say that they look on Bible teaching as we do—the most important thing for the children. I have heard them say: “For children to get some education without getting grace with it is bad for them and cannot be regarded as good.”

Since we began industrial work among the girls I have not heard of one girl going to another school out of this district with the exception of those who go away for teacher-training. The Native Department have now ruled that all Central Schools must have a qualified, full-time white teacher in charge, and as I am not qualified to teach and cannot be full-time owing to my having to visit out-stations, such a teacher must be got for Ingwenya School. According to this rule; if there is no white teacher in charge the school reverts to the status of a Kraal School, with the lower grants provided for a Kraal School, we will not be able to pay more than one teacher and consequently the industrial work will have to be dropped and our girls will require to go elsewhere for this kind of training. These girls are the future mothers of our Mission and on that account I think that it is highly desirable that they should

remain as long as possible under the influence of the Church. After his inspection of Ingwenya School last year the Inspector agreed to regard this school as still a Central School and he gave grants accordingly. He did this on the promise that a full-time qualified teacher would be forward for 1931. As no one has come forward to date we are anxious about this matter. It is our prayer that the Lord will put it into the heart of some one of our gracious teachers to undertake this work. I can think of no work that will bring such revenue of blessing to a teacher's soul as the work of teaching those poor natives.

Owing to his having been in hospital for two months last year our student at Lovedale failed in his exam. and as there is a rule which prohibits another chance he of his own accord left Lovedale and went to Tsolo School of Agriculture to take a two-years' course in agriculture and then wrote to me for approval of this step. I have already informed the Convener of the matter and he will no doubt have something to say on it. I have sent Mr. Radasi's second boy, Edwin to a High School for the present. Personally I should very much desire to see one of Mr. Radasi's boys educated with a view to future usefulness in mission work and with this in view I should very much like to know the Committee's mind on the idea of sending Edwin to Scotland to be trained there. Looking before us; say ten years hence, I think, that if spared he would be very useful. He is a boy of excellent character and people tell me that he is more like his worthy father than any member of the family.

I enclose a statement of the teachers' account for the current year. The contributions of the Deacon's Court to this account is not as large as it might be but this year we will require to build school houses at both Lebeni and Induba as in both these places the buildings are in a bad state owing to the work of ants. We hope to build new places of raw bricks which will certainly be an improvement on the old mud and stick buildings. The Church at Ingwenya also requires painting and repairs.

We will make special collections for these but I fear that we will have to fall back on the Deacon's Court for help.

In connection with purely Church matters we had the privilege of receiving 26 members last year. Our elders are very careful and they do not encourage people to come forward for membership until they are sure that such are fit persons to seek this privilege and on this account there are over 20 others who have not yet come forward but who are attending church with that intention. The Communion was kept four times at Ingwenya and twice at Shangani and twice at Murray Farm, and within the year there were 22 preaching visits. At Mennel's Farm and Stephen's Farm the people still gather under a tree but we have permission from the owners of these farms to build places of worship. All the communion services are well attended and the attendance on Communion Sabbaths has increased. We have over 100 people in one of the school rooms above the number that sits in the church on Communion day. People come as far as from Que Que and Gwelo. We have not at Que Que what we may call a regular preaching station but one of our members who left us to go and live at Gwelo cycles the 27 miles to Que Que Reserve and preaches there each Sabbath. The people turn out well to hear him and they are anxious for us to begin work among them and to take them on as a regular charge. Stephen Hlazo along with George Hlazo (elder) conduct service each Sabbath at their place near Que Que Station. So that each Sabbath the church is preaching the Gospel through twelve stations. These are, Ingwenya, Lebeni, Induba, Bembesi, Morven, Shangani, Murray's Farm, Stephen's, Mennel's, Queen's Kraal, Que Que, and Que Que Reserve.

As well as the activities above it is the habit of our elders and ourselves to go as often as possible to the heathen round about. Through head-men we tried to arrange services at different kraals each Sabbath but we did not find this a success as natives are Gospel-shy just like others and will not come to hear preaching. So now we go out asking the Lord to

prepare a congregation for us. We go to a district and begin at the first kraal we meet with. We may have one or six or even twenty at one kraal but the number personally dealt with within a day would sometimes make a fair congregation. On these occasions it is wonderful how the Lord prepares a congregation for us. One day it was a crowd gathered at a hut on the way to a beer-drink. After the short service one of the worst of them left the crowd and went straight across to the church, and for a few at least there was no beer drinking that day. Sabbath is the great day for beer-drinking as there is no work done on it. In getting at the people this way one cannot but observe how they often answer one's questions very much as non-Christian people do at home. "I know that I am not right and that I do not live as Christian people live but I will turn to God some time," is common. "What, need a new heart? I never heard of such a thing. I may have done wrong with my hands or feet but who ever heard of doing any harm to any one with one's heart. No, my heart is all right, it is clean and when I die I will go straight up to God." This with some heat. "No need to go to church, I can get God anywhere," says another. But they are not left to these delusions as the missionary only finds these answers convenient doors to enter in by and to preach the truth of God. And although having to mourn the non-reception of the Gospel by many it is a matter of praise that a number of these visited do come to church and begin to sit under the hearing of the Gospel. When any such come to church it is pleasing to observe, on the close of the service, the readiness of members to take the new-comer aside and follow up what was heard in the church. One of our elders at Lebeni gets up regularly with the sun each Sabbath morning, and snatching a bite of food he makes off round the heathen kraals and speaks and reads and prays with them right on to eleven o'clock when he arrives at the meeting house where the people are sitting waiting for him to hold the regular service. Last Sabbath one of our oldest elders went by donkey-cart eighteen miles to preach to

people and returning the same day held a service at Induba on the way home. This quarter we are to have an ordination of deacons. After these are voted on by the people they will require to come to Ingwenya on five days to get instruction in the Confession of Faith as we do not think it right that they should be in ignorance of what they are to promise and believe. There is a Bible Class every Sabbath at all stations and we have a Sabbath School at Ingwenya. The Sabbath School is sometimes well attended and sometimes it is not. Mrs. Radasi helps in the Sabbath School. I believe that I am but stating what is simple fact when I say that some of these children know more of what we call the fundamental things of the Gospel than many a white professing person. This year the women's class is under Mrs. McDonald. Mrs. Radasi presides and every meeting is begun by singing a Psalm and reading a portion of God's word. The Christian women are encouraged to bring heathen women along with them and this some of them are forward to do. Our people rejoiced greatly on the arrival here of Mrs. McDonald, and a good number came along to greet her. If the Native part of the congregation rejoiced the Scottish part doubly rejoiced, and we felt thankful to the Lord for bringing her safely to Ingwenya. We trust that she will be a blessing to the people here. The people were all very sorry to hear of the death of Mr. Angus Fraser as they all have happy memories of his visit. At the last meeting the elders wished us to include in the minutes a note of their appreciation of his services to them and sorrow at his loss. I must not forget to mention the boon we have in the well. Nothing that I can write can express all that this means to us.

During the year we received gifts of money from Sabbath Schools in Portree, Raasay, Dumbarton, Stornoway, and I have to thank my many young friends for their kindness. If the sending of these gifts will help to lift their minds towards their black brothers and sisters they have in that a reward already.

We have, too, to thank the many ladies who have sent cloth through Mrs. Miller. If they saw but one native girl shivering in a July wind and then saw her clothed and happy they too would find a reward in that. Mrs. Miller cannot be thanked too warmly for what she has done in this. I pray that the comforts of the Gospel will abound towards all who in any way seek to help these poor people. I cannot say how much any such kind person gains but I am sure that such can lose nothing through their kindness.

Another year has passed and we find ourselves confronted with the same, though increased, tasks and with the same natural inability to cope with them. Let us from all parts of the Church come forward with heart and hand, let us gather round the task put in our hands by the Lord, let us look up anew to Him, bow our shoulders, wilfully and joyfully come under what He lays on us, move forward to the further establishing of His cause here. We have but short time to do it in as "here we have no continuing city." Warm thanks to all friends far and near, "Brethren pray for us."

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## South African Mission Medical Report.

By Rev. R. MACDONALD, M.B., Ch.B.

THE work of this Mission is largely confined to the Ntabes Induna Native Reserve and Fengo Location. The former is a tract of land about eight miles by six, while the latter comprises a much less area. The mean altitude of the whole district is well over 4,000 feet above sea level, and it is but sparsely covered with bush. Rivers are few, small, and for the greater part of the year they are without water except where there happen to be deep pools in the river bed. The rainfall compares well with that in other parts of the country and the sunshine is over 95 per cent. of possibility. Estimated population; upwards of 3,000 in the Reserve, upwards of 2,000

in the Fengo Location. The work has been carried on from Ingwenya where there is a Dispensary and a small hospital. Here outpatients are seen daily and a few have indoor treatment, while visits are made to the kraals as occasion demands.

Work was commenced on the hospital last year after the rainy season was over, but the plans as submitted to the Synod had to be greatly altered owing to shortage of bricks. It happened to rain in the month of May when the bricks were in the kiln ready for firing and the result was that 60 per cent. of the bricks were useless for building. All that it was found possible to build was one building divided into two rooms, one twelve feet by sixteen, fitted up as a dispensary, the other, sixteen by eighteen feet to be used as a sick ward. Both rooms are well lit. The building has an iron roof and the floors are made of concrete. A small kitchen and store have been also put up. The plans have been approved by Government and a grant of £12 will be made annually towards the upkeep of four beds.

Since the hospital was completed in October 15 persons have been treated as in-patients. Out-patients, 1,400. It will be seen that this number is less than were seen last year. There was a mild epidemic of whooping-cough during the summer months, a large part of the number of patients seen were children and the common complaints were diarrhoea, bronchitis, pneumonia, eye affections, burns, and minor injuries. Among adults the complaints were generally of the same nature as those enumerated in former reports. Malaria is very seldom met with; tuberculosis, while cases appear from time to time, does not appear to be on the increase, and although the number of patients seen at Ingwenya does not entitle one to form an opinion there is reason to believe that the incidence of syphilis among the Natives is relatively low, but there is great danger that the future will show an increase.

Shangani and Murray farm were each visited three times. There is a great amount of sickness at both these places. Malaria is rife at Shangani. Little can be done however in the limited time at our disposal on our visits to these places. Clinics

are held at which from twenty to fifty people attend and a few simple remedies are left with the teachers with directions as to how they are to be used.

I have dealt exclusively with the medical side of the work as the Rev. J. Tallach will deal with the spiritual side in his Report. Apart from the first work of a Mission, the preaching of the Gospel, and the result with God's blessing, the saving of souls, there is an indirect result reflected in many ways and not least in the lessened incidence of disease. There can be no doubt that this Mission has been an influence for good in this part. The mode of living is improving, beer-drinking with all its attendant evils is noticeably on the decrease and this in part accounts for the smaller number of people attending the dispensary. Although the figures for last year seem to argue the contrary there is a greater readiness among the people to avail themselves of medical aid and lessened confidence in crude native remedies. There is a large mortality among infants due to ignorance of the first principles of hygiene, and the practical application of very crude ideas on the management of "labour." An increasing number of women seek aid in their confinements and there is an increasing willingness to receive and act upon advice.

Other reasons which account for the fewer number of patients treated this year are the favourable climatic conditions and the fact that last year the harvest was good so that there was no want, and our freedom in the Providence of God from any serious epidemics. This year a series of simple lectures on elementary hygiene and child welfare are being given in connection with the weekly women's meeting and as many women as possible will be induced to attend. There are many ailments which can be prevented only by the spreading of sound knowledge in this way.

About fifty visits have been made to kraals in the Reserve and its environments. The motor car has been used on these occasions. The horse which proved useful on occasions last year has become unfit for work. He was sent last September

to a neighbouring farmer who has considerable knowledge of horses and all possible was done for him but we are now recommended to have him destroyed as he is only getting worse.

I wish to thank Mrs. Miller and the friends who from time to time send out parcels of drugs, etc., the contents of these parcels are always well chosen and are highly appreciated. The number of Europeans at the Mission has been augmented by the arrival from Scotland of Miss Mathieson, who has become my wife. I wish to acknowledge the goodness of the Most High for all the good which He makes to pass before us.

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## **Report of Deputy to Canadian Mission.**

By Rev. WILLIAM GRANT.

**A**S the Synod's deputy to its Mission in Canada and U.S.A., I sailed from Southampton, by the S.S. "Aquitania," on 26th April of last year. On 2nd May I arrived in New York, after a favourable voyage. There I was met by Mrs. MacIver (of Applecross) and Mrs. Smith (of Dumbarton), from both of whom I received much kindness.

The work of our deputies has so often been reported that only the main facts need now be stated. The Mission Stations visited were Detroit, Winnipeg, Calgary, Saskatoon and Vancouver. Services were held in New York, Rodney and Toronto, also, for the first time, in Edmonton and Brock. Leaving New York on 7th May, I spent three hours at Schenectady (200 miles north) with Caithness and Sutherlandshire friends. Next day I had the pleasure of spending an afternoon in the home of Mrs. Macdonald, Buffalo. Some former deputies will remember Mrs. Macdonald as one of the Macraes of Kincardine.

DETROIT.—Detroit was reached on 9th May. To this station five Sabbaths were given, and week-day meetings were also held. It is only on the occasion of deputies visiting that services are held here. May the Lord open closed lips to speak to the people regularly! The material concerns of the Mission are heartily attended to by Mr. K. Mackenzie and others. The present

industrial depression is keenly felt in Detroit, with the result that many of our people have had to leave the city. We had attentive and encouraging congregations. In U.S.A., generally, one gets the impression that religion is sadly commercialised and modernised. The Evangelicals have much to contend with. What is needed there, as well as in this country and elsewhere, is that the Word of God would be accompanied by an outpouring of the Holy Spirit. Detroit is a city of cars. Over 50,000 lives were lost in America in eighteen months through car accidents. On returning from the West, I heard with sorrow that Miss Jessie Macdonald, Detroit (formerly of St. Jude's congregation, Glasgow), had died as the result of a car accident. She had been present at Sabbath and week-night services. To her sorrowing parents and sisters sincere sympathy is extended. While in Detroit I was the guest of Mrs. R. S. Mackenzie and family, 474 East Grand Boulevard, to whom I was deeply indebted for their genuine hospitality. The interest taken in the Mission by the late worthy Mr. R. S. Mackenzie is continued by his widow, sisters and brother.

RODNEY.—At the request of our Canadian Committee, I gave one Sabbath to Rodney, which is 90 miles from Detroit. Dr. Holdom and Mr. and Mrs. Kenneth MacLennan accompanied me. The congregations were not large, but I felt it was good to be there. The wish was expressed that future deputies will include Rodney in their programme. It was a pleasure to be in the home of Mr. and Mrs. MacLennan (Senior). The former has passed through a severe illness, but recent reports indicate that he is now in comparatively good health.

CHICAGO.—A day with friends in Toledo, Ohio, was followed by a short time in the great city of Chicago. It is a city of beautiful buildings and avenues; morally, it is ugly. The lawless boot-legging element, which is almost entirely alien, has brought this town an undesirable notoriety. Chicago needs the Gospel of the Lord Jesus Christ. Prohibition will not prove a substitute for this. I was able to pay a brief visit while here to the kind home of Mr. and Mrs. R. Fraser (Beaully). I understand that some Dutch people near Chicago have expressed a genuine interest in our church. They deserve sympathetic consideration in their felt isolation.

WINNIPEG.—After crossing the border into Canada on 5th June, I began to realise the force of the late Mr. George Forrest's remark:—"Canada is a land of magnificent distances." The "Prairie City" of Winnipeg was reached on 6th June. A company of friends were at the station on my arrival and brought me to Mrs. Allan's, Home Street, with whom I resided. She and her household showed every consideration for my comfort. Seven Sabbaths were spent in Winnipeg. For two Sabbaths prior to my arrival, meetings were conducted by Mr. Lachlan Ross, in the absence of Mr. William Sinclair. The latter's health necessitated his going to Western Canada for a rest. He returned much improved in health, and has been able to hold regular meetings since then. Mr. Ross is not in robust health. We hope the Lord will give him renewed strength. The services were well attended. This congregation has had many difficulties and discouragements. Its existence to-day is proof of its loyalty. Notwithstanding unprecedented industrial depression, the collections were larger than ever before, which was regarded as expressing an eager desire to keep a "well" open in Winnipeg. May the "well" be kept free from impurities! This congregation longs for a settled ministry. They should seek it in prayer, remembering that Christ said to His disciples:—"Whatsoever ye shall ask in prayer, believing, ye shall receive." I administered the sacrament of baptism here, and performed the marriage of Miss Ross (from Inverness) to Mr. Craig (Edinburgh). In the homes of all the people I had pleasure in meeting young and old, and met with the utmost kindness. It gives great encouragement to the congregation to have the prospect of the present deputy (Rev. D. J. Matheson, Lairg) remaining with them for a year (D.V.).

REGINA.—The journey from Winnipeg to Regina takes twelve hours. Arrangements were made for a week-night service in the commodious restaurant of Miss Carry Fraser (daughter of the late worthy Duncan Fraser, Missionary, Carrbridge). The people showed their appreciation and gave an attentive hearing. Future deputies, if able to break their journey here, will not, I believe, regret it.

CALGARY.—A further journey of fifteen hours across the Alberta prairie lands brought me to Calgary. There I resided

with Mr. and Mrs. A. Beaton. They and their family made my stay a pleasure. Two Sabbaths were spent here. Five week-night services were held in Mr. Beaton's home at 301, 13th Avenue West. This station has the appearance of becoming an important centre in the development of our Canadian Mission. A committee formed there ask me to plead their case at the Synod. They wish Calgary to be considered as in the same position with Winnipeg and Vancouver. They also desire deputies to prolong their visits. Sabbath and weekly meetings are now held regularly by Mr. J. Campbell and Mr. R. Macdonald, assisted by Mr. Angus Mackay, Innisfail. Three children were baptized. An afternoon was spent visiting home country people in Simon Valley, about twenty miles distant. In Calgary one finds a great number of "freak" religions, such as Mormonism, Spiritualism, Christian Science, etc. To living souls these are mere husks. Some Mormons attended one of our services and came forward at the end to ask questions. They seemed unhappy, spiritually enslaved, and needing the liberty wherewith Christ makes His people free. I felt a strong desire to go among the Red Indians, with whom is associated the name of David Brainerd. Accompanied by friends, and driven by a kind Swedish acquaintance, I, in due course, reached the "Sarcee Indian Reserve Camp." The young Indians are taught English, and we were permitted to read the Word of God at the door of the Chief's wigwam. The colour of their skin does not detract from the value of their souls. Roman Catholicism does its evil work in some of these Reserves, and there is great need of the Gospel of the Lord Jesus Christ. He has said:—"And I, if I be lifted up from the earth will draw all men unto me." May He get the Red Indians for "His heritage," as well as "the uttermost parts of the earth for His possession!"

Great and marvellous are the works of our Creator. The majestic "Rocky Mountains" are a witness to the truth of this. They were crossed on 10th July, and the following night was spent at Kamloops in order to visit people from the homeland who are in the Sanatorium there. They are well cared for in this beautifully situated hospital. May the good Physician heal them in soul and body!

VANCOUVER.—Another day's travelling brought me to Vancouver, where I remained for eight weeks. I had a "home from home" during that time with Mr. and Mrs. F. Macrae, 10th Avenue East. We have reason to thank the Lord for the labours of our laymen in Canada (as in the case of Mr. Hugh Mackay, Vancouver and others). The number of Highland people in this city is estimated at 30,000. Alas! How sad that many of these should worship "the dollar," and practice the creed of the fool who says in his heart, "there is no God." We had substantial congregations, although the July attendance was adversely affected by the holiday season. The church building is comfortable, ideally situated, with room for expansion, and it is free of debt. A "labourer" is needed, and eagerly longed for. The providing of such must be looked for from the "Lord of the harvest."

After due consideration, it was decided to dispense the Sacrament of the Lord's Supper on the last Sabbath of August. Five day services were held, as in Scotland. This being the first time the solemn event took place in our Vancouver congregation, I explained, for the benefit of the young, the purpose of each day's gathering. We were favourably situated in having a reliable session—Mr. Angus Mackay, Innisfail, having travelled over 800 miles to be with us. This gave much encouragement to Mr. Hugh Mackay, and was appreciated by the congregation. Special care was exercised in admitting to membership. The same remark applies to the administering of baptism here and elsewhere. All who communicated did so for the first time, except Mr. Angus Mackay, and he had been unable to do so for twenty years previously. It was, I hope, a profitable season. The Lord did not withhold His presence, and we felt a happy solemnity. It is desired that future deputies will continue to dispense the Holy Ordinance here. The Congregational Committee discussed matters relating to supply, finance, organization, etc. Proposals in regard to these have been made to the Home Committee and apply to the various stations.

Before leaving the "far West," I spent three nights at Seattle (200 miles distant) in the home of Mr. Donald MacPherson (Daviot), and two nights at Chilliwack (80 miles distant) with Mr. William MacNair (Dingwall). It was refreshing to find in

these homes an interest taken in the Cause of Christ, and an endeavour made to bring up their families in the "nurture and admonition of the Lord." In Seattle I was pleased to meet the Macdonalds of our Oban congregation. One night was spent in Victoria, in the kind home of Mr. Miller of Thurso.

I left Vancouver on the homeward Journey on 4th September, and had a feeling of sorrow in parting with the people. After two days' travelling, in the genial company of Mr. Angus Mackay, a brief stay was made at Innisfail. I wish to thank Mr. and Mrs. Mackay for their hospitality, also those who travelled from Red-Deer to Innisfail to meet us, for their kindness in doing so.

EDMONTON.—A week-night service was held in Edmonton at the home, in 72nd Street, of Mr. Roderick MacLennan (a native of Diabaig, Ross-shire). He and Mrs. MacLennan received me very kindly. This was the first visit of a deputy to Edmonton, and the congregation was small. Friends present offered to provide a hall for any future services that may be arranged. With the development of the "Peace River" area, this is likely to become a town of increasing importance. It is a few hundred miles north of Calgary, and has a considerable Highland population.

SASKATOON.—After the Edmonton service, I travelled overnight to Saskatoon. The previous deputy (Rev. F. Macleod) gave an encouraging report of his visit to this place. The situation continues to be encouraging. Sabbath services were held in the Public Library and week-night services in the home of Mr. and Mrs. Macaskill (Stoer), whose hospitality I enjoyed while here. Mr. and Mrs. Thomas Macdonald and family from Brock were with us for the week-end. Three brothers of the late Mr. M. McEwen, Missionary, Tain, came from Laird (50 miles north). Two of Mr. Macdonald's children were baptized. The attendances were good, and the people appeared to listen with close attention. A special interest is being taken in this station by Mr. Donald Morrison and Mr. Thomas Macdonald. I believe there are souls here seeking the way to Zion, and there is evidence of the same at other stations.

I would suggest to the Synod that some of our office-bearers in Canada be given the status of "missionaries." This would tend

to strengthen the Cause there and would be an encouragement to any who may be called as ministers to that field.

BROCK.—Leaving Saskatoon in the morning of 15th September in a car driven by Mr. Thomas Macdonald, we proceeded to Brock (100 miles distant). This journey over prairie roads yielded some unusual experiences. An evening service was held in Brock School House, where a little company met. Brock is a fertile farming area, r'ch in wheat but, spiritually, it appears to be a wilderness. Feeling it to be so, some there pray that "the wilderness may rejoice and blossom as the rose." After two restful nights in Mr. Macdonald's home, we returned to Saskatoon, where another evening service was held. Next night was spent in Bradwell (30 miles South), and thereafter the homeward journey was continued, revisiting Winnipeg and Detroit.

TORONTO.—My twenty-fifth Sabbath in Canada was spent in Toronto. A few hours' break at Woodstock, Ontario, brought me into touch with a colony of people who came originally from Sutherlandshire. As on former occasions, the Toronto services were held in the Reformed Presbyterian Church, Bloor Street. This is an interesting and appreciative congregation. A number of home people were present. One of them, I regret to learn, has since been removed by death, in the person of Miss Johan Miller (Thurso), a sister of Mrs. Macrae, Vancouver. We sympathise with the bereaved. I stayed with Mr. and Mrs. Roderick Campbell (of Inverness), and spent a night with Mr. and Mrs. Duncan Campbell, Oshawa. I take this opportunity of thanking them and other friends in U.S.A. and Canada for many acts of kindness shewn. The homes of nearly all our people at the various Mission Stations were visited, as well as some others, of practically no church connection.

I would express the opinion that there is real danger of education, in Canada, coming under the control of the Roman Catholic Church. At anyrate, there is a subtle and far-reaching movement in that direction. In the late Canadian Government there were 77 Roman Catholics and 42 non-Roman Catholics. The heads of various departments—Education, Post Office, Immigration, etc.—were Roman Catholics. The present Government has only 29 Roman Catholics, this is a change in the right direction. Protestants need to be vigilant. Further, they need

to beware of amendments to the Lord's Day Act of Canada, and should seek to hold fast to their Sabbaths. Last summer a Scottish team played football matches in U.S.A. on Sabbath. This is likely to be repeated, to the disgrace of Scotland. Let Canada say:—"We will not have it."

It is disappointing to learn from the Annual Report of the National Bible Society of Scotland that only four copies of the Gaelic Bible were sold last year to Canada (excluding Nova Scotia), and few, I understand, were sold through other agencies. I was disappointed, also, in the Canadian Bible Society not doing more to encourage the sale of Psalms in Metre. Hymn-books, at best, are a poor substitute for the precious Psalms. I hope the National Bible Society of Scotland will get more encouragement in this matter. It is the only Society in the world publishing the Scriptures in Gaelic and the Metrical Psalms.

NEW YORK.—On 28th October I arrived back in New York. That day a young man, Mr. Mackay, from one of our Lewis congregations, had been buried there. To his two sorrowing brothers in New York, and other relatives on this side, we extend our sympathy. In the evening a service was held in the Church of the Puritans. I was indebted to Mr. and Mrs. Smith and Mrs. MacIver, who had the assistance of Mr. Donald Macleod (Borve, Skye), in arranging this. The Reformed Presbyterian Church, New York, kindly offer the use of hall or church to deputies, at any time, for week-night services. Psalm books are available here.

Deputies experience a willingness on the part of Gaelic Societies, in some places, to arrange services for them, but caution is necessary as concerts and dances are arranged with equal enthusiasm. "Ye cannot serve God and Mammon."

On 29th October I embarked on the S.S. "Berengaria." The ocean voyage was restful. It was made particularly interesting by discussions with a learned young Hindu and his wife on their way to India. They have abandoned Hinduism but know not the "truth which maketh free." "Can I not make amends for my sins?" he asked, thus revealing the religion of the natural heart. The necessity for the Atonement having been discussed, he expressed difficulty in believing that the Lord Jesus Christ was God. "If He was God, then He must have known what

sufferings awaited Him, and why did He allow Himself to suffer?" he remarked. This led us to consider the wonder of redeeming love, "the unspeakable gift of God," "the willing sacrifice," to "God's having so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life." The Hindu handed me his address. We parted in London with the heartfelt desire that he may yet appear as a witness for Christ in dark India. The Holy Spirit alone can give needed light.

In due course I reached my congregation and relatives, feeling conscious of sins of omission and of commission in all my travels, but deeply constrained to render thanks to the Giver of all good things for His wonderful loving kindness. "His tender mercies are over all His other works."

My expenses were met by the various stations in equal share. I enjoyed good health, and, were it not for the pressure of home duties, might have prolonged my stay for the winter. May the seed sown in weakness, take deep root in the hearts of young and old in the various places visited, so that fruit may be found even after many days. May the promise be fulfilled:—"A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in His time."

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## Report of Fishing Stations' Committee.

By Rev. MALCOLM GILLIES, Stornoway.

THE Report of the Fishing Stations' Committee can be given briefly. We were able to arrange supply this year from about the beginning of the Yarmouth fishing to the close of the season. Services were held in the same hall as last year, by Mr. Angus Mackinnon, Missionary, on Sabbaths and week-days, from the first Sabbath of October for seven weeks. These services were well attended, the greater part of the people being from North Tolsta, Lewis. Our people appreciate the kindness of the Church in providing for their spiritual needs year by year, and the Committee have the satisfaction that the

means are well attended and an effort made to meet the financial burden.

They were able this year to pay all their expenses which amounted to about £28. The only deficit was in connection with Mr. Donald MacSween who supplied Finsbay, Harris, in Mr. Mackinnon's absence, and who was given £1 out of the Organization Fund to meet his travelling expenses.

Now that the Lord is pleased to add so many to the ministry of the Church, it might be possible for the Committee to get the consent of one of the lesser-burdened ministers to supply the English Fishing Stations for next season.

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## Report of Canadian Mission Committee.

By Rev. D. A. MACFARLANE, M.A.

**B**EFORE this Committee was appointed in its present form, Rev. W. Grant was in Canada supplying the several stations. He sent encouraging and suggestive letters, which the Committee endeavoured to act upon. He will present his own report of his visit as deputy.

The Committee found much difficulty in getting supply for Winnipeg. In the early part of the year, Mr. William Sinclair reported that he was much improved in health, after being for a period at Vancouver, and was able, on returning, to hold two services and a Sabbath School every Sabbath day during the winter, also a weekly prayer meeting. The people there were attending very well. The Committee would thank Mr. Sinclair for doing what he could in these ways for the cause of the Lord, in the difficult circumstances.

The Rev. D. J. Matheson's services were obtained for Winnipeg for about a year, dating from the beginning of April or so. He is much pleased with the kindness met with on his arrival, and refers to the encouraging number of children to be seen at

the services. His address is Suite 10, Agnes Apartments, Winnipeg, Man. The Rev. E. Macqueen, Convener of our Committee, expected to sail last September, but deferred going until late in March of this year, and so is over there also. He does not now require to stay so long, as any visit made by him to Winnipeg will be a comparatively short one. If friends wish to send any address to him or communication as to visiting or holding a service, they could address such to him at 778 24th Avenue West, Vancouver, B.C.

We would remember both these our brethren, and may the blessing of the Lord be upon them in their labours, and upon those whom they preach the Gospel to and visit in their homes.

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## Theological Committee's Report.

By Rev. D. A. MACFARLANE, M.A.

ON behalf of the Convener, I would report in the above matter that there are six students studying for the Ministry of the Church—two at Oban, two in Glasgow, one in London, and one in Newcastle. The two at Oban are of course Divinity Students and the others at studies preparatory to the Theological classes.

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## A Note on Union and Motives.

IT may be said that union is a desirable thing if the parties uniting are in perfect agreement scripturally; but without that it is like marriage without *love*. In other words, it is a thing of *policy*. "I hate policy in Church Courts," says McCheyne of Dundee; and from all appearance it was policy that dictated the recent union of some of the Churches in Scotland which had been diametrically opposed as to their

principles. A significant point is brought out in Bunyan's "Pilgrim's Progress" in regard to motive. It will be remembered, that, after the martyrdom of Faithful, Christian got another companion, Hopeful. On their journey they came across four pilgrims whose names were—Mr. Hold-the-world, Mr. Money-love, Mr. Save-all, and Mr. By-ends. Their Christianity consisted in worldly motives—such as, say, a minister preaching a good sermon in order to get a call from a rich congregation, or act similarly in order to get a rich wife and so on. Everybody will remember Christian's beautiful answer to this religion which staggered the so-called pilgrims. Here is one sentence: "For if it be unlawful to follow Christ for loaves, as it is; how much more is it abominable to make of Him and religion a stalking-horse to get and enjoy the world!" The Pharisees, Judas and Simon the magician were of this religion. But it should be remembered that the true Church of Christ has not always been outwardly one body—or exactly agreeing in all doctrine but their Christian union was not affected. Here is a case in point. In the Highlands two ministers (it is mentioned, as far as I remember in Dr. Kennedy's book "The Apostle of the North") resided in the same parish though belonging to different demoninations.

One of them was called out to visit a sick person, but the minister on entering at the doorstep suddenly turned back and would not enter the house. The people were so offended, they at once sent for the other minister, who on arriving turned back at the doorstep as did the other—the same passage of Scripture prevented both from entering. The two ministers afterwards likened themselves to two thatchers on each side of a house. Is not this a sample of perfect union in the Truth, although not outwardly?—J. Ross.

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Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—*John Bunyan.*

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

FOR YEAR ENDING 31st March, 1931.

## SUSTENTATION FUND.

### INCOME.

Balance on Hand at 31st March, 1930 .. £8124 5 9

#### CREDITS—

1. Congregational Contributions	£4666	12	3
2. Donations .. ..	258	5	5
3. Home Mission Fund—Balance			
Transferred .. ..	948	17	9
4. Legacies .. ..	170	0	0
5. Interest .. ..	113	12	1
	6157	7	6

£14,281 13 3

### EXPENDITURE.

#### DEBITS—

1. Payments to Ministers at			
30th June, 1930	£990	0	0
2.     "     30th Sept., 1930	990	0	0
3.     "     31st Dec., 1930	935	0	0
4.     "     31st March, 1931	1110	0	0
		£4025	0 0
5. Payments to Missionaries at			
30th June, 1930	£364	0	0
6.     "     30th Sept., 1930	365	0	0
7.     "     31st Dec., 1930	376	18	0
8.     "     31st March, 1931	374	12	6
		1480	10 6

£5505 10 6

Payments to London Mission Fund .. ..	52	0	0
Loan to Organisation Fund .. ..	100	0	0
Stationery, Printing and Postages .. ..	5	19	4
		£5663	9 10
Balance on hand at 31st March, 1931 ..	8618	3	5
		<u>£14,281</u>	<u>13 3</u>

145

## HOME MISSION FUND.

### INCOME.

1. Congregational Contributions	£681	3	8
2. Donations .. ..	114	17	6
3. Profit on Sale of Rev. D. Macfarlane's Memoirs ..	154	0	0
4. From Sale of Memoirs ..	0	17	6
	£950	18	8

£950 18 8

### EXPENDITURE.

1. Postages, Printing, etc. .. ..	£2	0	11
2. Balance transferred to Susten- tation Fund .. ..	948	17	9
		£950	18 8

£950 18 8

## INCOME.

1269 15 5

£3604    2    0

1.	Paid Rev. J. Tallach, Salary to 31st March, 1931 ..	£220	0	0
2.	Do. Donations and Sundry Expenses .. ..	70	5	10
3.	Do. Sinking of Well at Mission .. ..	80	0	0
4.	Do. o/a Three extra Teachers	47	0	0
5.	Do. o/a Mr. Paul Hlazo	10	0	0
6.	Do. o/a Mr. J. Udiyama- bombo, Missionary at Shangani .. ..	26	0	0
7.	Do. o/a Teacher at Shangani	12	0	0
8.	Do. Upkeep of Mission ..	30	0	0
9.	Do. Erection of Store ..	6	0	0
10.	Do. Boy at Lovedale ..	10	0	0
11.	Do. Teachers Salaries ..	49	0	0

£560 5 10

146

12.	Rev. Dr. R. Maedonald—Salary to 31st March, 1931	£150	0	0
13.	Do. Donations .. ..	67	3	7
14.	Do. For Hospital Beds ..	25	0	0
15.	Do. For Hospital, Medicine, etc.	38	8	3

280 11 10

16.	Rev. D. J. Urquhart, Palestine— Salary to 31st March, 1931	£220	0	0
17.	Do. Donations .. ..	56	10	0

276 10 0

18. Mr. Isidore Reuter, Glasgow—					
Missionary to the Jews	..	..	78	0	0
19. To Deposit Receipt for Kaffir Bibles	..	..	101	19	1
20. Postages, Printing, etc.	..	..	3	2	5
			£1300	9	2

Balance on Hand at 31st March, 1931	..	2303	12	10
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£3604 2 0

# JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

INCOME.			
Balance on Hand at 31st March, 1930	..	£450	14 3
1. Donations	.. ..	£101	19 1
2. Interest	.. ..	6	8 3
		<u>108</u>	<u>7 4</u>
		<u>£559</u>	<u>1 7</u>

EXPENDITURE.			
Balance on Deposit Receipt at 31st March, 1931	£559	1	7
	<u>£559</u>	<u>1</u>	<u>7</u>

## COLONIAL MISSIONS FUND.

INCOME.			
Donations	.. ..	£77	16 7
		<u>£77</u>	<u>16 7</u>

EXPENDITURE.			
Balance on Deposit Receipt at 31st March, 1931	£77	16	7
	<u>£77</u>	<u>16</u>	<u>7</u>

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

INCOME.			
Balance on Hand at 31st March, 1930	..	£1600	5 4
1. Congregational Contributions	£158	4	4
2. Donations	.. ..	51	4 0
3. Interest	.. ..	48	4 3
4. Income Tax Refunded	..	8	11 0
5. Part Payment of Bond on Kerr Street Property	.. ..	350	0 0
6. Discount on Foreign Draft	..	0	3 7
		<u>616</u>	<u>7 2</u>
		<u>£2216</u>	<u>12 6</u>

EXPENDITURE.			
Paid Mrs Graham, Glasgow	..	£40	0 0
Do. Mrs Sinclair, Glasgow	..	40	0 0
Do. Mrs. MacKenzie, Kames	..	20	0 0
Do. Mrs. Radasi, S. Africa	..	58	0 0
		<u>£158</u>	<u>0 0</u>
Do. Postages, Printing, etc.	.. ..	0	14 9
		<u>£158</u>	<u>14 9</u>
Balance on Hand at 31st March, 1931	..	2057	17 9
		<u>£2216</u>	<u>12 6</u>

## GENERAL BUILDING FUND.

INCOME.			
Balance on Hand at 31st March, 1930	..	£38	13 6
1. Congregational Contributions	£112	17	9
2. Donations	.. ..	56	15 0
3. Interest	.. ..	0	14 7
		<u>170</u>	<u>7 4</u>
		<u>£209</u>	<u>0 10</u>

EXPENDITURE.			
Paid in reduction of Debt on Churches and Manses	..	£144	15 9
Do. Postages, Printing, etc.	..	0	15 1
		<u>£145</u>	<u>10 10</u>
Balance on Hand at 31st March, 1931	..	63	10 0
		<u>£209</u>	<u>0 10</u>

# COLLEGE FUND.

## INCOME.

Balance on Hand at 31st March, 1930	..	£148	19	5
1. Congregational Contributions	£185	9	9	
2. Donations	.. ..	51	15	0
3. Interest	.. ..	3	0	7
		240	5	4
		£389	4	9

## EXPENDITURE.

1. Paid Rev. D. Beaton, Theological Tutor, Salary to 31st March 1931	.. ..	£30	0	0
2. Do. do. Grant for Books		5	0	0
		£35	0	9
3. Do. Grant in aid of Students	.. ..	150	0	0
4. Postages, Printing, etc.	.. ..	0	15	1
		£185	15	1
Balance on Hand at 31st March, 1931	..	203	9	8
		£389	4	9

# LEGACY FUND.

## LEGACIES RECEIVED.

From Executors of the late Mr. D.				
Sutherland, Castletown, Thurso	£25	0	0	
Do. Mr. Wm. Ralph, Helmsdale	130	0	0	
Do. Mr. Malcolm McLeod, Raasay	100	0	0	
Do. Mr. Donald Gillies,				
Ardineaskan .. ..	100	0	0	
Do. Miss Jane C. Morrison,				
Dingwall .. ..	20	0	0	
Do. Miss Jane Munro, Tain	2	16	9	
				£377 16 9

## HOW DISPOSED OF.

Legacy from Executors of late Mr. D. Sutherland to Jewish and Foreign Missions' Fund	£25	0	0
Do. Mr. Wm. Ralph to Jewish and Foreign Missions' Fund ..	30	0	0
Do. Mr. Wm. Ralph to Sustenta- tion Fund .. ..	100	0	0
Do. Mr. Malcolm McLeod to Jewish and Foreign Missions' Fund	100	0	0
Do. Mr. Donald Gillies to Jewish and Foreign Missions' Fund	50	0	0
Do. Mr. Donald Gillies to Susten- tation Fund .. ..	50	0	0
Do. Miss Jane C. Morrison to Sustentation Fund .. ..	20	0	0
Do. Miss Jane Munro to Tain Con- gregational General Funds	2	16	9
	<hr/>		
		£377	16 9
		<hr/>	
		£377	16 9

# ORGANISATION FUND.

## INCOME.

Balance on Hand at 31st March, 1930	..	£15	9	6
1. Congregational Contributions	£186 4 5			
2. Donations .. .. .	52 10 6			
3. Balance of Rev. F. McLeod's Exps. to Vancouver—Refunded	12 10 0			
4. Deputy to Yarmouth Gaelic Mission, Expenses Refunded	8 0 0			
5. From Sale of Church Documents	0 1 4			
6. Loan from Sustentation Fund	100 0 0			
		359	6	3

£374 15 9

## EXPENDITURE.

1. Paid Rev. D. Beaton, Clerk of Synod, Salary to 31st March, 1931 .. ..	£15 0 0
2. Do. do. Printing and Synod Expenses .. ..	1 14 6
3. Do. Synod Expenses at Glasgow	7 0 0
4. Do. Travelling Expenses to Synod at Glasgow ..	38 18 6
5. Do. Deputies Expenses to Uig Congregation .. ..	15 11 0
6. Do. Insurance of Missionaries	38 8 2
7. Do. Expenses of Deputy to Yarmouth Gaelic Mission	8 0 0
8. Do. Supply at Glendale during Rev. Jas. McLeod's absence in Canada (Refunded) ..	7 0 0
9. Do. Printing Financial State- ment in Magazine ..	5 0 0
10. Do. Grant to Church Deputies to Canada (three) ..	30 0 0
11. Do. Rev. E. Macqueen's Ex- penses to Vancouver ..	91 4 8
12. Do. Treasurer's Salary to 31st March, 1931 .. ..	86 0 0
13. Do. Printing, Stationery and Postages .. ..	5 16 2
	£349 13 0
Balance on Hand at 31st March, 1931 ..	25 2 9
	£374 15 9

INVERNESS, 1st May, 1931.—We have examined Vouchers of foregoing Accounts for year ending 31st March, 1931, and have found all correct.

JAMES CAMPBELL, }  
JOHN FRASER, } *Auditors.*

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

FOR THE YEAR ENDING 31st MARCH, 1931.

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.
<i>Northern Presbytery—</i>									
1. Creich ...	D. J. Matheson, minister	44 15 0	4 14 0	3 0 0	1 12 0	2 0 0	2 14 0	...	58 15 0
2. Daviot ...	... ..	31 19 6	2 0 0	1 10 0	1 10 0	2 0 0	...	...	38 19 6
3. Dingwall ...	D. A. Macfarlane, M.A., minister	130 2 0	17 5 0	10 3 6	3 0 0	4 0 0	3 0 0	3 0 0	170 10 6
4. Dornoch ...	F. Macleod, minister	86 4 6	9 4 0	7 18 0	...	5 0 0	5 0 0	...	113 6 6
5. Duthil ...	... ..	...	...	...	...	...	...	...	...
6. Farr ...	... ..	6 10 0	2 6 6	0 18 0	0 12 0	1 1 9	0 17 6	1 0 6	13 6 3
7. Fearn ...	W. MacAngus, missionary	12 16 0	3 7 0	1 0 0	1 0 0	1 0 0	1 0 0	1 0 0	21 3 0
8. Golspie ...	... ..	...	...	...	...	...	...	...	...
9. Halkirk ...	Wm. Grant, minister	120 0 0	9 15 6	4 4 7	3 12 0	3 0 0	2 5 9	3 4 6	146 2 4
10. Helmsdale ...	Do. do.	22 0 0	4 2 8	1 14 8	...	1 15 8	1 6 0	1 10 0	32 9 0
11. Inverness ...	E. Macqueen, minister	228 11 0	30 0 0	15 0 0	10 0 0	11 0 0	10 0 0	10 0 0	314 11 0
12. Kilmorack ...	D. A. Macfarlane, M.A., minister	90 0 6	9 18 9	...	2 4 5	4 8 9	...	...	106 12 5
13. Lairg ...	D. J. Matheson, minister	80 10 6	7 4 8	2 9 4	3 0 7	4 4 3	4 15 6	...	102 4 10
14. Moy ...	A. Stewart, missionary	38 14 6	6 14 0	2 17 0	3 15 9	3 15 6	4 5 0	...	60 1 9
15. Rogart ...	F. Macleod, minister	40 15 6	3 4 0	2 8 0	...	1 5 0	1 0 0	1 0 0	49 12 6
16. Stratherrick ...	F. Beaton, missionary	27 15 6	8 18 0	4 1 0	4 2 0	3 0 0	3 10 0	...	51 6 6
17. Strathy ...	M. Mackay, missionary	32 0 0	20 0 0	4 0 0	3 0 0	3 0 0	3 10 0	2 5 0	67 15 0
18. Tain ...	A. Robertson, missionary	12 18 9	2 10 7	0 18 6	0 10 0	1 18 2	0 17 6	0 13 2	20 6 8
19. Thurso ...	Students and Elders	...	...	...	...	...	...	...	...
20. Wick ...	Do. do.	...	...	...	...	...	...	...	...
<i>Southern Presbytery—</i>		1005 13 3	141 4 8	62 2 7	37 18 9	52 9 1	44 1 3	23 13 2	1367 2 9
21. Clydebank ...	Students and Elders	...	...	...	...	...	...	...	...
22. Dunbarton ...	Do. do.	...	...	...	...	...	...	...	...
23. Dunoon ...	Do. do.	...	...	...	...	...	...	...	...
24. Edinburgh ...	N. Macintyre, minister	193 18 3	13 0 0	15 0 0	4 10 0	5 0 0	4 0 0	5 0 0	240 8 3
25. Glasgow St. Jude's Church	Neil Cameron, minister	784 14 8	58 10 0	121 16 6	23 0 0	19 0 0	26 0 0	17 10 0	1050 11 2
26. Greenock ...	... ..	...	...	...	...	...	...	...	...
27. Kames ...	Jas. A. Tallach, minister	140 0 0	13 0 0	...	...	7 10 0	6 10 0	...	167 0 0
28. Lochgilphead ...	Students and Elders	...	...	2 0 0	1 0 0	1 0 0	1 0 0	...	5 0 0
29. Oban ...	D. Beaton, minister	108 7 6	12 10 0	16 0 2	4 10 0	5 0 0	5 0 0	...	151 7 8
30. Tarbert, Loch Fyne	Students and Elders	5 0 0	1 0 0	3 0 0	1 0 0	1 0 0	1 0 0	...	12 0 0
<i>Western Presbytery—</i>		1232 0 5	98 0 0	157 16 8	34 0 0	38 10 0	43 10 0	22 10 0	1626 7 1
31. Achmore ...	... ..	14 17 6	...	...	...	...	...	...	14 17 6
32. Applecross ...	J. Campbell, missionary	121 0 0	13 5 3	3 17 11	3 3 4	3 4 0	3 5 0	2 15 0	150 10 6
33. Aulbea ...	J. Nicolson, missionary	48 18 0	9 18 4	2 0 0	1 4 0	1 10 0	2 0 0	...	65 10 4
34. Bayhead ...	J. MacLachlan, minister	67 16 1	11 3 3	2 13 6	2 11 1	2 18 10	2 0 0	1 16 0	90 18 9
35. Breacdale ...	Elders	33 7 0	13 11 6	0 15 0	...	1 8 0	...	1 2 5	50 3 11
36. Breaclete ...	A. MacSween, missionary	25 2 6	7 14 0	1 3 8	1 4 6	...	...	...	35 4 8
37. Broadford ...	D. Macaskill, missionary	10 15 6	...	...	...	...	...	...	10 15 6
38. Elgol ...	Do. do.	20 6 0	...	3 6 6	...	...	...	...	23 12 6
39. Flashadder ...	F. Morrison, missionary	30 5 0	4 3 0	1 10 0	0 17 0	1 3 0	1 6 0	1 0 0	40 4 0
40. Gairloch ...	R. McKenzie, M.A., minister	269 1 6	73 11 1	36 12 6	13 11 5	14 10 0	16 1 3	10 18 7	434 6 4

41. Glendale	J. Macleod, minister	101 0 0	12 15 6	8 0 5	3 15 0	5 5 9	4 7 0	2 10 0	137 13 8
42. North { Stockinish	M. Mackinnon, missionary	...	17 7 6	3 7 0	2 5 6	2 2 6	2 8 0	1 19 6	29 10 0
43. Harris { Tarbert	D. R. Macdonald, minister	162 16 6	15 4 7	5 0 6	5 2 9	3 10 0	4 18 5	3 4 8	199 17 5
44. South { Northton	R. Ferguson, missionary	38 3 0	10 2 3	1 2 3	1 0 0	1 5 2	1 1 6	1 0 0	53 14 3
45. Harris { Strond	John Macleod, missionary	36 10 0	12 0 0	0 19 0	2 4 0	1 2 6	1 1 0	1 8 0	55 4 6
46. Harris { Finsbay	A. Mackinnon, missionary	65 12 6	3 8 6	1 6 6	1 2 0	1 11 6	1 11 0	2 14 6	77 6 6
47. Kilmuir	A. Mackay, missionary	51 3 9	10 15 0	3 1 0	2 4 0	3 0 6	3 0 0	...	73 4 3
48. Kinlochbervie	H. Morrison, missionary	11 6 0	2 14 3	1 13 0	1 1 9	1 1 6	1 0 6	0 13 6	19 10 6
49. Kyle of Lochalsh	D. Matheson, missionary	24 11 6	5 13 9	2 2 5	1 8 10	1 14 9	1 19 10	1 12 9	39 3 10
50. Lochbroom	D. N. Macleod, minister	220 10 0	32 13 7	7 2 6	8 12 7	7 2 4	7 16 11	5 3 0	289 0 11
51. Lochcarron	D. Macleod, minister	93 14 0	17 14 6	2 7 0	2 4 3	2 17 0	3 10 0	2 15 0	125 1 9
52. Lochinver	M. Morrison, minister	81 13 6	9 0 6	2 5 2	1 15 0	3 0 0	1 15 0	2 16 4	102 5 6
53. Laib	A. Macaskill, missionary	11 19 6	...	...	...	...	...	...	11 19 6
54. Lurebost	A. Finlayson, missionary	27 0 0	15 0 0	3 12 0	2 18 0	3 8 0	3 10 0	...	55 8 0
55. Ness, Lewis	D. Matheson, missionary	30 2 0	7 7 0	1 12 0	1 10 0	1 15 6	1 19 0	1 13 6	45 19 0
56. Plockton	D. M. Macdonald, minister	250 0 0	26 0 0	16 0 0	6 0 0	6 0 0	6 0 0	4 0 0	314 0 0
57. Portree	W. MacSween, missionary	76 19 6	29 12 6	4 15 6	2 14 6	3 10 0	4 2 0	3 4 6	124 18 6
58. Raasay	H. Morrison, missionary	15 9 6	8 15 0	2 5 0	1 10 0	1 12 6	2 11 0	1 14 0	53 17 0
59. Scourie	D. Macleod, minister	89 6 9	16 6 2	2 13 5	2 13 7	2 15 9	4 9 3	2 2 0	120 0 11
60. Shieldaig	M. Morrison, minister	39 12 0	12 1 6	2 15 0	2 6 0	2 12 0	3 16 6	1 17 4	65 0 4
61. Stoeer	M. Gillies, minister	152 11 0	20 0 0	10 0 0	6 0 0	6 0 0	5 0 0	6 0 0	295 11 0
62. Stornoway	A. Beaton, missionary	25 12 0	6 14 0	0 16 0	0 16 6	0 17 6	1 1 0	0 14 0	79 11 0
63. Struan	Elders	58 0 0	7 0 0	3 0 0	...	3 12 0	4 8 0	...	35 0 0
64. Tolsta, North	R. MacInnes, minister	35 0 0	...	...	3 10 0	...	...	...	74 4 0
65. Uig	J. Macleod, minister	59 2 6	5 11 6	3 0 0	...	3 0 0	1 10 0	2 0 0	39 0 0
66. Vatten	A. McDiarmid, missionary	30 0 0	4 15 0	1 0 0	1 0 0	1 0 0	1 5 0	...	...
67. Waternish									
		2428 18 7	441 19 0	141 14 9	86 5 7	94 10 8	98 13 2	66 14 7	3358 16 4

# SUMMARY.

Northern Presbytery	1005 13 3	141 4 8	62 2 7	37 18 9	52 9 1	44 1 3	23 13 2	1367 2 9
Southern	1232 0 5	98 0 0	157 16 8	34 0 0	38 10 0	43 10 0	22 10 0	1626 7 1
Western	2428 18 7	441 19 0	141 14 9	86 5 7	94 10 8	98 13 2	66 14 7	3358 16 4
Congregational Contributions	4666 12 3	681 3 8	361 14 0	158 4 4	185 9 9	186 4 5	112 17 9	6352 6 2
Legacies	170 0 0	...	205 0 0	...	...	...	...	375 0 0
Donations	258 5 5	269 15 0	652 0 5	401 7 7	51 15 0	173 1 10	56 15 0	1863 0 3
Interest	113 12 1	...	51 1 0	56 15 3	3 0 7	...	0 14 7	225 3 6
Balance at 31st March, 1930	5208 9 9 8124 5 9	950 18 8 ...	1269 15 5 2334 6 7	616 7 2 1600 5 4	240 5 4 148 19 5	359 6 3 15 9 6	170 7 4 38 13 6	8815 9 11 12262 0 1
On Deposit Receipt for Kaffir Bibles	13332 15 6	950 18 8	3604 2 0	2216 12 6	389 4 9	374 15 9	209 0 10	21077 10 0 559 1 7
On Deposit Receipt for Colonial Mission Funds								77 16 7 21714 8 2

## Protest Tabled at the Free Church General Assembly in May 1893.

**W**HEREAS by the action of the General Assembly of 1892 in passing the Declaratory Act into a law of the Church, and by that Act being retained in her constitution, the Church, in our opinion, ceases to be the true representative of the Free Church of Scotland; and whereas by our ordination vows we are bound by the most solemn obligations to assert, maintain, and defend the doctrines and constitution of the said Church, and to follow no divisive courses from the doctrine, worship, discipline, government, and exclusive jurisdiction of the same, I, the undersigned minister of the Free Church, in my own name, and in the name of all who may adhere to me, declare that, whatever I may subsequently do, neither my conscience nor my ordination vows allow me to act under what has now been made law in this Church.

I also protest against the despotic power exercised by a majority of the office-bearers of this Church in making changes in her creed and constitution, which are *ultra vires* of any majority in the face of any protesting minority, and I declare that I claim my sacred and civil rights according to the terms of contract agreed upon between me and the Free Church at my ordination, and in accordance with the creed and constitution of the Free Church in the year 1843.—(Signed) Donald Macfarlane, Minister.

### Sowing the Seed.

Sow in the morn thy seed,  
 At e'en hold not thy hand;  
 To doubt or fear give thou no heed,  
 Broadcast it o'er the land.  
 Beside all waters sow,  
 The highway furrows stock;  
 Drop it where thorns and thistles grow,  
 Scatter it on the rock.  
 The good and fruitful ground  
 Expect not here, or there;  
 O'er hill and dale, in spots 'tis found;  
 Go, spread it everywhere.

Thou knowest not which shall thrive,  
The late or early sown;  
Grace keeps the precious germs alive,  
When and wherever strewn.

And duly shall appear  
In verdure, beauty, strength,  
The tender blade, the stem, the ear,  
And the full corn at length.

Thou shalt not sow in vain,  
Cold, heat, and moist and dry  
Shall foster and mature the grain,  
For garnerers in the sky.

Then, when the glorious end,  
The day of God, is come,  
The angel-reapers shall descend,  
And heaven shout harvest-home!

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### Notes and Comments.

**Nature's Pruning Hook.**—The great and wise (though they are not always wise) men of science at times give utterance to sentiments that run so counter to the facts staring the ordinary man in the face that he is completely baffled by the curious mentality possessed by these gifted men. This was exemplified by some recent utterances of Sir Arthur Keith in his rectorial address at Aberdeen University. "Nature keeps her human orchard healthy by pruning," this distinguished scientist is reported as saying, "war is her pruning hook." Along this road, no doubt, Sir Arthur and many of his fellow Evolutionists, are watching with childish simplicity the onward march of events to a purer and better world but unfortunately the stern facts of nature are against them. The Glasgow "Evening Citizen" (8th June) has done good service in exposing the shallowness and untruthfulness of the above utterance. It truly says:—"Consider the post-war world. Do we find the human race

better than it used to be? By every test it is enormously worse. People are restless and neurotic; private morals are decayed; divorcees increased greatly; cocktail-drinking, drug-taking, gambling, craving for excitement, wide-spread; business ethics debased; religion neglected, scholarship diminished, and, on all sides, a general lack of discipline, self-control, and reverence. To this degeneration the Muses themselves bear testimony—jazz and discordant noise, salacious novels, filthy drama, grotesque pictures and obscene sculpture; the Ju-Ju, the witch doctor, the Black Congo our new ideal! Such are the fruits of war, such the results of this pruning!"

**Dutch Reformed Church of South Africa.**—At the Dutch Reformed Synod at Bloemfontein, says the "Bulawayo Chronicle" (9th May), it was suggested by the committee and agreed to by the Synod by 109 votes to 29, after a long discussion, that to the articles, which compel ministers to sign a declaration before being admitted as such, the following be added: "I declare and confess uprightly and with a good conscience before the Lord (1) That the Bible is God's Word; (2) That the Bible in all its parts is inspired by God and is, therefore, in all its parts infallible; (3) That the miracles of the Bible cannot be explained by human reason and must be accepted with childlike faith; (4) That the story of the creation and the fall of man as contained in Genesis is infallible and inspired; (5) That history as set forth in the Old Testament itself must be maintained against the Evolution theory of the Higher Criticism; (6) That Jesus Christ is not only in an ethical sense holy and without sin, but He is, also, intellectually without mistakes, untruth and deceit; (7) That the teaching of Jesus Christ about Moses as a writer of the Pentateuch, about Jonah and the whale, about David as the author of Psalm cx., about the whole Scripture, is infallible; that Jesus is always the truth." This is a very interesting and encouraging decision of the Synod of the Dutch Reformed Church. When will the day dawn when the supreme courts of the larger Presbyterian bodies of the world come to such a scriptural decision as the above?

**Mr. Brider's Gospel Mission to the Army and Navy.—**

We have received a copy of the 57th Annual Report of this excellent Mission. Mr. Brider is doing good work in supplying sound religious literature to our sailors and soldiers and he deserves every encouragement. Contributions may be sent to Mr. Brider's address:—21 Firfield Street, Totterdown, Bristol.

**Rev. Lachlan Mackenzie's Lectures.—**

There are still a few bound copies of this book on hand and those who wish to possess a copy would do well to apply to Mr. James Campbell, 6 Ardross Place, Inverness. The price of the book is 4s. post free. This is an exceptionally low price for such a large and well-bound book. We need scarcely remind our readers that this second volume contains quite new material from that presented in the first volume.

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**Literary Notice.**

HOW I LEARNED TO LOVE THE DOCTRINES OF GRACE, by HAROLD A. LEWTY, M.A., Rector of Mickelfield, Suffolk. Sovereign Grace Union, 98 Camberwell Grove, London, S.E.5. Price, 1½d. post free.

This is a short but interesting account of how an Anglo-Catholic clergyman of the Church of England was brought in the sovereign pleasure of God to receive the doctrines of grace as set forth in the Scriptures. Mr. Lewty in describing his hatred to these doctrines and his determination not to receive them tells a story which every natural heart would tell if only it were honest. By the very grace he fought against he was conquered. In days when the precious doctrines of grace are so lightly esteemed it is encouraging to read such an account as Mr. Lewty gives of how the Holy Spirit can bring down the high imaginations of men and bear witness to His own Truth.

## Church Notes.

**Communion.**—July—First Sabbath, Raasay, Lairg, Thurso, and Beaul; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, North Uist, and Bracadale. August—First Sabbath, Dingwall; second, Farr (Bettyhill), Portree, Stratherriek; third, Laide, and Bonar-Bridge; fourth, Finsbay; fifth, Stornoway. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alteration of, the above dates of Communion should be sent to the Editor.

**An Appeal on behalf of Uig (Lewis) Congregation.**—The Synod has confirmed the reception of the Uig (Lewis) Congregation as a congregation of the Free Presbyterian Church. This congregation was formed in January last by the action of about 300 persons in Uig who separated themselves from the Church of Scotland and who petitioned the Synod to receive them and their minister Rev. R. Macinnes as a congregation of the Church. Both minister and congregation have satisfied the Synod that they took this action because they could no longer be identified with a Church which had forsaken Reformation principles and practice and that they were one with the Free Presbyterian Church in doctrine, worship, and discipline. The congregation is now without suitable church buildings. Their greatest need is a house for their minister who has met with a measure of hardship, the house in which he has stayed since being unsuitable and the rent excessive. The people will do their utmost with money and labour to provide a house for their minister and erect meeting houses. The Synod have expressed their sympathy and assured them that they will be helped. Contributions may be sent to our General Treasurer, Mr. John Grant, 4 Millburn Road, Inverness, or Mr. Norman Mackay, Treasurer, Free Presbyterian Church, Valtos, Uig, Lewis. The Western Presbytery endorses this Appeal.—Malcolm Gillies, Clerk *pro tem* of Western Presbytery.

**Acceptance of Call to Wick.**—At a meeting of the Northern Presbytery held at Wick on 12th June a unanimous call was presented to Rev. Robert R. Sinclair, which has since been accepted. The ordination and induction is expected (D.V.) to take place in August.

## **Acknowledgment of Donations.**

**Sustentation Fund.**—M. D., Kingussie, 5s 3d; Mrs C., Kilmacolm, 10s; Mrs M., Aviemore, £1; Boston, U.S.A., per Rev. N. Cameron, £2; Mrs N., Fort William, Canada, 8s 2d.

**Home Mission Fund.**—Mrs A. M., Bridge of Orchy, £1 8s 9d; R. McK., Inverness, 5s.

**Jewish and Foreign Mission Fund.**—R. McK., Inverness, 8s; Boston, U.S.A., per Rev. N. Cameron, £3; A. J. M., 10s.

**Rogart Church Building Fund.**—Miss M., Bonar, 10s; Captain and Mrs N., £1.

**Elgoll Church Building Fund.**—Mr J. Mackinnon, 21 Elgoll, acknowledges with thanks Collecting Card, per Mr C. Macaskill:—Ose, Dunvegan, £4; Mrs J. N., Elgoll, 10s.

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