

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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No. 4.

The General Assemblies.
CHURCH OF SCOTLAND.

THE General Assembly of the Church of Scotland met at Edinburgh on Tuesday, 24th May, under the Moderatorship of Professor H. R. Mackintosh. The Lord High Commissioner for the year was Sir Iain Colquhoun, Bart., of Luss.

On Wednesday it was reported by Prof. Daniel Lamont that the economies effected by local unions and otherwise had been counterbalanced by a fall in congregational contributions. It is significant that while one reason which was given for the Unions of 1900 and 1929 was the husbanding of financial contributions, that in both cases the fall in contributions filled the ecclesiastical leaders with some concern. When the Foreign Mission Report was given in on Thursday, the convener's speech contained proposals for drastic retrenchment which included a cut of 5 per cent. in the salaries of missionaries as part of a general reduction in annual expenditure of £10,000. It was finally agreed by the Assembly that there be no reductions this year.

Friday, 27th May, was a great day in the Assembly. The Archbishop of Canterbury was there and addressed the Assembly on what is known as the Lambeth Appeal, in which an invitation is given to the Church of Scotland to enter into unrestricted conference with the Church of England. The business of the conference, he said, was not to negotiate terms of Union. That

stage was far distant, if it would ever be reached. The Assembly, by a large majority, decided to adopt a motion in which the invitation was accepted. Rev. Dr. Hector Macpherson and Rev. G. S. Gunson, New Monkland, each moved amendments. The decision of the Assembly has caused serious questionings in the minds of many who are beginning to wonder where all this modern obsession for outward union of the Churches is to end, for, notwithstanding the assurances of the ecclesiastical leaders that union is not meant, still there is an uneasy feeling that the Church of Scotland is moving towards the Church of England, which, in turn, is moving towards Rome.

On Saturday, 29th May, the Rev. William A. Reid, a retired minister in Glasgow, petitioned the Assembly to appoint a special committee to "give needed counsel to the Church in relation to those who exercise their spiritual gifts." The Assembly rejected the petition. Mr. Reid's idea of exercising spiritual gifts is by employing mediums, etc.

The question as to whether women would have a place as deacons and elders in the Church was remitted back to the committee dealing with the subject for further consideration.

The Rev. Dr. Donald Fraser, in reporting on the Forward Movement, said that the real forward movement had been expressed in the work of the committees and the work of the congregations. When one remembers the advertising and the other publicity efforts that were made to make this a never-to-be-forgotten event in the religious life of Scotland, one cannot help wondering if those who launched it with such blowing of trumpets see the utter emptiness of the whole business. It will take a great deal more than organised work by committees to revive a dead Church. We may whip a dead animal, but we cannot make it move.

On Wednesday, 1st June, Prof. H. R. Mackintosh reported that a remarkable measure of support had been given by Presbyteries to a proposal that a brief re-statement of the Church's faith should be prepared. Such a statement would provide an answer to the question: What living belief does the

Church stand to-day for? The formulation of a new Catechism was also urged in overtures presented by the Presbyteries of Glasgow and Annandale. These were remitted to the Committee on Re-statement of the Church's Faith. In one of them it was contended that the Larger and Shorter Catechisms were no longer acceptable. The tender consciences of men departing from the faith no longer get relief in Declaration Acts. New creeds and new catechisms must be made to meet the scruples of those who have very few scruples in breaking their ordination promises.

The Report of the Committee on Public Worship and Aids to Devotion was presented by Rev. Dr. G. W. Stewart. He moved that a day be set apart, preferably the first Sabbath of November, for the special remembrance of the blessed dead, and that the Committee be authorised to prepare a series of services suitable for use on the commemorative occasions in the Christian year, including the Day of Remembrance of the faithful departed, with additional services for various natural and sacred occasions. It was decided that such a book should first be submitted to the Assembly. That there are some in the Church of Scotland who are coquetting with prayers for the dead is causing serious concern among many in that Church, and it is to be hoped they will have sufficient courage to demand that the ecclesiastical leaders will call a halt ere it is too late.

It is many a year since the Church of Scotland began to drift, and at her last Assembly she gave ominous signs of the direction of the drift. Union is strength, we are told, but it can be strength in error.

FREE CHURCH.

The Assembly of the Free Church also met at Edinburgh on 24th May. The Moderator was Rev. Peter Clarkson, Culter. Mr. Clarkson gave an address on "The Duty of a Witnessing Church." In the evening the Welfare of Youth Report was given in by the Rev. William Macleod, Dornoch, and references were made to the Church magazines—*The Monthly Record* and

The Instructor—lectures in religious instruction to Free Church students in the training colleges, and the recently issued volume of Gaelic sermons. Attention was called to the very unsatisfactory nature of the new syllabus of religious instruction drawn up by the Combined Committee of the Church of Scotland and of the Educational Institute. Mr. Roderick Cameron, Inverness, called attention to the deficit for last year of £579, an increase of £160 in the year. He suggested that they must either increase the prices of their magazines or get more liberal collections for the Welfare of Youth.

On Wednesday, 26th May, the Report on the Sustentation Fund was given in by the Rev. John Macleod, Hope Street, Glasgow. A decrease of £271 was reported, but when it was remembered, said Mr. Macleod, that there was a very large increase in the opening months of the year, the decrease did not look so serious. As they had a balance of £3,361, the Committee, he said, felt justified in recommending that the Assembly declare the same equal dividend to members as last year, viz., £250, exclusive of the premium of £7 payable to the Widows' and Orphans' Fund. Mr. Macleod, in reply to certain criticisms, said that as a committee they were going to face 1932 with a considerable debit balance on the working of the year 1931.

At the evening sederunt on Wednesday, delegates from other Churches were received, including Dr. George E. Ross, who represented the Presbyterian Church in Canada; Dr. Kepler, General Secretary of the Church of Christ in China; and Dr. Soucek, of the Evangelical Church of the Czech Brethren, Czecho-Slovakia. The number of delegates now received is smaller than used to be the case. Evidently pressure has been brought to bear on those responsible for these delegates appearing before the Assembly to be a little more careful in their selection. There is still room for improvement, and one cannot help expressing surprise that a Church like the Free Church, with the claims it makes to purity of worship, etc., should receive a delegate from the Presbyterian Church of Canada. Any one who knows anything about Canada is perfectly well

aware that this Church, though it did not go in with the Union, has hymns, instrumental music, and other worldly accompaniments.

The Report of the Public Questions Committee was given in on Thursday forenoon by Rev. A. M. Ross, Oban, in which references were made to legislation to restrict cheap railway fares on the Sabbath, the Universities (Scotland) Bill, inroads of the Church of Rome, gambling, the indifference to religion, the Cinema Bill, Sabbath observance, etc. Rev. Kenneth A. Macrae, Mr. W. R. T. Sinclair and Major Carswell dealt with different phases of the Sabbath question.

In the afternoon the Foreign Mission Report was submitted by Rev. Dr. Stewart, in which he reviewed the Free Church's wide activities in the Mission Field. Mr. Smith called attention to the financial aspect and strongly emphasised the need for more liberal giving if the Free Church were to get out of its present difficulties.

On Friday forenoon the Union Committee's Report was submitted by Prof. Donald Maclean. Progress had been made, he said, in the negotiations with the Original Secession and the Reformed Presbyterian Churches, but, he regretted to say, the Free Presbyterian Church had closed the door against any conference, even on the generous basis offered to them. "The shame of the refusal was theirs," he said, "and the serious responsibility for a continued separation must be borne by them also." In reading Dr. Maclean's report one would think that the negotiations between the Original Secession and the Reformed Presbyterian Churches were going smoothly on and were about to end in union. At the time he delivered his speech he must have known what was said in the Original Secession Synod. We reproduce it here, for the benefit of our readers, from the *Glasgow Herald* :—

"The Rev. Prof. Robert Morton, D.D., presenting the report of the Union Committee, stated that, while the outlook was not as hopeful as it had sometimes been represented, progress had been made in consultations with the Free Church of Scotland

and the Reformed Presbyterian Church. The Rev. Prof. Davidson, in seconding, remarked that the report was a very inspiring utterance, but confessed that he had some difficulty in thinking that union with the Free Church of Scotland would be early consummated. There were three things that made such a union peculiarly difficult—first, the ethos of the Free Church was different from theirs; its type of mind was negative, theirs positive; it concentrated on protest, they on declaration. Secondly, they had an ecclesiastical freedom which was quite unknown in the other two churches. It would be a pity if fellowship with other churches were curtailed through an incorporating union with the two smaller churches. Thirdly, there was a desire to-day in their Church to return to the source from whence they sprung. All their tendencies were towards a national church. The attitude of the Free Church in the past had been antagonistic to the national church in a way theirs could never be. There was a danger of associating themselves with a group of Churches which strengthened each other in antagonism to the national Church. He suggested, in conclusion, that they should continue their negotiations. If all the difficulties he had mentioned were overcome it might be their duty to unite." Dr. Maclean surely knew of that speech when he presented his report.

The Synod of the Reformed Presbyterian Church met later, and the newspaper report says: "The important question of union with the Original Secession Church and the Free Church was discussed fully by the Synod on Tuesday morning. The report of the Union Committee stated that agreement regarding certain vital differences was altogether unlikely. In view of these difficulties, the Synod came to a unanimous finding that, while fully recognising and appreciating the brotherliness and kindness manifested by the other two conferring Churches, it determined that real union was not at present feasible. The Committee was continued in order to consider closer co-operation or even federation, should such seem practicable." From these reports it looks like that these two Churches will have to bear the shame

and responsibility, such as it is, for a continued separation, as well as the Free Presbyterian Synod. We agree with the *Monthly Record of the Free Church* that the Reformed Presbyterian Synod have clearly indicated that negotiations which have union for their end are "off," and that in the Original Secession Synod the prospects for union are by no means bright.

The Rev. Andrew Sutherland moved that the General Assembly instruct their committee to enquire into the present existing differences between the Free and Free Presbyterian Churches and report to the next Assembly. Many of the differences between the Free Church and the Free Presbyterian Church had vanished in Mr. Sutherland's opinion. Only two remained—sales of work and social meetings. Our memory is still good enough to remember how expert Mr. Sutherland was in his Free Presbyterian days of seeing differences between the two Churches, but, in common with some of his brethren who have passed over, the atmosphere in which he now moves has changed all that. He has been represented as making sport over social meetings, but from fuller reports of his speech it is evident that he had no such intention, but this does not lessen the causelessness of the merriment that greeted some of his remarks. This exhibition of "childish levity," as reported in the press, in which some of the fathers and brethren indulged, shows that they have not yet realised the gravity of the worldly element connected with these social gatherings. The Rev. Kenneth A. Macrae seconded Mr. Sutherland's motion, and in doing so called attention to Prof. Davidson's speech in the Original Secession Synod, in which he indicated that there was a desire in his Church for union with the Church of Scotland. "If that was the case," said Mr. Macrae, "what was the use of their talking about union?" He further said that he understood that the Original Secession Church accepted the civil law in regard to marriage with a deceased wife's sister. He indicated he was not satisfied with the Free Church's Commission as to the Declaration of Assembly, 1917. In replying, Prof Maclean gave utterance to a statement of an extraordinary nature, if we

understand him aright. In belabouring the Free Presbyterians for their refusal to enter into negotiations with the Free Church, he said if the discontinuance of sales of works and tea meetings was to be made obligatory in their Church, it was a case of putting these things on a level with belief in our Lord Jesus Christ. Now, if this had been a newspaper report of his speech, one might say that the reporter had failed to grasp his meaning, but as our authority is the *Monthly Record of the Free Church* we take it that it is a correct report of what Prof. Maclean said. Surely Dr. Maclean does not need to be told that there are many things we hold to be obligatory, though that does not raise them to the status of belief in our Lord Jesus Christ. It is obligatory on Free Church ministers not to use instrumental music in divine worship, but when did Dr. Maclean or any one else believe that the Free Church put this on a level with belief in our Lord. The more one considers the bearing of this statement the more does one wonder what was his object in making it. We are sure our readers, however, are intelligent enough not to be carried away by its implication. It sometimes happens when excess of zeal to belabour a troublesome opponent masters one that it ends in the castigator making himself appear ridiculous and not the castigated.

Mr. Sutherland's motion was lost by a large majority, yet the door is still standing wide open, so we are told, for us. As so much space was devoted in our last issue to this subject, we do not purpose to make further remarks on it meantime.

The Sabbath.

III.

By The Rev. PATRICK FAIRBAIRN.

(Continued from page 63).

THE object of our last Paper was to prove that the Sabbath is a primeval ordinance. There is only another of the same class now existing, viz., marriage, or the union of one man

with one woman. Both derive the reasons of their appointment from the very facts of creation; they were both coeval in their origin with the present constitution of things; and there is a striking resemblance in their respective histories. Though both of the most benevolent character, and designed for the highest welfare of man, they soon came to be overborne by the corruption which spread its infection far and wide from the period of the fall, and which was not long in turning the whole earth into one vast theatre of iniquity and crime. Without entering into particulars, we can easily read the fate of both of them, in the general character of the antediluvian world, as one pre-eminently distinguished for violence, oppression, and blood. The men, who had so little *humanity*, as to have no regard for each other's lives, must certainly have been strangers to the *gentler* and *holier* feelings, which should have disposed them to respect such merciful and blessed institutions. And yet, there is good reason for thinking, that not only through that dark period of the world's history, but long afterwards, God's faithful remnant continued to respect, and with considerable regularity, to observe both of his primeval ordinances. It is certain, at least, in regard to the Sabbath, that while the teeming wickedness of men had gone far to sweep away the remembrance of it from the earth, yet signs and fragments of it survived even the darkest times, and were to be found at a comparatively late period among the most barbarous as well as the most enlightened nations. And when the time arrived for God taking under His immediate control the government and history of the chosen seed, He not only gave to the Sabbath its original place of honour, but, as might have been expected, did so as recognising an existing ordinance, re-enforcing a creation-institute, not as introducing what was properly new and unheard of.

That this was the manner in which God made known His Sabbath to Israel, appears, not only from the words at the close of the Fourth Commandment itself, which distinctly refer to the birth of creation as the period of its original appointment;

but also from the manner in which God first intimated the Sabbath to the Israelites, after their departure from Egypt, by furnishing a double supply of manna on the sixth day, that there might be an unbroken rest from ordinary labour on the seventh. He had now, in extraordinary circumstances, to work immediately for the support of His people, and He did so precisely as He had done at the creation of the world, working six days and resting on the seventh, and that for the purpose, now, as at the first, of making His example the ground and rule of a similar procedure on the part of man. In this observance of the weekly rest in the wilderness, it has been well remarked that no fewer than three miracles or departures from the usual course of things had constantly to be performed—a double portion of manna falling on the sixth day, none on the seventh, and what fell on the sixth day being preserved on the seventh from corruption. What could more strikingly evidence the singular importance which the Lord attached to the due observance of the Sabbath?

It is only in accordance with what might have been expected, that the peculiar and distinguished place, which was thus secured to the Sabbath in the *history* of God's providence towards the Israelites, was also given to it in the *laws* and *statutes* which he imposed upon them. The command to remember the Sabbath, and keep it entire, as a day of sacred rest to Jehovah, formed one of the ten delivered from Mount Sinai, and along with the other nine possesses three marks or notes of distinction which entirely separate it from the merely judicial and ceremonial statutes given to the Jewish people. 1. It was spoken immediately by the voice of God, amid the most striking manifestations of the Divine presence, and in the hearing of all the people, *Exod. xix.* All the other laws were revealed only to Moses, and by him communicated to the people. This clearly marked off the Ten Commandments, and among the rest of the laws of the Sabbath, from the other statutes and ordinances given to Israel, as being in some respects of a more fundamental nature and more essentially connected with God's character and glory than

the rest. 2. It was written in common with the other parts of the Decalogue by the finger of God on one of the two tables of stone, whereas the ceremonial and judicial laws were written by Moses in a book. This difference evidently implied that the one was much more important and stable than the other—was not, like the latter, to be left to inferior hands or committed to wasting parchments, but deserving to be engraved by God's own pen as in the rock for ever. 3. These Ten Commandments, as one great whole, were preserved, and alone preserved, in the Ark of the Covenant, Deut. x. 2, 5; 1 Kings viii. 9. The book which contained all the other laws and ordinances of God, delivered to Moses, was not placed within, but at the side of the Ark (Deut. xxxi. 26), manifestly implying that in the Jewish economy the things written there held a very inferior place to those written on the two tables, and that the one, as a sort of outward appendage, might be removed and taken out of the way, whereas the other stood among the final and imperishable things of God.

We must look at the Fourth Commandment a little more minutely in this point of view; for, if rightly understood, it manifests the high character and perpetual nature of that Commandment in the most convincing and incontrovertible manner. The ark of the covenant, with its lid as the mercy-seat, and the cherubims at each end with outstretched wings, was the whole furniture properly belonging to the most holy place in the tabernacle; it was the very heart and centre of the Old Testament dispensation out of which all its ceremonial institutions grew, and around which they all in a manner circulated. And why was the ark called the ark of the covenant? Simply because it contained, and was made for the sole purpose of containing, the two tables of stone, which formed what is called the book of the covenant; for the covenant made with the Israelites properly consisted in the Ten Commandments, and not, as is very commonly imagined, in the laws and statutes of ceremonial worship. This is repeatedly affirmed, and in the most express terms. Thus, in Exod. xxxiv. 28, it is said of

God, that He "wrote upon the tables the words of the covenant, the Ten Commandments." And in Deut. iv. 13, ix. 9, 11, 15, the tables are constantly named the tables of the covenant which God made with them in Horeb. For this reason it was, then, that the ark or chest which stood in the most holy place was called the ark of the covenant, being made for the single and express purpose of holding the words or tables of the covenant—the Ten Commandments; and the character which belonged to the ark, in the Old Testament dispensation, belonged to it merely as the sacred repository of these all-important statutes: so that they formed the very innermost point and centre of that former dispensation—the ground and basis on which its entire superstructure of rites and ordinances was reared. And why so singular a place given to these Ten Commandments? No adequate reason can possibly be assigned but this—that together they formed the substance of that duty which God requires of man; they are the brief but comprehensive expression of God's holiness, as manifested in His government of His creatures on earth; the sum and perfection of all righteous obedience—attained only when there is the exercise of perfect love to God, and perfect love to man.

Who could prevail to keep that summary of complete and faultless obedience? None but the Holy One of Israel; who alone could say, in the language prepared for him by the Psalmist, "Lo, I come to do thy will, O God." Therefore, till He came, the most holy place, where these Commandments were kept, was a barred region, excepting once a year to the high priest, who typified the person and work of Christ; and the Commandments themselves were covered out of sight beneath the lid of the ark, which was the mercy-seat, and on which the blood of atonement was sprinkled, to testify the guilt of sin committed against these Commandments could indeed be purged away, but only by the blood of Him who was Himself sinless, perfect in all the righteousness of God. Thus was the work of Christ shadowed forth by these outward symbols; the law, or book of the covenant, in the centre of the whole, declaring the perfect

righteousness He had to perform, even unto death, before any sinner could enter the presence of a holy God in peace; the mercy-seat revealing the well-pleased satisfaction with which God should contemplate the work of His Son as that through which He could dispense pardon to the guilty; and the cherubims, with intent eye, looking into the glorious mystery of this great redemption, and ready, as birds on the wing, to "minister to those who should be heirs of salvation."

Now it is obvious, that the whole meaning and design of this fundamental part of the Old Testament dispensation depends upon the Ten Commandments being that perfect rule and covenant of obedience for the fulfilment of which Christ led His spotless life, and shed His atoning blood. Take out the Fourth, or any other of the Commandments, and you mar the completeness of God's revealed will, admit that Christ failed to act up to the strict letter of that, or any of the rest, and you represent God as accepting of less than a perfect obedience to His holy law—truth did not meet with mercy, nor righteousness with peace, in the mighty plan of redemption. The law contained in these Ten Commandments is that which Christ came not to destroy, but to fulfil. They are one complete whole, and must stand or fall together. There is not one of them repealed, and the rest left standing in their original force. As the covenant through which life was to be attained, they are all abolished; because the covenant has been fulfilled by the obedience and death of Jesus, and eternal life is brought in as God's free gift in him. In that respect, therefore, the believer has nothing to do with the law, nor the law with him. But have we, then, no concern with the law? Unquestionably we have. We have to do with it in a most important respect, and with every part of it alike; for, being the expression of God's holiness, it must ever be the rule and pattern of man's obedience. And when fulfilled by Christ as the bond and condition of the covenant, it was of necessity taken up by Him, and made the law of His kingdom; a law, indeed, in the hand of a Mediator, and issuing from beneath the mercy-seat, not requiring obedience that we

might live, but because we do live—yet still requiring a uniform and complete obedience; abrogated as to none of its demands, and calling to deep humiliation and sorrow of heart as often as we come short of any thing it enjoins. So that, whatever truth there is in the pattern shown to Moses as a representation of spiritual things under the gospel, it proclaims the perpetual obligation of the Fourth, as well as of the other nine Commandments; we have no more ground for considering the law of the Sabbath, than for considering the law of chastity, abolished; not one of the Ten is either cancelled or relaxed, but they continue all as before, though in another relation, binding upon the consciences of God's people.

The arguments by which it has been sought to evade this view of the matter, and to prove the law of the Sabbath to be a ceremonial or peculiarly Jewish ordinance, are very easily disposed of, and can carry little weight with any one who looks beneath the surface to the real nature and connection of things. 1. The Sabbath, it is said, must have been a Jewish ordinance, because taken as a special sign between God and the Jews, as in *Exod. xxxiv. 13-17*, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." A sign of what? A sign of the covenant. But a natural duty has no fitness for being thus employed; as an observance common to all nations could not properly be made a sign or token of the covenant formed with one. So they argued—but how much beside the purpose? For though the observance was binding upon all nations, it was not practised by them. Every part of what was properly called the covenant, as we have seen, was of universal obligation, though in every part it was constantly violated throughout the heathen world; the strict and exemplary observance of any one of its commands might be said to form a distinguishing mark between the Jewish nation and the rest of the world; and that the Sabbath was singled out from the rest to be that in particular, so far from sinking it beneath the rest, might rather be said to endow it with double honour—gives

to it a singular place among the signs and manifestations of the people's holiness. Their observance of the Sabbath was, in the divine reckoning, a thing so important, and should so certainly carry along with it the discharge of what else was required of them, that it might be regarded as the sign of all being right.

2. An objection is also brought from the penalty of death having been affixed to the breach of the Fourth Commandment among the Jews; that the penalty is not now to be enforced is certain, and if that is dropt, must not the Command also have ceased? By no means. Was not adultery punishable with death under the Jewish commonwealth? And even, in certain cases, the breach of the Fifth Commandment? Was not the person who brought in the worship of strange gods, breaking the First Commandment, and he who blasphemed the name of God, breaking the Third, doomed to the punishment of death? But who will say that these portions of the moral law are abrogated, or, in their obligation on all men, relaxed? Such penalties annexed to the Fourth, or any other of the Ten Commandments, only shows, that besides being the terms of the covenant, they were admitted into the civil polity of the commonwealth, formed a part of the judicial laws of the kingdom, but argues nothing against their general nature and permanent obligation, as written on tables of stone.

3. Finally, it is contended, that the observance of the Sabbath was enforced on the Jews by reasons peculiar to themselves, and therefore could not be of universal and perpetual concernment: thus, in Deut. v. 15, their deliverance from the bondage of Egypt is given as the special reason why they were commanded to keep the Sabbath-day. But all the rest of the Ten Commandments, which are confessedly moral and universally obligatory, might be explained away in the same manner. The Fifth, for example, has a special reason of a different kind, inserted along with it into the very tables of stone. And the whole Ten are prefaced by the consideration of God's having delivered them from the land of Egypt, not certainly because these Commandments were intended only for the Israelites, but because having received such a token of divine mercy and

goodness, they above all men were bound to give them a ready and devoted obedience.

There is nothing, in short, to touch the strength and substance of our argument, and the conclusion is, that he who would pluck the Fourth Commandment, in whole or in part, from the sum of man's obligations, seeks to dishonour the covenant which Christ sealed with His precious blood, and to render the law a maimed and imperfect representation of the holiness of God.

The Late Mr. James Campbell, Builder, Inverness.

THE subject of this brief sketch, notice of whose death appeared in a recent issue of the Magazine, was born in the parish of Resolis, near the village of Jemimaville, on the 22nd January, 1850. When still an infant his parents, of whom it can truly be said that they brought up their children in the nurture and admonition of the Lord, removed to the parish of Contin, where his father was manager of the farms of Achilty and Kinnahaird. He was educated at the parish school of Contin, and often in after years did he speak with affection and regard of his worthy schoolmaster, the late Mr. MacGlashan, one of whose outstanding characteristics appears to have been punctuality, and no doubt the good example thus set was not lost on the pupil, who, throughout life, displayed a like characteristic.

An incident of his boyhood days in Contin caused him to ponder seriously eternal realities. One day, along with a few companions of his own age, he went to bathe in a pool in the river which flowed near his home. He appears to have gone beyond his depth, and was soon in difficulties. His companions, instead of going to his assistance, became so bewildered that they fled for help. James would, doubtless, have been drowned were it not for the providential arrival of a strong young man who

happened to be passing that way, and went to his rescue. What doubly impressed this incident on his memory was the fact that a short time afterwards his rescuer was drowned at the very same spot. On leaving school he started his apprenticeship with a local mason, and assisted in the building of the many schools which were erected in country districts after the passing of the Education Act of 1872. It was while thus engaged in Stratheconon that he first met his future partner in life, who for over fifty years has been a true helpmeet to him, and who still survives to mourn his loss. As a young man in his father's home, he was privileged to hear from time to time such worthy ministers as the Revs. Dr. Kennedy, Dingwall and Mr. MacDougall, Fodderty, of whom he always spoke with the greatest affection and regard. When his father retired and went to live in Conon, his opportunities of hearing Dr. Kennedy became more frequent.

While following his occupation as a mason he had occasion to go to Alness, where he heard a sermon preached by the Rev. Mr. Fraser, Rosskeen, who, he used to say, was a very godly man. It appears that Mr. Fraser's preaching in the hands of the Spirit was the means of bringing James Campbell under conviction of sin. In trouble of mind, and in concern for his soul's salvation, he now visited his uncle in the Black Isle, the godly John Campbell, who proved most helpful to him in his time of distress. While his uncle lived, James was a constant visitor to the Black Isle.

Nearly fifty-five years ago he came to Inverness, and one of the first jobs he was engaged on was the building of the Town Hall for a south country contractor. Shortly after this he went to work at the building of a shooting lodge in a lonely glen in a remote district of the Highlands. While on this job he had as his companion another mason named Simon Campbell, who is still remembered by many as a man of strict principles and outstanding godliness. The remainder of the workmen on this job were evidently very wild characters who had no regard

for the sanctity of the Sabbath. On this day their usual occupation was to climb to the top of the steep hills on each side of the glen and roll huge boulders down into the loch in the valley below. Simon Campbell remonstrated with them regarding this practice, and told them that if they would not cease from their ungodly behaviour some judgment would surely befall them. The night after James Campbell and his companion left the job, Simon Campbell's words came to pass. During the erection of the new building the men employed on the work were living in the old lodge, which was built of wood, and on the night in question one of their number rose about two or three o'clock in order to catch a boat for home, and before leaving he lit a fire and cooked some food for himself. He was evidently not too particular about the fire he left burning, with the result that the building was soon ablaze, and so quickly did the flames spread that the men had no time to do anything but jump out the windows for their lives, not even having time to take their clothes. The whole of the wooden structure was very soon reduced to ashes, and the men lost everything they possessed, including their clothes, tool-kits, and money. We mention this incident as a suitable warning at the present time when Sabbath desecration is so prevalent.

About the age of 28 he started work on his own account and made his home in Inverness, where he succeeded in establishing a flourishing building contractor's business. He married shortly afterwards, and the home of Mr. and Mrs. Campbell at 6 Ardross Place, Inverness, has since been an open door for hospitality to friends of the cause throughout the north and elsewhere. He was prominently associated with such worthy men as Alex. Fraser, Angus Clunas, Alex. MacLean and others, who made a stand for the truth in Inverness in 1893. He never wavered from the position then taken up, and in him the Free Presbyterian Church always found a generous and loyal supporter and wise counsellor. As an elder in the Inverness congregation he frequently conducted the services in the absence of the writer, and always with much acceptance. Until recent years he also ably conducted one of the classes in the Sabbath School.

About ten years ago, after retiring from business, he, along with Mrs. Campbell, took a trip to Canada to visit members of their family there. As recently as three years ago, at the age of 79, Mr. Campbell accompanied Rev. R. MacKenzie, Gairloch, to Australia. They went via Canada, where Mr. Campbell's eldest son, Duncan, joined him. On seeing Mr. MacKenzie safely to his destination, he visited a son in Queensland, and later crossed to New Zealand, where one of his daughters is married. He returned by Ceylon, the Red Sea and Mediterranean, visiting Egypt and Palestine en route. At the latter place he spent some time with Rev. D. Urquhart, the Church's missionary there. He never tired of telling about his visits to these two places, so famous in sacred and secular history. Possessed of an excellent constitution, Mr. Campbell rarely, if ever, required the services of a medical man, and not until less than a year of the end could one notice signs of the tabernacle of clay beginning to crumble. As is so often the case with those who have scarcely ever experienced illness, when decay sets in, it usually spreads rapidly—so it was with Mr. Campbell. All that medical skill could do on his behalf was done, but the end came peacefully on the early morning of Thursday, 25th February last. He is survived by his widow and family of five sons and five daughters. To every one of them we extend our sincerest sympathy.—E. MacQ.

The Devil's Camera.*

AS we are writing this short article the House of Commons is discussing the Cinema Bill sponsored by the Government. As one reads this book one cannot but regard with amazement the reckless infatuation of the National Government in soiling their reputation by such a measure. We had absolutely no idea that the cinema was such an active agent of the Prince of Darkness until we had read this book. The writers are

*The Devil's Camera: Menace of a Film-ridden World, by R. G. Burnett and E. D. Martell.

journalists, and have no strict puritanic ideas, for they do not offer objection to the picture house. But they are out to expose the fearfully demoralising effect of modern films generally. Their book has been well described "A direct and fearless survey of modern film art; for the first time the glamour of the screen is torn aside and the danger of sex and crime films exposed." They certainly make no mistake, even if only a tenth of what they say is true, in calling the cinema the devil's camera. It seems incredible that an invention that might have proved so useful for educational purposes should be so prostituted as to be an aid to vice and the darker shades of vice at that. Behind this terrible menace there are invested interests involving millions. Hollywood's annual bill in wages is £17,000,000. £20,000,000 is spent in advertising. It is estimated that in the U.S.A. the gross takings of the cinemas is £312,000,000. In Great Britain the average *weekly* attendance is 26,400,000 and £1,320,000 is paid weekly by the frequenters of these places of amusement. We do not purpose to enter into the nauseating details given by the authors in their book, not because we disbelieve them, but because we have respect for our readers. That such a condition of things should exist in this country seems at first sight incredible, but when it is remembered that the Government of this country is lending all the weight of its power to rush through Parliament a Bill to allow cinemas to be open on the Lord's Day in London and other places, one wonders what we are coming to. These journalists are not alone in the terrible indictment they bring against the cinema; they quote others who, familiar with what is going on, are no less sparing in their condemnation. The critics of the "class" newspapers of the country, such as *The Times*, *The Morning Post*, *The Manchester Guardian*, *The Scotsman*, *The Observer* and the *Sunday Times* are severely criticised for not using their influence against the questionable films. A word of praise is given to G. A. Atkinson, of the *Daily Telegraph*, who is doing all he can to purify the cinema. When that can be said about the "class" press of Britain what may be said about the newspapers that glory in their million circulations. Now and again

a voice is raised against the moral degradation of the film, but it is so feeble that it is scarcely heard. All this may explain, where vested interests are not at stake, of the "good press" the various Cinema Bills had from the newspapers generally of this country.

The authors say after their onslaught on the press: "It may be as well to say that we are quite aware of what we have done in this chapter. By attacking the Press, the critics and the trade Press, we have alienated any support we might have received by way of publicity they could give this book. Many of them, afraid that the public will learn the truth, will probably ignore us."

The authors of this tremendous exposure conclude by saying: "Our complaint against the films of to-day is that too many of them are concocted by depraved minds for depraved palates. All the world knows the "home" life of Hollywood. Many film magnates, producers, "stars," breathe an atmosphere of fornication and divorce. And so proceed to foist the off-scourings of their sadistic imaginations upon the film-going public. . . . In both Great Britain and the United States there is a rising tide of public indignation against it. Somewhere the line has to be drawn; a halt must be called. But where—and how?"

Now it is a terrible thing to think that the National Government of Great Britain has given its great strength to carry through a Bill where films such as have been unsparingly condemned in this book will be exhibited in many places in England. This is worse than madness; it is a base betrayal of the claims of the God who made us great among the nations of the world, and if, after all He has done, He permits this Bill to become part of the law of England, He is saying to us: "Ephraim is joined to idols, let him alone." It is sad to think that behind the cinema the Jews have the greatest stake in the vested interests of the cinema, and what care they for the Christian Sabbath? But are our statesmen so misled as to walk blindfold over the precipice which means judgment for themselves and others?

Marbhrann do'n Urramach Niall Camshron.

Le SEUMAS MACNEACAIL, Bruach a' Chluaidh.

Tha Eaglais Iude 'si fo bhròn 's fo thùirse;
Tha fath an ionndruinn 'na laigh' fo 'n fhòid;
'Na leabaidh chùbhraidh a' chaidh cha duisg e
Gu'n seid an trompaid air la a' mhòid.

Tha 'm beul 'bha dileas air taobh na firinn,
Is nach do dhiobair sinn riamh 'na là,
A nis 'na shìneadh 'an leabaidh ìseal,
'S cha chluinnear caoidh as a bheul gu bràth.

Ged tha iarrtus ann am inntinn
Chum cliu an fhirean a chur an ceil,
Trid gainne bhuadhan is doille smuaintean,
Cha'n fhaigh mi suas e le snuadh no sgéimh.

Bho'n latha a chuala mi brìgh do chòmhradh
'Sa bhliadhna bhrònach sin (*ninety-three*),
Cheangaile m' aignidhean riut's an uair sin
Le snaim nach na fuasglair gu bràth an tim.

Oh! 's tu bha laidir air balla Dhaibh idh
'S tu faicinn namhaid a' tighinn do 'n tìr,
'N a do dheas laimh bha claidheamh Chriosda
Is sreing na raighalt 'nad laimh chli.

Bho'n thog thu suaicheantas air do ghuailllean
A' bhratach luachmhor sin fòcal Dhé,
Bha thu foghantach riamh ga giulain
'S do guth mar thròmbaid air roghadh gleus.

Bu mhath am buachaill air tòir nan uan e,
Is e 'gan cuallach air cluaintean reidh
A' tarruing bidh dhoibh bho bhroilleach Chriosda
Is bainne fìorghlan bho bhriathran Dhé.

Ag iomain spréidh a bhitheadh trom a' 'giulan
An àil, bu churamach e 'nan déidh
A chum nach bristeadh e aon chùile bhruite
Is lion caol smuide nach mùchadh e.

Gu'n d' fhuar 'n t-ungadh le sàbh na sùla sin
Thug fradharc dùbhailte dhuit nad' dhreuchd.
A' deanamh faire air mullach thùraibh
'S a thuigeadh lùbaireachd dhubh mhi-fhial.

Aig bord na sacramaid 's ann gu h-àraidh,
O's ceann nam braithrean, a thug thu buaidh;
'S e cliu an t-Slànuighir, 's meud A ghraidh-san
Do pheacaich bhasmhoir a' bhiodh tu luaidh.

Cha b'è luchd marcachd nan cada arda
A' chaidh bu ghnath leat a bhi 'ad chòir,
Ach muinntir bhreòite nan casan leointe—
'S e Mephiboset 'bhiodh aig do bhord.

Ged bhiodh luchd ardain nam bogha stàilinn
 Gu tric 'g ad chaineadh 's 'g ad chuir fo ghruaim,
 Dh' fhan d'bhògha laidir 'an cuis Imanuil,
 'S le laimh an fhaidh gu'n d'thug thu 'bhuaidh.

'S ged bha luchd treabhaidh le mòran mi-ruin
 'S iad air do dhruim 'tarruing sgrìoban fad',
 Bu cheart Iehobhah a rinn do chomhnadh,
 'S 'bhris uile chòrdaibh nan daoì gu grad.

Ach tha thu 'nis an taobh thall do Iordain,
 Gun deur a' bhròin air do shuil a chaoidh:—
 Tha sinn 'n ar fòg'raich 'am fearann Mhoab,
 Is cneadhan 's leointibh an déidh ar claoidh.

Tha sinne 'dh'fhag thu 'an oir an fhasaich,
 Le 'r suil a mhain air an amhainn fhuar,
 Ag ionndruinn dilseachd do chomhairl' phriseil,
 'S do theagasg bhrioghmhor 'bha tric 'n ar cluais.

Ach 's fheudar strìochdadh do thoil an Tighearna—
 'S e 'rùn neo-chrìochnach 'bha ann g' ad thaobh;
 Bu mhath a choir ort le 'fhuil a dhortadh,
 'Thug saorsa ghlormhoir do chloinn nan daoìn'.

Ach O mo Chairdean 'tha dubhach, craiteach,
 'Dol troimh ghleann Baca a' sìleadh dhéur,
 Tha 'n t-àm 'bhi 'g iarraidh bho Chumhachd Shiorruidh
 Na sluichead a' lìonadh gu ruig am béul.

A chum gu 'n gluais sinn' an déidh a' bhuachaill',
 'An lorg an t-sluaigh sin 'rinn imeachd cheart,
 'S tre mheud a throcair gu 'm faigh sinn comhnuidh
 'An Sion ghlormhor le Dia nam feart.

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN II.

TRUAIGHE STAUD NADUIR AN DUINE.

(Continued from page 71).

Ach bithidh an 'duine neo-iompaichte, aig nach 'eil ach beag meas air onoir Dhé, ullamh air eiridh suas an aghaidh a Bhreitheimh; agus 'na chridhe féin, a' dèidh an rathaid breth so: Gidheadh, air do'n Bhreitheamh a bhi neo-chrìochnach, 'na cheartas, is eigin gu'm bi a bhreth cothromach. Agus, air an aobhar sin, a chum do bheul a dhunadh O pheacaich uaibhrich, agus a chum easg a chur air do fhrìonas an aghaidh a'

Bhreitheimh chothromaich: thoir fa'near, *Air tùs*, Gur peacach thu a thaobh nàduir; agus tha e ro reusanta, gu'm bi cionta agus fearg co sean ri peacadh, C'arson nach tòisicheadh Dia air onoir féin a dhion, co luath 'a thoisicheadh enuimhean suarach taireil air a masluchadh? C'ar son nach teumadh an nathair an gaduiche, co luath 'sa leumas e thar a ghàradh? C'ar son nach gabhadh am bagradh greim air a' pheacach co luath 'sa thilgeas e air falbh an àithne? Tha nàdur nimheil na nathrach a' toirt lan-aobhar do dhuine a marbhadh, co luath 'sa ruigeas e oirre. Agus a nis feudaidh tu bhi dearbhata, gu bheil do nàdur 'na aon mheall-naimhdeas an aghaidh Dhé. *San dara àite*, Cha'n e mhàin gu bheil naimhdeas agad an aghaidh Dhé ann ad nàdur; ach thaisbein thu e, le peacannaibh gnìomh a ta 'n shuilibhse 'nan gnìomharaibh naimhdeis. Thug thu t-ana-miann a mach gus a' bhlàr-chath 'an aghaidh an Tighearn t-ard-uachdaran! Agus a nis, air dhuit a bhi a' d' chiontach co mor, tha do dhìteadh ceart; oir, a thuilleadh air do pheacadh nàduir, rinn thu sin an aghaidh neimh, nì nan deanadh tu an aghaidh dhaoine, b' fheadar gu'n rachadh do bheatha air a shon: Agus nach glac fearg o neamh thu? (1.) Tha thu ciontach do fhuil agus ard-cheannaire an aghaidh Rìgh néimh. B'e smuain agus durachd do chridhe, air am bheil fios aige-san co maith ri briathraibh do bheoil, *Cha'n 'eil Dia ann!* Salm xiv. 1. Thilg thu uachdranachd dhiot; sheirm thu an trompaid, agus chuir thu suas bratach na ceannaire 'na aghaidh; air dhuit a bhi a' d' aon diubhsan a ta 'g ràdh, "Cha'n àill leinn an duine so bhi 'na rìgh oirnn," Luc. xix. 14. Rinn thu strì an aghaidh, agus mhuch thu a Spiorad; chuir ann ad chleachdan eul ri lagh, air a chur an ceill le theachd airean; dhruid thu do chluasan an aghaidh an guth, agus chuir thu air falbh iad a' bron air son t-uabhair. Dh' eirich thu suas ann an coimheangal le 'namhaid mor an diabhl! Ged bha thu a' d' sheirbhiseach mionnaichte do Rìgh na gloire, gach là a' faghail d' a shochairan, agus a' teachd beò air a mhaithreas; tha thu a' cumail co-chomunn, agus reite ri a namhaid mhòr, agus a gnìomhachadh air a shon an aghaidh do Thighearna! oir, "Is iad ana-mianna an diabhuil

a ni sibh," Eoin viii. 44. (2.) Tha thu a' d' mhortair an lathair an Tighearna! Chuir thu ceap-tuislidh t'aingidheachd mu choinneamh an t-saoghail dhoill; agus sgrios thu anama muinntir eile le d' shlighe pheacaich! Agus, ged nach faic thu a nis, feudaidh an t-àm teachd, anns am faic thu fuil do chairdean, do choimhearsnaich, do luchd-eolais, agus muinntir eile, air do cheann! Mat. xviii. 7. "Is an-aoibhinn do'n t-saoghal air son oilbheuman. Is an-aoibhinn do'n duine sin tre'n tig an t-oilbheum!" Seadh, tha thu a' d' fhein-mhortair an làthair Dhé. Gnath-fhoc. viii. 36. "Èsan a phèacaicheas a' m' aghaidhse, ni e cron d'a anam féin; iadsan uile a dh' fhuathaicheas mi gràdhaichidh iad am bàs!" Esec. xviii. 31. "C'ar son a bhàsaicheas sibh?" Tha laghan dhaoine a' dol co fada 's as urrainn iad an aghaidh an fhein-mhortfhear le bhi diultadh ait-adhlacaidh d'a chorp am measg muinntir eile, agus a' glacadh a mhaoin. Am bheil e 'na iongantas ge do bhiodh lagh Dhé co cruaidh an aghaidh luchd-muirt anama. Am bheil e iongantach, gur eigin doibhsan, a ta 'g imeachd o Dhia a nis, ciod sam bith a chostus e dhoibh, a bhi air an eigneachadh gu imeachd uaithe-san, mu dheireadh, gu teine siorruidh? Ach, an ni fathast as mo cionta, tha thu ciontach do mhort Mac Dhé. Oir measaidh an Tighearn thu cul ris, co maith 's chuir na h-Iudhaich; agus, le cul a chur ris, dh'fhireaneich thu an sniomh-san. Cha d' aidich, iadsan gun amharus gu'm b'e Mac Dhé e, ach tha thusa 'ga aideachadh. Ni rinn iadsan 'na aghaidh, b' ann an staid irioslachaidh a rinn iad e; ach tha thusa cur 'na aghaidh 'na staid àrdaichte. An-tromaichidh na nithe sin do dhiteadh. Ciod an t-iongantas, ma ta, mu bhios guth an Uain, air atharrachadh gu beucaich an leòmhain, an aghaidh an an fhir-bhrathaidh agus a' mhort-fhear.

Ri leantuinn.

Zeal is like fire; in the chimney it is one of the best servants; but out of the chimney it is one of the worst masters.—*Thomas Brooks.*

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

FOR THE YEAR ENDING 31st MARCH, 1932.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged & Infirm Ministers' and Widows' and Orphans' Fund.	College Fund.	Organisa- tion Fund.	General Building Fund.	TOTAL.
<i>Northern Presbytery—</i>		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Creich ...	D. J. Matheson, minister	40 0 0	2 6 0	3 3 6	1 3 0	0 19 6	1 4 6	...	48 16 6
2. Daviot ...	...	31 11 6	2 0 0	2 0 0	2 0 0	1 10 0	2 0 0	...	41 1 6
3. Dingwall ...	D. A. Macfarlane, M.A., minister	120 10 6	17 9 6	11 9 6	3 0 0	4 0 0	3 0 0	3 0 0	162 0 6
4. Dornoch ...	F. Macleod, minister	90 13 6	9 14 0	5 4 6	...	4 0 6	4 0 0	4 0 0	117 12 0
5. Farr ...	...	6 10 0	1 17 0	1 0 6	0 10 7	0 14 6	1 2 0	0 17 0	12 11 7
6. Fearn ...	W. MacAngus, missionary	21 14 0	8 11 6	4 10 0	1 10 0	1 10 0	1 10 0	1 10 0	40 15 6
7. Halkirk ...	Wm. Grant, minister	128 0 0	15 2 1	9 11 0	5 17 0	1 15 0	7 9 0	5 2 6	172 16 7
8. Helmsdale ...	Do. do.	23 0 0	2 12 2	2 0 6	1 12 8	1 0 0	1 16 4	...	32 1 8
9. Inverness ...	E. Macqueen, minister	217 8 9	36 14 0	15 0 0	9 13 0	12 0 0	11 10 0	8 0 0	310 5 0
10. Kilmorack ...	D. A. Macfarlane, M.A., minister	100 0 0	12 0 11	8 0 0	3 12 8	4 1 5	3 17 5	3 19 2	135 11 7
11. Lairg ...	D. J. Matheson, minister	50 0 0	5 10 9	2 7 6	1 10 3	1 19 3	2 7 8	...	93 15 5
12. Moy ...	...	34 6 11	7 13 0	4 15 3	3 2 6	3 7 9	3 8 0	...	56 13 5
13. Rogart ...	F. Macleod, minister	40 0 0	3 0 0	2 5 0	...	1 1 0	1 0 0	...	48 6 0
14. Stratherrick ...	F. Beaton, missionary	26 6 6	7 18 4	3 0 0	2 17 0	2 10 0	2 15 6	1 0 0	45 7 4
15. Strathay ...	M. Mackay, missionary	32 0 0	18 0 0	3 0 0	2 0 0	2 10 0	3 0 0	2 10 0	63 0 0
16. Tain ...	A. Robertson, missionary	15 10 0	2 14 10	1 2 2	0 19 6	1 1 2	1 3 9	1 5 3	23 16 8
17. Thurso ...	...	...	...	...	...	...	...	...	...
18. Wick ...	R. R. Sinclair, minister	61 3 9	3 10 0	9 0 6	2 10 0	...	2 5 0	1 10 0	79 18 9
<i>Southern Presbytery—</i>		1068 14 8	156 14 1	87 0 5	41 18 2	43 19 7	53 9 2	32 13 11	1484 10 0
19. Clydebank ...	Students and Elders	...	...	...	...	...	...	...	...
20. Dumbarton ...	Do. do.	...	...	...	...	...	...	...	...
21. Dunoon ...	Do. do.	...	...	...	...	...	...	...	...
22. Edinburgh ...	N. Macintyre, minister	194 0 0	13 0 0	13 10 0	4 10 0	4 0 0	5 0 0	6 0 0	240 0 0
23. Glasgow St. Jude's Church	...	752 3 3	58 5 0	112 4 9	21 10 0	16 10 0	22 10 0	18 0 0	1001 3 0
24. Greenock ...	J. MacLeod, minister	...	8 ...	...	7 0 0	...	7 0 0	...	148 0 0
25. Kames ...	Jas. A. Tallach, minister	110 0 0	8 0 0	8 0 0	1 10 0	2 0 0	1 10 0	...	10 0 0
26. Lochgilphead ...	Students and Elders	...	2 0 0	3 0 0	1 0 0	...	...	...	211 0 0
27. Oban ...	D. Beaton, minister	160 0 0	15 0 0	16 0 0	6 0 0	8 0 0	6 0 0	...	...
28. Tarbert, Loch Fyne	Students and Elders	1 7 9	0 15 0	1 0 0	...	...	0 10 0	0 6 9	3 19 6
<i>Outer Isles Presbytery—</i>		1217 11 0	97 0 0	153 14 9	40 10 0	38 10 0	42 10 0	24 6 9	1614 2 6
29. Achmore ...	...	19 8 0	...	...	...	...	...	...	19 8 0
30. Bayhead ...	J. MacLachlan, minister	70 12 9	12 7 9	2 15 1	2 5 5	2 18 6	2 7 9	3 11 10	96 19 1
31. Breasclete ...	D. MacSween, missionary	29 17 6	8 15 0	...	1 6 1	1 11 1	1 3 6	...	42 12 8
32. North Stockinish	M. Mackinnon, missionary	...	20 1 6	4 5 6	...	3 15 6	3 18 0	...	32 0 6
33. Harris Tarbert	D. R. Macdonald, minister	202 13 9	18 1 11	5 7 2	4 3 11	5 2 0	4 8 8	2 16 9	242 14 2
34. South Northton	R. Ferguson, missionary	30 0 0	10 0 0	1 4 2	1 5 2	1 6 2	1 1 9	1 0 10	45 18 1
35. Strond	John Macleod, missionary	36 7 0	12 0 0	...	0 17 0	1 7 0	1 10 5	1 5 0	53 6 5
36. Harris Finsbay	...	33 0 0	12 9 6	1 8 0	1 13 0	...	1 7 0	2 1 0	51 18 6
37. Ness, Lewis ...	A. Finlayson, missionary	27 6 0	15 1 0	2 15 10	3 0 0	3 10 0	3 2 6	...	54 15 4
38. North Tolsta ...	...	56 0 9	7 10 0	3 0 0	3 10 0	3 0 0	3 0 0	...	76 0 0

39. Stornoway	M. Gillies, minister	151 14 6	22 0 0	11 0 0	0 0 9	5 0 0	6 0 0	6 0 0	207 14 6
40. Uig, Lewis	R. MacInnes, minister	140 0 0	...	...	...	...	...	...	140 0 0
Western Presbytery—		796 19 6	138 6 8	31 15 9	24 0 7	27 10 3	27 19 1	16 15 5	1063 7 3
41. Applecross	J. Campbell, missionary	119 9 6	13 4 3	2 9 7	2 11 9	4 18 6	4 8 6	3 3 1	150 5 2
42. Aultbea	J. Nicolson, missionary	46 16 0	9 1 0	1 12 0	1 10 0	...	1 14 0	1 13 0	62 6 0
43. Bracadale	Elders	28 2 0	13 9 6	2 0 0	1 13 0	...	...	1 6 0	46 10 6
44. Broadford	A. Macaskill, missionary	10 17 0	...	...	...	...	...	...	10 17 0
45. Elgoll	Do.	20 16 0	2 16 6	1 11 0	...	...	2 0 0	...	27 3 6
46. Flashadder	F. Morrison, missionary	26 19 0	4 11 0	1 9 0	0 18 0	1 15 0	1 0 0	1 6 6	37 18 6
47. Gairloch	R. M'Kenzie, M.A., minister	278 14 7	73 2 0	35 16 6	15 18 3	14 15 8	14 13 2	14 11 5	447 11 7
48. Glendale	J. Macleod, minister	58 5 0	12 7 6	7 14 3	2 11 6	4 16 9	4 5 0	2 10 0	92 10 0
49. Kilmuir	A. Mackay, missionary	51 3 6	11 4 9	4 8 6	2 0 0	2 16 6	2 9 0	...	74 2 3
50. Kinlochbervie	H. Morrison, missionary	11 17 6	2 17 0	1 7 3	0 16 0	1 0 0	0 19 0	0 18 0	19 14 9
51. Kyle of Lochalsh	D. Matheson, missionary	23 17 0	6 2 0	1 7 6	1 14 8	1 10 3	2 1 9	1 4 7	37 17 9
52. Lochbroom	D. N. Macleod, minister	202 15 0	35 3 3	10 0 10	7 8 1	5 10 7	8 0 0	5 2 8	274 0 5
53. Lochcarron	D. Macleod, minister	94 16 9	18 19 6	3 14 9	2 0 0	3 15 9	2 18 0	2 0 6	128 5 3
54. Lochinver	M. Morrison, minister	50 7 9	6 16 6	4 2 0	2 11 1	4 1 1	2 15 5	1 16 8	72 10 6
55. Luib	...	12 1 0	...	...	...	...	...	...	12 1 0
56. Plockton	D. Matheson, missionary	32 4 0	7 16 0	1 6 0	1 17 0	1 9 9	2 6 6	1 9 2	48 8 5
57. Portree	D. M. Macdonald, minister	253 0 0	30 0 0	22 12 7	6 7 5	6 0 0	6 0 0	4 0 0	328 0 0
58. Raasay	W. MacSween, missionary	72 1 6	29 5 6	4 14 0	4 4 6	4 0 0	4 2 0	...	118 7 6
59. Scourie	H. Morrison, missionary	16 13 6	8 2 0	2 8 4	2 2 6	2 0 0	2 0 0	1 11 6	34 17 10
60. Shieldaig	D. Macleod, minister	80 4 4	15 7 6	2 0 0	1 16 3	2 10 0	3 11 3	1 12 0	107 1 4
61. Stoer	M. Morrison, minister	62 9 6	7 12 0	3 16 0	2 0 0	3 0 0	2 0 0	2 0 0	82 17 6
62. Struan	A. Beaton, missionary	26 4 0	7 16 0	2 10 0	1 8 6	1 5 0	1 6 0	1 2 3	41 11 9
63. Vatten	...	60 14 6	5 7 6	2 0 0	1 0 0	...	...	2 0 0	71 2 0
64. Waternish	A. McDiarmid, missionary	34 0 0	4 10 0	1 5 0	0 15 0	1 15 0	1 5 0	...	43 10 0
SUMMARY.		1674 8 11	325 11 3	120 5 1	63 3 6	66 19 10	69 14 7	49 7 4	2369 10 6
Northern Presbytery	...	1068 14 8	156 14 1	87 0 5	41 18 2	43 19 7	53 9 2	32 13 11	1484 10 0
Southern Presbytery	...	1217 11 0	97 0 0	153 14 9	40 10 0	38 10 0	42 10 0	24 6 9	1614 2 6
Outer Isles Presbytery	...	796 19 6	138 6 8	31 15 9	24 0 7	27 10 3	27 19 1	16 15 5	1063 7 3
Western Presbytery	...	1674 8 11	325 11 3	120 5 1	63 3 6	66 19 10	69 14 7	49 7 4	2369 10 6
Congregational Contributions	...	4757 14 1	717 12 0	392 16 0	169 12 3	176 19 8	193 12 10	123 3 5	6531 10 3
Legacies	...	624 7 0	101 17 6	110 17 6	...	...	...	...	837 2 9
Donations	...	482 3 0	62 3 9	199 9 1	11 15 3	70 10 0	112 11 0	15 2 1	953 14 2
Interest	...	204 0 7	...	67 4 0	66 16 6	6 9 4	...	1 1 11	345 12 4
		6068 4 8	881 13 3	770 6 7	248 4 0	253 19 0	306 3 10	139 7 5	8667 18 9
Balance at 31st March, 1931	...	8618 3 5	...	2303 12 10	2057 17 9	203 9 8	25 2 9	63 10 0	13,271 16 3
		14,086 8 1	881 13 3	3073 19 5	2306 1 9	457 8 8	331 6 7	202 17 5	21,939 15 2
On Deposit Receipts for Kaffir Bibles	...	...	...	...	...	...	...	...	561 12 5
On Deposit Receipts for Colonial Missions	...	...	...	...	...	...	...	...	94 12 2
Balance of Bond on Kerr Street Property	...	...	...	...	...	...	...	...	550 0 0
									23,145 19 9

Abstract of the Public Accounts of the Free Presbyterian Church of Scotland, Year ending 31st March, 1932.

SUSTENTATION FUND.

INCOME.

Balance on Hand at 31st March, 1931	..	£8618	3	5
CREDITS—				
1. Congregational Contributions	£4757	14	1	
2. Donations	132	3	0	
3. Home Mission Fund—Balance				
Transferred	637	13	4	
4. Legacies	624	7	0	
5. From Aged and Infirm Ministers' and Widows' Fund ..	350	0	0	
6. Interest	204	0	7	
				6705 18 0

£15,324 1 5

EXPENDITURE.

DEBITS—				
1. Payments to Ministers at				
30th June, 1931	£960	0	0	
2. „ 30th Sept., 1931	1016	0	0	
3. „ 31st Dec., 1931	1100	0	0	
4. „ 31st March, 1932	1155	0	0	
				£4231 0 0
5. Payments to Missionaries at				
30th June, 1931	£351	12	6	
6. „ 30th Sept., 1931	352	2	6	
7. „ 31st Dec., 1931	368	2	6	
8. „ 31st March, 1932	358	6	6	
				1430 4 0
9. Bonus to Ministers at				
31st Dec., 1931	£400	0	0	
10. Bonus to Missionaries at				
31st Dec., 1931	310	0	0	
				710 0 0
				£6371 4 0
Payment to London Mission			52	0 0
Stationery, Printing, Postages, etc.			9	7 10
Cheque Books			4	0 0
				£6436 11 10
Balance on Hand at 31st March, 1932	..		8887	9 7
				<u>£15,324 1 5</u>

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HOME MISSION FUND.

INCOME.

1. Congregational Contributions	£717	12	0
2. Donations	60	9	3
3. Legacies	101	17	6
4. From Sale of Memoirs ..	1	14	6
	<hr/>		
	£881	13	3
	<hr/>		
	£881	13	3

EXPENDITURE.

1. Payment to Department of Health o/a National Health Insurance	£49	2	6
2. Payment to Department of Health o/a Unemployment Insurance	192	17	8
3. Postages, Printing, etc. ..	1	19	9
	<hr/>		
	£243	19	11
Balance transferred to Susten- tation Fund	637	13	4
	<hr/>		
	637	13	4
	<hr/>		
	£881	13	3

COLONIAL MISSIONS FUND.

INCOME.

Balance on Hand at 31st March, 1931 ..	£77	16	7
1. Donations	£14	15	0
2. Interest	2	0	7
	<hr/>		
	16	15	7
	<hr/>		
	£94	12	2

EXPENDITURE.

Balance on Hand at 31st March, 1932 ..	£94	12	2
	<hr/>		
	£94	12	2

JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

INCOME.

Balance on Hand at 31st March, 1931 ..	£559	1	7
Interest	14	10	10
	<hr/>		
	£573	12	5

EXPENDITURE.

Paid Rev. J. Tallach o/a Kaffir Bibles ..	£12	0	0
Balance on Hand at 31st March, 1932 ..	561	12	5
	<hr/>		
	£573	12	5

JEWISH AND FOREIGN MISSION FUND.

INCOME.

1. Congregational Contributions	£392	16	0
2. Donations	199	9	1
3. Legacies	110	17	6
4. Interest	40	19	5
5. Interest on 5 per cent. War Loan	25	0	0
6. Discount on Foreign Drafts	1	4	7
	<hr/>		
	£770	6	7
Balance on Hand at 31st March, 1931 ..	2303	12	10

£3073 19 5

EXPENDITURE.

1. Paid Rev. J. Tallach, Salary to 31st March, 1932 ..	£250	0	0
2. Do. Donations	13	16	3
3. Do. o/a Upkeep of Mission	30	0	0
4. Do. o/a Mr. Paul Hlazo	10	0	0
5. Do. o/a Miss M. Radasi ..	10	0	0
6. Do. o/a Teachers Salaries	60	0	0
	<hr/>		
	£373	16	3
7. Rev. Dr. R. Macdonald, Salary to 31st March, 1932	£300	0	0
8. Do. o/a Medicine and Hospital Expenses	32	0	0
	<hr/>		
	332	0	0
9. Rev. D. J. Urquhart, Salary to 31st December, 1931	£187	10	0
10. Do. Donation	1	0	0
11. Do. Travelling Expenses	40	0	0
	<hr/>		
	228	10	0
12. Mr. Isidore Reuter, Missionary to the Jews	78	0	0
13. Postages, Printing, Cables, etc.	2	7	0
	<hr/>		
	£1014	13	3
Balance on Hand at 31st March, 1932 ..	2059	6	2
	<hr/>		
	£3073	19	5

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

INCOME.

Balance on Hand at 31st March, 1931	..	£2057	17	9
1. Congregational Contributions	£169	12	3	
2. Donations	.. ..	11	15	3
3. Interest	.. ..	59	8	7
4. Income Tax Refunded	.. ..	7	4	3
5. Discount on Foreign Drafts		0	3	8
			248	4 0

£2306 1 9

EXPENDITURE.

Paid Mrs. Graham, Glasgow	..	£45	0	0
Do. Mrs. Mackenzie, Kames	..	45	0	0
Do. Mrs. Sinclair, Glasgow	..	45	0	0
Do. Mrs. Radasi and Children,				
South Africa	.. ..	58	0	0
			£193	0 0
Do. To Sustentation Fund	..	£350	0	0
			350	0 0
Do. Postages, Printing, etc.	.. ..		0	15 4
			£543	15 4
Balance on Hand at 31st March, 1932	..		1762	6 5
			£2306	1 9

COLLEGE FUND.

INCOME.

Balance on Hand at 31st March, 1931	..	£203	9	8
1. Congregational Contributions	£176	19	8	
2. Donations	.. ..	10	10	0
3. Refunded by Mr. John Murray,				
Philadelphia	.. ..	60	0	0
4. Interest	.. ..	6	9	4
			253	19 0

£457 8 8

EXPENDITURE.

1. Paid Rev. D. Beaton, Theological				
Tutor, Salary to 31st March				
1932	.. ..	£30	0	0
2. Do. do. Grant for Books		5	0	0
			£35	0 0
3. Do. Grant in aid of Students	.. ..		240	0 0
4. Postages, etc.	.. ..		0	9 10
			£275	9 10
Balance on Hand at 31st March, 1932	..		181	18 10
			£457	8 8

ORGANISATION FUND.

INCOME.

Balance on Hand at 31st March, 1931	..	£25	2	9
1. Congregational Contributions	£193 12 10			
2. Donations	.. .. 21 5 0			
3. Rev. E. Macqueen's Expenses to Vancouver refunded	.. .. 91 4 8			
4. From Sale of Church Documents	0 1 4			
		306	3	10
		£331	6	7

EXPENDITURE.

1. Paid Rev. D. Beaton, Salary as Clerk of Synod	.. .. £15 0 0
2. Do. do. Printing and Synod Expenses	.. .. 3 5 0
3. Synod Expenses at Inverness	7 0 0
4. Travelling Expenses at Inverness	.. .. 19 17 0
5. Insurance of Missionaries	.. .. 123 3 3
6. Printing Financial Statement	5 0 0
7. Travelling Expenses to Glasgow re Nat. Health Insurance	7 11 0
8. Rev. M. Gillies, Assistant Synod Clerk	.. .. 10 0 0
9. N. Adshead & Son, Printing, Circulars, etc.	.. .. 2 16 0
10. General Treasurer's Salary	.. .. 86 0 0
11. Wick Gaelic Mission Expenses	1 10 0
12. Stationery, Printing, Postages, etc.	.. .. 8 12 1
	289 14 4
Balance on Hand at 31st March, 1932	.. .. 41 12 3
	£331 6 7

INVERNESS, 30th April, 1932.—Examined Vouchers of foregoing Accounts for year ending 31st March, 1932, and found same correct.

JOHN FRASER, Auditor.

GENERAL BUILDING FUND.

INCOME.

Balance on Hand at 31st March, 1931	..	£63 10 0
1. Congregational Contributions	£123 3 5	
2. Donations	.. .. 15 2 1	
3. Interest	.. .. 1 1 11	
		139 7 5
		<u>£202 17 5</u>

EXPENDITURE.

Paid in reduction of Debt on		
Churches and Manse	.. £162 3 9	
Do. Postages, Printing, etc.	.. 0 13 8	
		162 17 5
Balance on Hand at 31st March, 1932	..	40 0 0
		<u>£202 17 5</u>

LEGACY FUND.

LEGACIES RECEIVED.

From the Executors of the late		
Miss I. Morrison, Barvas	.. £18 0 0	
Do. Mr. Angus Fraser, Missionary	700 0 0	
Do. Mrs. M. W. Sangster,		
Kingussie	.. .. 100 0 0	
Do. Miss Mary Campbell, Aberlour	11 12 0	
Do. Mr. John MacPhail, Glasgow	7 10 0	
		£837 2 0
		<u>£837 2 0</u>

HOW DISPOSED OF.

Legacy from Executors of late		
Miss I. Morrison to Sustenta-		
tion Fund	.. .. £9 0 0	
Do. do. Jewish and Foreign		
Missions	.. .. 9 0 0	
Do. Mr. Angus Fraser to Jewish		
and Foreign Missions	.. 100 0 0	
Do. do. Home Missions Fund	100 0 0	
Do. do. Sustentation Fund	.. 500 0 0	
Do. Mrs. M. W. Sangster to Sus-		
tentation Fund	.. .. 100 0 0	
Do. Miss M. Campbell to Susten-		
tation Fund	.. .. 11 12 0	
Do. Mr. John MacPhail to Susten-		
tation	.. .. 3 15 0	
Do. do. Home Mission Fund	1 17 6	
Do. do. Jewish and Foreign		
Missions	.. .. 1 17 6	
		£837 2 0
		<u>£837 2 0</u>

Notes and Comments.

The Eucharistic Congress at Dublin.—Near the end of June, amidst scenes of unparalleled fervour, the much-advertised Eucharistic Congress was staged at Dublin. We use the word staged advisedly, as Rome is a past mistress in appealing to the senses of her devotees by gorgeous display. When one thinks that all this had, as its central act, the blasphemous Mass in which such dishonour is done to Christ, it is enough to make one shudder at the awful extent to which human beings can be deceived in the name of religion. The newspapers vied with each other in their attempts to give word pictures of what was passing before their eyes. One need not put too much stress on what comes from the pens of those whose imaginations run riot at times, but if Rome wished a cheap advertisement the so-called Protestant press of this country gave it to her with unstinted measure. The *Glasgow Herald* reports that on Sabbath night, after this extraordinary display, the city of Dublin celebrated the festival with dancing and merrymaking. So it happened in Dublin on Sabbath, 26th June, as it happened at Sinai, in that senseless orgy of idolatry in which Israel indulged—"the people sat down to eat and to drink, and rose up to play" (Ex. xxxii., 6).

Glasgow Lecturer on History on the Scottish Reformation.—At the recent Eucharistic Congress held in Dublin, Dr. McGlynn, Lecturer on History in Glasgow University, read a paper in which he described the Reformation movement in Scotland as "almost unequalled in violence, ferocity, and thoroughness . . . some mad fury seemed to possess the nation, and all that was beautiful, all that was noble and inspiring and edifying in her tradition, history, and monuments had to be attacked and destroyed." The very last person in the world one would expect to give a fair account of the Scottish Reformation is a Roman Catholic, even though he be a Lecturer on History at a *Protestant* university. We have long been accustomed to the idle flood of tears that has been shed over the alleged

wreckage of culture and architectural monuments by the Reformation. A lecturer on history, however, should have read his book better than to allow himself to make the above stupid, and worse than stupid, statement. Scotland has reason to be thankful that the Reformation swept away, we hope for ever, much that was noble, edifying and inspiring from the Roman Catholic standpoint into the limbo of deep forgetfulness. In another paper read at the Congress, Mgr. McGettigan bemoaned the little headway his Church was making in Scotland. All the increase was due to the Irish immigrants, and the closing of one or two industries or the stoppage of the Unemployment Benefit Insurance might very quickly change all that.

The Cinema Bill.—By the time this issue is in our readers' hands, the Cinema Bill will, in all likelihood, be on the Statute Book. It has already passed the third reading. The Bill, fortunately, does not apply to Scotland, but it has been passed by the Government of this country and the disgrace of it and the sin of passing it lies at the door of the National Government. The power behind the vested interests is too much for our weak-kneed and spineless statesmen, otherwise the time of Parliament during a national crisis would not have been mis-spent as it has been in devoting so much precious time to these God-dishonouring Bills.

Literary Notice.

THE APOSTLE OF THE NORTH: The Life and Labours of the Rev. John Macdonald, D.D., of Ferintosh, by the Rev. JOHN KENNEDY, D.D., Dingwall. A New Edition with Illustrations and Appendices by Rev. Principal Macleod, D.D., Free Church College, Edinburgh. Inverness: *Northern Chronicle* Office. Price, 5/-; post free, 5/6.

This noted biography of the famous Dr. Macdonald of Ferintosh has been reprinted. It had long been out of print, and it is to the credit of Principal Macleod that he saw this

new edition through the press. The only new matter is in the appendices, which contain among other things Appendix VI. to Annual S.P.C.K. Sermon, 1827; List of the Inhabitants of St. Kilda, taken 23rd September, 1822; Elegy on Mr. John Robertson translated into English by Principal Macleod, and also the Christian (the beautiful elegy on James Macdonald) translated by the same. Principal Macleod also gives a paper—Fragments of Traditional Information on Dr. Macdonald. The book is well printed and illustrated. It contains about 350 pages, and as books sell now-a-days it is cheap at 5/-.

Church Notes.

Communion.—August—First Sabbath, Dingwall; second, Portree; third, Laide, and Bonar-Bridge; fourth, Stornoway, and Finsbay. September—First Sabbath, Vatten; third, Tarbert (Harris). South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Arrival of the Rev. John Tallach.—As many of our readers are aware, Rev. John and Mrs. Tallach and family reached this country safely near the end of June. We are sure we express the mind of our readers when we wish them a hearty welcome to Scotland. As Mr. Tallach will be home for several months, our people in different parts of the Church will (D.V.) have opportunities of hearing from his lips an account of the work being carried on in our South African Mission.

Held Over.—A number of obituaries, with a sermon by the late Rev. Neil Cameron, have been held over owing to pressure on our space.

Opening of New Church in Braes.—The new church in Braes, Portree, was formally opened for worship on Monday, the 20th June, in the presence of a large congregation, some of whom had to stand at the door owing to the lack of room. The Rev. M. Morrison, Lochinver, and Rev. M. Gillies, Stornoway,

having come in from Glendale communion, took part in the opening service, Mr. Morrison preaching a suitable discourse for the occasion from the Songs of Solomon, iv., 16. At the conclusion of the service he congratulated the congregation on having such a comfortable building to worship in. The Braes people have been very faithful to the Church since its formation, and have borne with patience the discomfort of worshipping in the local school for 39 years. Their faithfulness and patience have at last been rewarded in the good providence of God by having now in their possession an excellent building. May the Lord meet with many souls in it, and lead them to a saving knowledge of His dear Son. Special thanks are due to Mr. Archie Macpherson, Glasgow, the son of our late worthy elder, at his own expense, and also to the collectors and contributors who helped to pay the cost of the building. The liberality of those present at the opening service was shown in the large collection made—over £38. By the help of friends it is hoped that the remaining debt on the building will soon be paid off.

D. M. M.

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

Appeal from Plockton Congregation. — The Free Presbyterian Congregation of Plockton has been without a place of worship of their own since its formation in 1893. They are now taking steps to collect funds to build a place of worship. The people are willing to do all they can to meet the expenses involved, but feel they are unable to do so without outside help. They, therefore, feel constrained to respectfully appeal for assistance to Christian friends, to whose liberality they look with confidence. Contributions will be received and gratefully acknowledged by Mr. A. Gollan, Cooper Street, Plockton, or by Mr. D. Matheson, 5 Harbour Street, Plockton.

The Western Presbytery cordially endorse this appeal. M. Morrison, Moderator; D. M. Macdonald, Clerk.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. B., Hamilton, 6s 3d; Mrs. N., Fort William, Ontario, 9s 3d; Mrs. F., Cromarty, 5s; Anon., Tomatin, 10s; Mrs. G. D. M'D., Voorhess Avenue, Buffalo, £4; Miss J. A. R., Spey Street, Kingussie, 20s.

Home Mission Fund.—Friend, Muir-of-Ord, per Mr. Hugh Munro, 10s; Anon., Inverness, 5s; Mrs. G. D. M'D., Buffalo, N.Y., £2; Miss M. H. Tobermory, 5s; Mrs. F., Kirkbuddo, Forfar, 5s.

Aged and Infirm Ministers' and Widows' Fund.—Anon., Inverness, 5; Mrs. G. D. M'D., Buffalo, N.Y., £1.

Jewish and Foreign Mission Fund.—Mrs. G. D. M'D., 229 Voorhess Avenue, Buffalo, N.Y., o/a Rev. Dr. R. MacDonald, £10; Mrs. G. D. M'D., Buffalo, o/a Palestine Mission, £2 10s; Miss M. G. Ianrollo, Bushgrove, Clarence River, N.S. Wales, £1; Mrs. G., Bushgrove, 10s; Mr. H. G., Bushgrove, £1; Mr. Aird G., Bushgrove, N.S.W., 10s; Miss M. H., Tobermory, 5s; Mrs. A. S., Achnacarry, 6s; Mrs. F., Kirkbuddo, 5s; A. M'N., Corrou, o/a Mrs. Radasi, 6/3; Miss M. R., Glencannich, 5s.

Organisation Fund.—Mrs. G. D. M'D., Buffalo, N.Y., £3 11s.

The following lists have been sent in for publication:—

Plockton Church Building Fund.—Mr. D. Mathieson, Missionary, acknowledges with grateful thanks the following donations:—Mrs. M'K., Gairloch, £1; J. G., California, £5; D. G., Edinburgh, £1; J. C., Gairloch, 10s; D. M'L., Glasgow, £1; Nurse T., Uig, £1; Miss M. M'D., Staffin, £1; J. M'K., Gairloch, 10s; Mrs. M'L., Skye, 11s; Miss C. G., Glasgow, 10s. The following per Mr. A. Gollan—Friend, Skye, £1; Friends, 12s; Friends, Dingwall, £1; E. M'L., £1; A. U., Kilmacolm, 10s; D. C., Durinish, 5s; D. M., Durinish, 5s; M. M'C., Durinish, 2s; Friend, 1s; Nurse M'L., 5s; Friend, Lochcarron, £3; Collecting Card, per Mrs. MacIver, Strathpeffer, £7 10s 6d; Collecting Card, per Miss Campbell, Glasgow, £9 2s.

Raasay Manse Building Fund.—Mr. W. MacSween, Missionary, Raasay, acknowledges with sincere thanks a donation of £2 2s from F. M. M., Kintail, Harrow.

Rogart Church Building Fund.—Rev. F. MacLeod, Evelix, Dornoch, acknowledges with grateful thanks the following donations:—Miss S., per Mrs. M'Lennan, Rogart, £1; Miss M'A., per Miss Mackintosh, Inverness, 5s; St. Jude's Congregation, Glasgow, £18 15s.

Uig (Lewis) Manse Building Fund.—Mr. N. MacKay, Valtos, Uig, acknowledges with sincere thanks the following donations:—Mr. A. M., 37 Breasclete, £1; Miss I. M'A., Vallos, £1; Rev. E. M., Inverness, per Rev. R. Macinnes, £1.

St. Jude's Congregation, Glasgow.—The Treasurer for St. Jude's Congregation begs to acknowledge with sincere gratitude £5 for Sustentation Fund, addressed to 216 West Regent Street, Glasgow.

The Magazine.

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