

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. 3.

Report of Synod Proceedings.*

FIRST SEDERUNT.

THE proceedings in connection with the Synod began at Glasgow on Tuesday, 17th May. There was a large attendance of the public at the opening proceedings. The retiring Moderator, Rev. William Grant, preached from Matt. xvi. 13-17—"When Jesus came into the coasts of Cesarea Philippi, he asked His disciples saying: Whom do men say that I the son of man am?" etc. 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, James Macleod, James A. Tallach, ministers; with Messrs. Charles Landels, Dr. Johnston, James Mackay, John Urquhart, Duncan Macpherson, ruling elders. *Western Presbytery*—Revs. Donald N. Macleod, D. M. Macdonald, Roderick Mackenzie, Donald Macleod, ministers; with Messrs. John Mackenzie James Fraser, John Campbell, Murdo Macaskill, ruling elders. *Northern Presbytery*—Revs. Ewen Macqueen, Donald A. Macfarlane, William Grant, Finlay Macleod, Donald J. Matheson, Robert R. Sinclair, ministers; with Messrs. Charles Sutherland and Inspector Sinclair, ruling elders. *Outer Isles Presbytery*—Revs. Roderick Macinnes, Malcolm Gillies, John MacLachlan, ministers; with Mr. John Macleod, ruling elder.

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

Letters of apology for absence were read from Rev. M. Morrison and Mr. Kenneth Macdonald, Ullapool.

Expression of Sympathy.—The Clerk said that he was sure that he was expressing the mind of his brethren in extending to Mr. Morrison their heartfelt sympathy in his recent sore bereavement through the death of his eldest son. At a later stage Rev. R. Mackenzie moved that the Synod instruct the Clerk to send a letter of sympathy to Mr. and Mrs. Morrison and family. This was seconded and unanimously agreed to.

The minutes of previous meeting were read and approved. Thereafter Mr. Alexander Ross was appointed Officer of Court.

The Rev. M. Gillies moved that the Moderator be asked to send his sermon to the magazine for publication. This was seconded by Rev. John MacLachlan, and agreed to.

Appointment of Moderator.—The Moderator, on intimating that his term of office was at an end, thanked the Synod for their kindness during his term of office, and said it now remained for the Synod to appoint his successor. The Rev. Ewen Macqueen moved that Rev. D. N. Macleod be appointed. Rev. N. Macintyre seconded. Mr. Macleod, however, said he could not see his way to accept the honour. The Rev. Ewen Macqueen then moved that Rev. D. J. Matheson be appointed Moderator. This was seconded by Rev. James Macleod, and agreed to. Mr. Matheson then took the chair and thanked the Synod for the honour conferred on him.

Tribute to Rev. Neil Cameron.—The Clerk moved that the following Committee be appointed to draw up a tribute to the Rev. Neil Cameron to be placed on the Synod Records and printed in the Magazine:—Rev. N. Macintyre, Rev. Ewen Macqueen, Rev. D. N. Macleod, Rev. M. Gillies, Inspector Sinclair and Dr. Johnston. This was seconded and agreed to.

Examination of Synod and Presbytery Records.—The following were appointed to examine these Records. *Synod*—Revs. Neil Macintyre and D. M. Macdonald. *Outer Isles Presbytery*—Revs. E. Macqueen and D. A. Macfarlane. *Southern Presbytery*—Revs. Roderick Macinnes and M. Gillies. *Western Presbytery*—

Revs. James Macleod and James A. Tallach. *Northern Presbytery*—Revs. R. Mackenzie and D. Macleod.

The Clerk moved that the Synod adjourn to meet again at 5.30 p.m. in the Hall of St. Jude's on Wednesday, 18th May, 1932, and that the Business Committee and Committee on Bills and Overtures meet in the same place and on the same date at 10 a.m.

SECOND SEDERUNT.

The Synod met at 5.30 p.m. in the Hall of the Free Presbyterian Church of St. Jude's on Wednesday, 18th May, according to terms of adjournment. The meeting was duly constituted and the Roll called. The sederunt was the same as at first meeting.

The minutes of previous meeting were read and approved.

Proposed History of the Free Presbyterian Church.—The Clerk informed the Court that the late Rev. Neil Cameron, with whom Mr. Macintyre and himself had been associated, had not got very far with the history of the Church and it remained with the Synod to say what was to be done.

The Rev. N. Macintyre said this is a most important piece of work and in no way ought efforts to be relaxed to have the work completed. He moved that Rev. D. Beaton be appointed to continue the work and that the Rev. Ewen Macquoen and himself be associated with Mr. Beaton in the work and further that all papers which were in Mr. Cameron's possession be placed in Mr. Beaton's hands. Rev. James Macleod said he had great pleasure in seconding this motion.

The Rev. D. Beaton said that with all his other work he felt this an additional burden but, as his brethren had expressed their willingness to accede to certain requests which he had made to them at the Synod Committee Meeting in private, he would undertake the work provided the Lord gave him health and strength for its accomplishment.

Report on Insurance of Missionaries.—The Rev. D. Beaton, Convener of the Committee appointed at last Synod to have an interview with the Chief Inspector of National Health Insurance in Scotland, reported that the Committee had carried

out the Synod's instructions. The Committee had an interview with Mr. Highton who gave them every consideration in stating their case. It may be necessary to point out, lest there should be any misapprehension on the part of some of our missionaries for the future, that the Chief Inspector made it quite clear that all whose salaries are under £30 are not insurable and consequently they shall not be entitled to the benefits that are due to those who are insured for Health and Unemployment. The Rev. Ewen Macqueen moved that the report be adopted and that the Committee be thanked for their good work. The motion was seconded by Inspector Sinclair and unanimously adopted.

Tribute to Rev. Neil Cameron.—The Committee appointed to draw up this tribute reported progress at this stage. The Rev. Neil Macintyre read the tribute which is given on another page in this issue. The adoption of the tribute was moved by the Rev. Donald Macleod and seconded by the Rev. William Grant.

Theological Committee's Report.—The Rev. Ewen Macqueen, Convener, gave in this Report. He stated there were three students studying divinity and that there were other four students at various stages of their educational course. The Report was duly moved, seconded and adopted.

At this stage Mr. Macqueen called attention to a matter which he wished brought before the Synod's notice. He said there were a number of young men who were not very far advanced in their studies who came to Glasgow and thus incurred expense to the Church. Why would they not attend Higher Grade Schools in the districts to which they belonged? The Rev. D. N. Macleod said he quite agreed with what Mr. Macqueen said but he did not think it necessary to move a motion. The attention of the Synod had been drawn to the matter and he thought this was sufficient.

Training of the Ministry Committee.—The Rev. D. Beaton moved that the name of the Theological Committee and the Training of the Ministry Committee be changed to "Training of the Ministry Committee" and that the Synod decide that Presbyteries on receiving students are hereafter expected to

report immediately to the Training of the Ministry Committee of their reception and that it will be incumbent on the Committee to examine them as to their scholastic attainments and to advise them as to their future procedure in their studies. Furthermore, the Synod authorise the Committee to appoint subjects and examiners for the entrance on the divinity course and that no student enter on his divinity classes without a certificate from the Training of the Ministry Committee. This is not to be understood as in any way interfering with the rights of Presbyteries to examine divinity students annually as to their biblical and theological knowledge. The motion was seconded by Rev. W. Grant and unanimously agreed to.

Questions to be put to Students at their Reception by Presbyteries.—The Rev. D. Beaton said that the question of having a uniform set of questions to be put to students came up recently before the Southern Presbytery when it was suggested by the late Mr. Cameron that he (Mr. Beaton) should draw up draft questions to be considered by the Presbytery and sent on to the Synod. Owing, however, to Mr. Cameron's death nothing further was done but he would submit a draft of the questions he had drawn up for this purpose for the consideration of his brethren. The draft questions were as follows:—

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?
2. Are you in full sympathy with the doctrinal position of this Church as set forth in the Confession of Faith?
3. Do you accept wholeheartedly the form of worship, discipline and government as presently practised in this Church?
4. Do you accept the position of this Church taken up in 1893 as set forth in the Deed of Separation?
5. Do you promise that you will subject yourself to the courts of the Free Presbyterian Church?

6. Do you promise (1) in the event of your mind changing in any of these matters during your student course that you will at once intimate this (as is required of all office-bearers according to rule laid down in article on Creed Subscription in the Church Documents, p. 10) to the Clerk of the Presbytery by which you were received and (2) that as a matter of honour in such a case you will refund to the Church any money you may have received from the Students' Aid Fund?

Note.—Every student making application to be received by a Presbytery must receive from the Clerk timeous intimation of these questions which must be answered satisfactorily before he can be received. These questions are independent of any other questions a Presbytery may see fit to ask, such as reasons the student has for making the application, etc.

The Rev. Ewen Macqueen moved that these draft questions be adopted by the Synod as questions to be put to students at their reception by Presbyteries and that they be printed in the Magazine and that printed copies be sent to Clerks of Presbyteries. This was seconded by Mr. John Mackenzie and unanimously agreed to.

Mr. John P. Macqueen to begin his theological studies.—Rev. Ewen Macqueen moved that Mr. John P. Macqueen begin his theological course at Oban this winter. This was seconded and agreed to.

Theological Tutor's Report.—The Rev. D. Beaton reported that he had two students in divinity during last session—Mr. John Colquhoun and Mr. Angus Mackay, M.A. Mr. Archibald Beaton, who was supplying St. Jude's for the winter, did the work of the classes by reading the books prescribed and the class lectures, copies of which were sent to him. During last summer the students had prescribed for them certain books on apologetics in which they were examined before the beginning of last session. The work done covered exegesis and translation of part of the Epistle of Paul to the Romans. Lectures were

delivered on introduction and the plan of the Apostle's argument. New Testament Textual Criticism formed part of the work of the session in the Class of New Testament Greek. In Church History Dr. King Hewison's *Covenanters* was made use of as a text-book in Scottish Church History from 1560 to 1660 and Macpherson's *Presbyterianism* in Church Polity. Lectures were delivered on the history of the various translations of the English and Gaelic Bibles including lectures on the history of the metrical Psalms (Gaelic and English). In Theology lectures were given on the important subject of the doctrine of the Person of our Lord. During the session the students were examined on the New Testament this forming part of their examination on Bible Knowledge.

I am indebted to the help given me by the students in supplying the pulpit and have pleasure in reporting that they attended to their work with commendable diligence. I think it right to mention specially that Mr. Beaton, who had the heavy burden of preaching in St. Jude's during the winter, did the work prescribed very well but I would respectfully suggest to the Synod not to lay such a heavy burden on any of our students during their training in the future. I feel all the more called upon to make this suggestion as it was I myself who, in the special circumstances, moved that he should take up the work in St. Jude's.

The Rev. Neil Macintyre moved the adoption of this Report. He wished to thank our worthy tutor for his capable and efficient teaching of our students. There is such a flood of error coming into our Theological Colleges at the present day that they could not be too thankful for Mr. Beaton's work.

Rev. M. Gillies said he had much pleasure in seconding this motion.

Appointment of Rev. D. A. Macfarlane as Theological Tutor.—

The Rev. D. Beaton said he had not put into his Report just read a desire he had to have another theological tutor appointed. He had already explained to the Business Committee how much he was feeling the strain of this work. Since 1918, when Rev.

(now Prof.) J. R. Mackay had passed over to the Free Church, he had carried on the theological tuition alone and he was sure when he reminded his brethren of the vast amount of reading and study that is required if one is to keep himself in touch with what was going on in the theological world—good, bad, and indifferent (he was sorry to say mostly bad)—that it involved a strain which increased with the years.

The Rev. Neil Macintyre said Mr. Beaton had a tremendous amount of work to do and it was a wonder to him how he managed to carry it on. He was Clerk of Synod, Editor of the Magazine, Theological Tutor, and minister of Oban congregation. When Mr. Beaton, he said, was asked to take up the work of completing the History of the Free Presbyterian Church he agreed to it only on condition that he be relieved of some of his tutorial work and he (Mr. Macintyre) fully concurred with this. Mr. Beaton had been acting for the long period of 34 years and “those of us who studied under Mr. Beaton,” he said, “know that he did not give his students what cost himself nothing.” The result of this strenuous work for so many years coupled with the serious illness which Mr. Beaton had two years ago from which they were glad to see he had made such an excellent recovery was such that he appealed to the Synod to relieve him of some of the work. He begged to move that the Rev. D. A. Macfarlane, M.A., be appointed additional tutor to assist Mr. Beaton in the tutorial work, this appointment to take effect for session 1933-34. The Rev. Roderick Mackenzie seconded this motion and said, knowing Mr. Macfarlane as he did, it gave him very great pleasure to be allowed to associate himself with what Mr. Macintyre had said. We must all be thankful to the Most High for giving us a man of Mr. Macfarlane’s ability and scholarship. The motion was unanimously agreed to.

The Rev. D. A. Macfarlane said he was very doubtful if his health would stand the strain of this extra work but he was willing for a year at least to place himself in the Lord’s hands for health and strength and he would do all he could to help Mr. Beaton.

Mr. Beaton said it was his wish that Mr. Macfarlane would take up the subjects of Hebrew and Greek. He felt grateful to the Synod for the appointment they had made.

Tutor's Salary.—Rev. D. Beaton moved that the salary of the newly appointed tutor be £30 per annum, with £5 grant for books, payment to begin with first quarter in 1933. This was seconded by Rev. Ewen Macqueen and agreed to.

Financial Statement.—The Statement was presented to the Synod by the General Treasurer, Mr. John Grant. The Sustentation Fund, notwithstanding the payment of £20 bonus to ministers and £10 to missionaries last year, showed a balance of £8887 9s. 7d. as against £8618 3s. 5d. for last year—an increase of £269 6s. 2d. The Foreign Mission Fund showed a balance of £2059 6s. 2d. as compared with last year's £2303 12s. 10d., a decrease of £244 6s. 8d. The Aged and Infirm Ministers' and Widows' and Orphans' Fund showed a balance of £1762 6s. 5d. as compared with £2057 17s. 9d. last year—a decrease of £295 11s. 4d. It was explained that this decrease was due to the transference of £350 to the Sustentation Fund for reasons given at the Synod. The College Fund showed a balance of £181 18s 10d. as compared with £203 9s. 8d.—a decrease of £21 10s. 10d. This decrease was due to extra students' grants during the year. The Organisation Fund showed a balance of £41 12s. 3d. as compared with £25 2s. 9d.—an increase of £16 9s. 6d. The Funds, therefore, may be considered in a very satisfactory way for even where there are decreases they are due to extra calls on the funds for last year and in these times of industrial depression and financial stringency our people have done nobly.

The Rev. Ewen Macqueen, in moving the adoption of the Financial Statement, said they had all heard the Report of the General Treasurer and even the very hardest hearted among them (and he regarded himself as the hardest hearted of them all) must acknowledge the goodness of the Lord Jesus Christ and thank Him and praise Him for His kindness to the Free Presbyterian Church. It is said in the Word of God that if a man set himself up as a prophet if what he prophesied did not

come to pass the people were to regard him as a false prophet. We all know that about 40 years ago there were many such in the Church we left. They told us we would soon be ship-wrecked and that a few years would vindicate the lying prophets. Now after 39 years with our ministers increased to ten times the number and with foreign missionaries in the field our Sustentation Fund shows a larger balance on the credit side than ever we had in our history. When the Rev. D. Macfarlane was put out of his Church and Manse by the then Free Church he did not know where to go. This was only one instance but it could hardly be called charitable and still less Christian for the leaders of the Free Church to act as they did. And among them were some of whom we had a right to expect better things. Let us stand steadfast to our position and let us praise the Highest for His kindness to us as a Church. "I have pleasure," he said, "in moving the adoption of the Financial Statement and that the Statement be published in the Magazine and the thanks of the Synod be given to the General Treasurer and Mr. John Fraser, Auditor." This was seconded by Mr. James Fraser and unanimously agreed to. Mr. Fraser said he fully endorsed all that Mr. Macqueen had said in regard to the experiences of the Free Presbyterian Church. They were indeed thankful to the Lord of Glory for His goodness but we must seek grace to keep humble. The Rev. Neil Macintyre, in speaking in support of the motion, said that we certainly had great reason of thankfulness to the Most High for the heartiness with which our people supported the Funds. He would like to point out that while it is a duty for the people to support the cause of Christ it is also a privilege and he had no doubt that what was given to His own cause in the world He took as given to Himself. While deeply grateful to our people, for what they were doing, he wished to remind them that what they were doing was not only a duty but a privilege. The Rev. D. N. Macleod said there was really no need for him to add anything to what had been said but it had always been a surprise to him how the Lord has provided for their little Church from the very beginning until

now. His name is Jehovah Jireh—the Lord will provide. He was known to Abraham by that name. He provided for him and He has been providing for us and we need not fear He will forsake us in the future if we forsake not Him. We have to be very careful of Distrust. Distrust is a sin and especially when against the Lord a great sin when we have not that trust in Him which we ought to have for He has given us every reason to be thankful for which we should humble ourselves. We must have faith in God and go forward in strength. He will provide for us always.

Endorsement by Synod of the Finance Committee's action in giving Bonus of £20 to Ministers, etc.—Rev. Ewen Macqueen said that he was the only one of the Finance Committee now living—both Mr. Cameron and Mr. James Campbell had passed away—and it remained for him to state to the Synod that the Committee had decided to give a bonus of £20 to the ministers and £10 to the missionaries last year and it remained for the Synod to say whether it would sanction what the Committee had done.

The Rev. D. Beaton moved that the Synod approve of the action of the Finance Committee. The motion was seconded by the Rev. Neil Macintyre and unanimously agreed to.

Bonus to Ministers and Missionaries.—The Rev. N. Macintyre moved that the Synod order the bonus granted last December to ministers be continued for the current year and also that the bonus of £10 be given to full time missionaries; the case of part time missionaries to be left to the consideration of the Committee which is to consider the improvement of the condition of the missionaries. This was seconded and agreed to.

Assistance for the General Treasurer.—The Rev. D. Beaton referred to the heavy work that fell on Mr. Grant's shoulders in quick succession in spring. First he had his bank balance in February, then the Church Financial Statement had to be prepared in March and finally the subscriptions to the Magazine came in in April. Only those who have any experience of this kind of work know what a strain it involves and we should

endeavour to lighten as much as we can the burdens of those who are doing excellent work for the Church. He had great pleasure in moving that Mr. Grant be granted leave to employ a clerk during the most strenuous period of his work and that payment for such assistance be made out of the Organization Fund.

Refund from Organization Fund.—The Rev. Ewen Macqueen moved that the sum of £123 3s. 2d. paid for the insurance of missionaries be refunded to the Organization Fund out of the Home Mission Fund and that in future the payment of the missionaries' insurance be paid out of the Home Mission Fund. This was seconded by Mr. James Mackay and agreed to.

Permission for Overdraft.—Mr. Grant said that at times the Organization Fund was not able to meet demands and he had suggested in the private meeting that permission might be given to him to draw an overdraft of say £100 if circumstances demanded it but since the Synod had decided to pay the insurance of missionaries out of the Home Mission Fund he did not think this would ever be required. The Synod, however, thought Mr. Grant should have permission granted to him to draw an overdraft to the extent of £100 for this Fund. A motion to this effect was moved by the Rev. Roderick Mackenzie, seconded by the Rev. William Grant and unanimously agreed to.

Appointment of Auditor.—The Rev. Ewen Macqueen moved that Mr. James Campbell be appointed auditor in his father's place. This was seconded by the Rev. Neil Macintyre and agreed to.

Foreign Mission Report.—This Report was given in by Rev. Neil Macintyre. It appears in another page of this issue. He moved the adoption of the Report and in doing so he wished to take that opportunity as Interim-Convener of the Foreign Mission Committee to point out the heavy burdens laid upon the Funds of the Foreign Mission. The late Convener, Rev. Neil Cameron, was the channel through which a considerable sum of money came to this Fund and he appealed to our people to see to it that they would support the cause which this Fund

stood for. The Rev. E. Macqueen seconded the motion which was agreed to.

Rev. John Tallach's and Dr. MacDonald's Report.—This combined Report was read by Rev. N. Macintyre. Mr. Macintyre pointed out that the grants from the Public Health Department in Salisbury were to be reduced 25 per cent. this year and he looked upon this as a very serious item as it would mean a considerable reduction in Dr. MacDonald's salary and he suggested that the Synod make up out of the Foreign Mission Fund any decrease. Mr. Macintyre moved the adoption of the Report, this was seconded by Rev. E. Macqueen and unanimously adopted.

Dr. MacDonald's Salary.—The Rev. Neil Macintyre in accordance with the above suggestion moved that any decrease in Dr. MacDonald's salary be made good from the Foreign Mission Fund. The Rev. James Macleod seconded this motion and it was agreed to.

Grant for Hospital and Medicines.—The Rev. D. Beaton moved that a grant of £20 for the Hospital and £12 for medicines be given as last year. This was seconded by the Rev. Roderick Macinnes and agreed to.

Grant to Nurse Mabel Radasi.—The Rev. Neil Macintyre moved that the grant of £10 given to Mabel Radasi last year be continued this year. This was seconded by the Rev. William Grant and agreed to.

Widows of Foreign Missionaries.—Rev. D. Beaton said it might be advisable to come to an understanding as to what fund widows of foreign missionaries would draw on. He hoped it would be a long time before any such payment would be required but we must be prepared for eventualities. The Rev. Ewen Macqueen moved that the widows of foreign missionaries be paid out of the Foreign Mission Fund and at the same rate as that paid to ministers' widows at home. This was seconded by Mr. Murdo Macaskill and agreed to. At a later stage it was moved, seconded and agreed to, that in future the payments made to Mrs. Radasi and her children be taken out of the Foreign Mission Fund.

Motion re improvement of the Condition of our Missionaries.—

At this stage the Clerk announced that as Dr. Johnstone had a motion dealing with the improvement of the condition of our missionaries and as he might not be present to-morrow night it remained for the Synod to say if the motion be taken up now. The Synod agreed to take it up at this stage. Dr. Johnstone, accordingly, rose and moved the following motion:—

“That the Synod appoint the Moderator of Synod, the Clerks of the Southern, Western, and Outer Isles Presbyteries, together with the General Treasurer, as a Committee to investigate and enquire into the whole question of the status, functions, and remuneration of all home missionaries, whole and part-time, and to submit a report, together with any recommendations, to the Synod next year (1933).”

Dr. Johnstone said he wanted to see the conditions and salaries of missionaries thoroughly gone into from top to bottom. He referred to the great usefulness of these men in preaching the gospel in isolated places in the Highlands. The Rev. William Grant said he had much pleasure in seconding Dr. Johnstone's motion. The problem of our home missionaries requires careful consideration. We owe a great debt of gratitude to our missionaries and it is our hope that the Committee will bring forward proposals which will result in our missionaries being in a much more satisfactory position than they are to-day. The motion was unanimously agreed to.

Letter from Mr. Reuter.—A letter from Mr. Reuter was before the Synod. The Rev. James Macleod moved that the letter be referred back to the Southern Presbytery to be dealt with. The Rev. Ewen Macqueen seconded this and it was unanimously agreed to.

Free Church Union Committee's Plain Statement.—The Rev. Neil Macintyre, in addressing the Synod, said: Moderator,* as I had to move at last Synod a similar motion to what I am about to bring forward now I would much prefer that some other

member would move this motion. Not that I have in the least changed my mind. In my opinion our path of duty is quite plain. These continual appeals from the Free Church for union and co-operation are to my mind like a rank weed the more you clip it the faster and stronger it grows. The only cure for it is to take it up by the roots. With a similar object in view I beg to move the following motion :

Motion in reply to the Free Church Union Committee's "Plain Statement in answer to the Free Presbyterian Synod."—"The Synod of the Free Presbyterian Church of Scotland respectfully acknowledge receipt of the Reply of the Union Committee of the Free Church of Scotland dated 17th September, 1931, to the Synod's finding of May, 1931, anent union or co-operation with the Free Church. In doing so the Synod would point out that whereas the finding in question clearly stated that there could be no union or co-operation between the two churches until the differences set forth in the Synod's "Statement of Differences" adopted at its meeting in May, 1917, and forwarded to the Clerk of the General Assembly of the Free Church of Scotland were removed, there is nothing in the Union Committee's Reply to indicate that this has been done or even contemplated.

As to the claim put forward by the Committee that they "without evasion or compromise dealt with the facts of the differences in a statement which was unanimously adopted by the November Commission of Assembly in 1917," which statement the Union Committee were at pains to publish in their Church Record, the Synod would remind the Free Church Union Committee that they had already in 1918 communicated to the Free Church their estimate of that statement as being composed of "evasive statements and suggestions of compromise and that no useful purpose could be served by continuing the correspondence." To the above finding this meeting of Synod still strictly adheres, and in view of the unsatisfactory nature of the Union Committee's Reply and taking all relative circumstances into consideration find that it is useless to continue this correspondence and resolve that it now take end."

I have no intention of saying much in support of my motion. I was forced with others to refute in the public press false insinuations made by some of the spokesmen of the Free Church and as these points which were taken up are bearing directly on the substance of my motion I need not enlarge and especially as other members may wish to express their minds on the subject. You will have noticed that the motion reminds the Free Church that this Synod having seriously considered in 1918 the Reply of the November Commission of 1917 to our "Statement of Differences" of May, 1917, the Synod estimated that Reply as composed of "evasive statements and suggestions of compromise, and that no useful purpose could be served in continuing the correspondence." For some undisclosed reason the Free Church Union Committee in their Reply entirely ignored and passed over the Synod's estimate.

The Union Committee took pains to have their Reply of 1917 re-issued and published in their Church Record under the high sounding title of "A Plain Statement in Answer to the Free Presbyterian Synod." I read that Plain Statement several times and the only "plain statement" I could discover in it was that the Free Church was determined to adhere to their reply which we justly estimated as "evasive" and "compromising." That this is their mind was clearly shown by a covering letter from Prof. Donald MacLean to our Clerk. In that letter Prof. MacLean says—"To this Statement," that is to our Statement of Difference, "a full, considered, and detailed Reply was sent to your Court by the Commission of Assembly of November, 1917. To this Reply my committee still adhere." Our reply to this is that we as firmly adhere to our estimate of that Reply as being composed of "evasive statements and suggestions of compromise."

In case any may think we were using strong terms in characterising the Reply as evasive and compromising let me just give one instance. In dealing with the first difference in our "Statement of Differences," which referred to the case of the late Dr. Alexander, the Free Church Commission of 1917 say in

their Reply, which Reply was re-issued by the Union Committee last October, that when the attention of Dr. Alexander was drawn, by the Training of the Ministry Committee, to certain views in his book *Demonic Possession* "he frankly expressed his regret for any reflections which the book was fitted to cast on the infallibility of the Word of God and withdrew it from circulation." That was a very proper expression of regret and confession to make and one would be almost inclined to accept it as satisfactory. But what strikes one as strange is that the Commission of Assembly and the Union Committee of the Free Church did not give the words of the Report of the Training of the Ministry Committee. What that Committee reported according to the press was that "he (Dr. Alexander) had seen his way very clearly to withdraw it in deference to the requirements made in various parts of the Highlands." Surely there is the greatest difference between a man withdrawing a book because of the reflections it cast on the infallibility of the Word of God and withdrawing it in deference to opinions held in the Highlands. These two reasons are as far apart as the poles. If this drastic change was not evasive it is difficult to know what could be. But why this change? Was this another *smoke screen* to hide from their own people their laxity and unfaithfulness in dealing with this most serious case. I cannot think but they credited the Free Presbyterian Synod, with which they are so anxious to unite, with more intelligence than that they would accept holus-bolus that changed statement.

It is very difficult for some to understand what is behind these appeals by the Free Church for union with the Free Presbyterian Church, a Church which, according to Prof. Kennedy Cameron, is founded on a misapprehension, and on a fallacy. A Church which did not even dissent against the Declaratory Act and which has that Act still in her constitution. A Church which is a new one and different from the Church of 1843, and to use one of the Professor's stock phrases "a schismatic church. Surely a Church with such a character ought to be the last in Christendom with which the Free Church

should seek to be united. In the next breath however the same professor says that the differences between the two churches assume such limited dimensions that very little consideration would completely wipe them away. We wonder if the professor saw the logical sequence of his reasoning. If the Free Presbyterian Church is such as he describes it and that the differences between us assume such limited dimensions the professor brings his own church down to a very low level, and after all the Professor has said about us are we not justified in seriously questioning the reality of the Union Committee's longing desire to unite with such a body of people. We justly discard all the names the Professor so lavishly gives us.

Before sitting down I would like to refer to a false statement made by Professor Kennedy Cameron about the late godly Mr. Macfarlane. He said in one of his "Northern Chronicle" letters that "Mr. Macfarlane read a document at the Assembly of 1893 and put it in his pocket and walked away." Now I can hardly credit that when Professor Cameron penned that sentence but he was conscious that he was not writing facts. If he were present at that Assembly, as he says he was, and as I was also, he must have heard and seen Mr. Macfarlane reading and tabling his Protest and leaving it on the Table of the Assembly and claiming all his rights as a minister and the rights of all who would adhere to him and then walked away. With these remarks I submit my motion and I hold we should be thankful we have a Free Presbyterian Church.

The Rev. D. N. MacLeod, in seconding the motion, said this statement of the Free Church is to me in the first place, flesh and of the flesh. We, as a Church, are blamed for having nothing of the Spirit—everything we have is of the flesh. We have no true brotherly love, and certainly no charity. It is not a matter of lack of charity, but a matter of not having it at all. The concluding part of that statement is just flesh, and has nothing at all of the spirit of the Gospel and the spirit of Christ, for to begin with it says that we, as a Church, "have neither a past to refer to nor a future to look to." That

statement in itself not only widens the division but makes it complete, and sweeps everything away and leaves nothing. They are certainly words that no one would ever think of using to win the affections of another, for that is the last thing he would dream of, and certainly avoid, bringing the party whom he sought to woo, so low and disreputable, without reputation or character; for the words used—"we have neither a past to refer to nor a future to look to" mean this.

As was stated by Mr. Macintyre before, that he could not understand why the Free Church were continually asking us to join them, I cannot see in the world why they are bothering their brains with us at all. If that is what the Free Church really think of us, and our position, certainly we are not worth (putting it in common language) a candle, and they should just give us up and leave us alone.

Regarding these words—"We have neither a past to refer to nor a future to look to"—I should like to say this, these are very bold words, and very unwise words to use regarding any branch of the visible church, and especially regarding a branch, which, notwithstanding imperfections, which will be true of churches and individuals, is contending earnestly for the faith which was once delivered to the saints. To think that, and much more to speak, and more than that to publish it and spread it world wide, is a very bold thing to do, and a thing they will have to give an account of to the Lord of the Church.

It makes one almost smile to think of how forgetful they must be when they used such language, and even went the length of publishing it, for as you all know, until some of us are getting tired of hearing the cry in the Free Church, that there was no difference whatsoever in the testimony of the Free Presbyterian Church and the Free Church, and that, therefore, they should unite because their testimony is identical, and they are identical in creed and form of worship. Now if that be true that there is no difference whatever in the testimony of both Churches or in their creed or form of worship, it means this that if we have "no past to refer to and no future to

look to," so must the Free Church be in the same position. The one is identically the same as the other, and if that is true of us, it must also be true of them, and it is a very peculiar statement for them to make. If they adhere to it, then they must let the other go and that by abandoning what they contended for all along. They must let that go, or must as men, and Christians, withdraw and apologise for having made it, otherwise they will appear to intelligent men all the world over, to be contradicting themselves, and acting not like wise men but as fools.

With regard to the differences between us and the Free Church, these differences are great and many, as anyone who takes the trouble to observe things year in and year out will see. There is a great danger to us as a Church, arising from these continual efforts on the part of the Free Church, to get us to unite with them. This has been referred to by Mr. Macintyre, and it means this that if we are to be faithful to our ordination vows and faithful to our own souls and those entrusted to us, and if we are to appear, as we hope we will by the grace of God, without the blood of our fellowmen in our skirts, then we must see to it that we will not be ensnared by these, for we are just on the verge of being ensnared, and the danger is increased by the blanks which the Lord is making in the ranks of the faithful. When one candle is extinguished, then there is less light and more darkness, and when there are many candles extinguished, then there is more and more darkness, and we are fast going into darkness as a generation, and we are not yet as we shall be, and we must be careful and seek grace from the Most High to be wise and act wisely. We must cease to be ensnared by these approaches on the part of the Free Church, and throw them away, and hold our ground, professing and non-professing, to love the Lord Jesus Christ and His Word, otherwise we shall be thrown down, and shall not be able to hold by the testimony raised, as those who are now at their eternal rest held, and expected us to hold also. I seriously warn our people regarding this, in order that they will be on their guard. The Free

Church, although she is seeking union with us, is keeping a warm side to the other Churches that have departed from the truth, and it is not a matter of churches departing from the truth in the sense of these words in former times, but it is an absolute abandoning of the truth, a departure from truth in a slight degree to begin with, and then going on and increasing until what we have now is an absolute abandoning of the truth and the principles of it. If that were not so, the people of Scotland would tremble to let many of the ministers that are to-day in their pulpits be there; they would be afraid of the judgments of Dathan and Korah and Abiram for allowing them into their pulpits. It is not only putting them into their pulpits, but giving them the highest places, and instead of rebuking them and counselling them, they laud them to the skies, and when this is so in the Churches of Scotland to-day, and in the Church of Scotland particularly; the Free Church, if she would be true to her testimony, would hold aloof from the Church of Scotland and from all similar churches until such time as they would come to confess their sins and backslidings and show signs of reformation and of a returning to the principles of God's truth. They would do that, not from a spirit of malice or ill-will, but with the best spirit of all, and the best desire of all—a desire that they should have salvation for their never-dying souls, and that by having their backslidings healed, and having the Lord loving them and lifting upon them the light of His countenance. They can only have this blessing upon their repentance and upon their returning as penitent sinners to God, and they shall never know His blessing until then. Until the Free Church of Scotland would see some signs of that taking place, it is her duty and it is ours, to hold aloof, and to have no fellowship with the works of darkness and the kingdom of Satan, but to renounce himself and his kingdom and everything that savours of his power. That is not what the Free Church is doing. You know as well as I do that they are keeping a very warm side to them, and associating with them here, there, and everywhere, and on most friendly terms. If one has to go, you can see nothing but love

and charity and brotherliness, and all that kind of thing, which is good and necessary and has its own place, but is not good and necessary when it is a matter of being traitors to the Lord Jesus Christ, and His Word, when He is discarded and brought so low as He is by many in these Churches. It is *not* charity, love, or anything savouring of Christianity, to be on intimate friendship with churches or men, of whom that is true, for the conduct of these men amounts to this, of being traitors to the Lord Jesus, and where can the Christian find authority to be intimate with traitors to the Lord Jesus? Up to the very last night, the traitor remained concealed from the Apostles, but not from the Lord; but did He not point him out to them? and told them that he was there, and the work he was there for, and the work he was going to do, and did He not say that it were better that he were never born, and did He not warn them about that traitor—Judas? Was He on friendly terms that night with Judas? No, He was not, and to every other traitor, Christ will take up the same attitude. He will never show any love to him or friendship or hold fellowship with him, or anyone who is a traitor to Him, and a traitor to God who sent Him, and to His Word and Church and people and kingdom.

Let us seek grace to show that is what we believe, and although our ranks are getting thin, the Lord Himself who is pleased to weaken us, is able to strengthen us. If you follow His footsteps in the history of the Church, you will see this has always been His way—to lessen her one time and strengthen her the next—weak to-day and strong to-morrow, and the Great Day alone will show the glory of His wisdom and power in this, and how He upheld her. He is the same yesterday, to-day, and for ever, and if He is pleased to lessen us in number and power, and weaken us by the removal of His own people, He alone can increase and strengthen, and let us look to Him, and cease from entertaining any thought of going back, even in heart, for that is the most dangerous thought that can enter our mind, and a most destructive thought in its fruits and issues if allowed to mature. Let us be done with it once and for all, and remember

the word that was spoken by the Lord to Moses at the Red Sea—"Tell the children of Israel to go forward." The Red Sea lay before them and they could not see a way through it—no visible signs of a path—yet the command was "Tell the children of Israel to go forward," and I am much mistaken if that is not what He says to us as a Church—"To go forward"—and leave the issues in His hands, and seek grace to do our duty.

The Rev. James Macleod said that he had been a much advertised man from certain remarks he had made at last Synod but no criticism cynical or otherwise was to divert him from the path of duty. He had enjoyed listening to Mr. Macleod's speech as he clearly emphasised the duty of the ministers and the people of the Church.

The Rev. D. Beaton wished to touch on a point not brought forward in the foregoing speeches. We had heard to-night already of those who prophesied not only disaster but extinction to the small denomination that set out on its voyage in 1893. These prophecies came to nothing. In 1918 when the Rev. J. R. Mackay left us there were many outside our Church and a few within it who said "What is to become of the Free Presbyterian Church?" The same question was put when the Rev. D. Macfarlane went to heaven and you know that the same question is being put to-day. Some people have become obsessed with the idea that the Free Presbyterian Church is a one-man institution that will inevitably collapse when the person they fix on as the mainstay has passed away. The Free Presbyterian Church has certainly sustained a great loss but if there are any present who anticipated a lowering of the standard they must have got one of the surprises of their life to-night. Let us seek God's guidance in the days to come and lean upon Him and if we be true to Him He will not forsake us.

The Rev. Ewen Macqueen exhorted his brethren and our people to remain loyal and faithful to God even when Satan came as an angel of light. He made reference to some of the letters which appeared in the "Northern Chronicle" and the notorious

statements made in them by Free Church controversialists. The Free Church wanted us out of the way.

The Rev. Finlay Macleod said that he as one of the younger ministers would like to make it clear that the Free Presbyterian Church was not opposed to union on a scriptural basis. That had been made very plain at various meetings of the Synod and stated in language that could not be misunderstood. Whenever the Free Church showed signs of repentance it would be time enough to think of union with them. It is quite evident they are not repentant and we, therefore, can do nothing.

Mr. Gillies speaking in support of the motion said: In our Synod of 1918, the Free Church's "Reply to our Statement of Differences" was commented upon by our late revered pastor and brother, the Rev. Neil Cameron, as being made up of evasive statements and suggestions of compromise. There was no acknowledgment of the laxity shown by the Assembly and the sin committed against God, the Holy Spirit, the Author of the Bible, in the case of Dr. W. M. Alexander. Though the "Reply" acknowledged the frankness of the Synod in setting forth the differences and owned that this frankness gave the Free Church the long desired opportunity of sincerely addressing herself to the Christian duty of endeavouring to remove these differences, yet it was to be by a private conference that social gatherings, sales of work, bazaars and prayers at the grave were to be dealt with, instead of sweeping all these unscriptural practices out of doors, so that they at least would not continue to grieve our Church and many also in the Free Church. Fourteen years have now gone, and while we have the "Reply" once more before us, we still await the removal of the differences. If words of platitude are efficient to pave the way for union, then the Free Church Commission did something in 1917, and again in 1931. We said in our motion last year and we say the same in our motion now that the Free Church has done nothing to remove these differences, but if anything has only increased them. We mean that the actions of the Free Church have not been for the removal of these differences. The Synod,

therefore, has no option but to abide by the motion which has been moved and seconded.

We have heard this evening that it has been stated in the public prints that we as a Church took up a separate position in 1893, on a misapprehension and a fallacy. It has been denied therefore that it was under the leadership of the Most High and His Word that Revs. Donald Macfarlane and Donald Macdonald and those associated with them acted in taking that course. On hearing this allegation, my mind went to one who was hired to curse Israel to obtain the reward of iniquity—Balaam. If I am right in my exposition, part of the curse he was to have pronounced, was that the Lord did not take them out of Egypt. He was to make out that they were not the true Church of God, and that their exodus was not from God but from the Father of delusion and lies. However, in spite of himself, he had to bless, and in blessing, he had to own:—“The Lord brought him out of Egypt Blessed is he that blesses thee and cursed is he that curseth thee.” It has been said in substance that it was not the Lord that brought us out in 1893. It was under a misapprehension and a fallacy we came out. I am not making the inference, I am dealing with the passage of God’s Word that occurred to me in this connection. It may be as in Balaam’s case, that the time will come when instead of declaring that a misapprehension and a fallacy was the cause of our separation from the house of bondage in 1893, the person who offered this explanation will have to change his view and admit that it was the Lord who brought us out, and that it was neither under a misapprehension nor a fallacy.

Dr. J. M. Johnston also spoke in support of the motion. It is very hard for a layman, he said, to speak here to-night, but what passed through my mind when I was listening to the Fathers of the Church, especially the worthy pastor of Ullapool, was when I saw the death-sweat coming over our late dear pastor, and the awful fear that filled our hearts, and how for the moment we forgot that the government was not upon a

man's shoulder. I am sure the people of our Church have cause to acknowledge the Lord's goodness in that He has raised up men to take the place of those who stood stedfast in days past. I am very glad that the motion is a respectful and polite no. Our duty is clear from Scripture. When a man is taught of the Holy Ghost, that man has new conceptions of truth, and what was passing through my mind was how these men speak smooth things and deceive the people, but if you will look to the Epistle to the Romans (chap. xvi. 17, 18) what does it say? "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." You are commanded there to avoid such, and one can only homologate, as a layman, with our ministers, who are held in such respect, that they will never have cause to fear, as long as they hold by God's Word and the testimony that has been raised, for the things they need in this world or the next, and our Church will never need to fear that God will not stand by us.

The meeting closed with praise and prayer and it was decided that the Synod meet (D.V.) on Thursday, at 5.30 p.m., in private, and at 6.30 p.m., in public.

THIRD Sederunt.

The Synod met on Thursday at 5.30 p.m. in private in terms of adjournment. The Synod gave instructions that the following motion passed unanimously at the private meeting of Synod be published in the Magazine:—

Instructions to General Treasurer re Contributions that may be received from former F.P. Congregation, Ontario.—"The General Treasurer be instructed that he shall not receive, for Church funds, moneys or contributions from the former Ontario Free Presbyterian Congregation, Canada, who by their own action in 1930, as recorded in the Synod minutes, cut themselves off from the Free Presbyterian Church of Scotland, except where

such moneys shall be given, and accepted, only as private contributions."

When the Synod met in public at 6.30 p.m. the Rev. D. Beaton gave in his report on the Magazine.

Magazine Report.—Mr. Beaton said there is nothing special to report this year. The sale of the Magazine has not only been maintained in these times of financial stress when so many wage-earners are hard hit but its circulation is still increasing which is gratifying to those who have the interests of the Magazine at heart. It has a considerable circulation in England and abroad.

The Treasurer reports that there is a balance to credit this year of £35 6s. 4d. compared with £51 15s. 8d. last year. This means a drop of £16 9s. 4d. As there are a considerable number of outlying accounts not paid at the end of the financial year and as we have received reductions in our printing account from our printers for next year we hope there will be an improvement in our finances to report next year. The Free Distribution fund received donations to the amount of £31 17s. 3d.

The Rev. Ewen Macqueen moved the adoption of the Report and in doing so said we have reason to be grateful to the Lord that there is such an organ published. The motion was seconded by Inspector Sinclair and unanimously agreed to.

Fishing Stations Report.—This Report which was given in by the Rev. M. Gillies will be found on another page. Mr. Gillies moved the adoption of the Report. His motion was seconded by Rev. Ewen Macqueen and agreed to.

Canadian and Colonial Mission Committee's Report.—This Report which appears on another page was given in by the Rev. Ewen Macqueen, Convener, who moved its adoption. The motion was seconded by the Rev. Finlay Macleod. He hoped that in the near future one of the ministers of the Church would consent to go to Vancouver for one year at least. The motion was agreed to.

Report of Deputy to Canada and the United States.—This Report was given in by the Rev. Ewen Macqueen and appears

on another page. The Rev. Finlay Macleod seconded the adoption of the Report. He said they were all interested in listening to the Report and pleased to see him back among them safe and sound. The motion was seconded by Mr. Charles Sutherland and agreed to.

Report of Deputy to Winnipeg.—This Report was given in by the Rev. D. J. Matheson. The Rev. Roderick Macinnes moved the adoption of the Report. The motion was seconded by the Rev. D. Beaton who said he listened to the Report with much interest. It was encouraging to hear from Mr. Matheson's Report that there was some life in the Winnipeg congregation after all it came through. He had a special interest in Winnipeg as he was the first Free Presbyterian deputy to visit this great and growing city which was the gateway to the vast prairie lands of Western Canada and he was gratified in hearing of the loyalty of the people to the home Church.

Request from Winnipeg.—The Rev. D. J. Matheson stated that he had promised the Winnipeg congregation to bring before the Synod a request that this congregation should retain its status as a congregation though not self-supporting. The reason being that they could not possibly pay the equivalent to £220 and also meet the rent for the minister's house. The Rev. James Macleod moved that the Synod support the Winnipeg congregation and that any help given should not be given out of the home Sustentation Fund except in the way that deputies have been paid already, and that in the event of getting a minister they should refund as much as they could of the help given them. The Rev. Ewen Macqueen seconded the motion which was agreed to.

Appointment of Committee to draw up a Statement setting forth the differences between the Free Presbyterian Church and other Churches in Scotland.—The Rev. D. Beaton said he thought it advisable that a Committee should be appointed to draw up a reasoned statement setting forth the differences between the Free Presbyterian Church and the Presbyterian Churches in Scotland—having the Free Church specially in view. The

advocates of the latter Church in the invitations and communications *re* union and co-operation sent us addressed us in the most loving terms but in the public press we were told we blundered at the beginning, that we were obstinate and self-righteous, and that we delighted in a religion of miscalling. We had also some other very reprehensible characteristics that need not be mentioned here. If we are all that we are told we are then the best plan is to leave us alone. At the same time it is right that our Church should anew state her position for the sake of a generation who did not come through the struggles of the past.

The Rev. James Macleod said he had much pleasure in moving the following motion:—"I beg to move that a Committee be appointed consisting of Revs. E. Macqueen, N. Macintyre, D. Beaton, D. N. MacLeod, with Mr. Beaton as Convener, in order to draw out a statement showing the differences between the Free Presbyterian Church and other Churches as to their relationship to the Inspiration of the Word of God, doctrine, and their general practice and that the Committee report to next meeting of Synod."

There is real necessity for this, said Mr. Macleod, both in connection with our own Church and outside our own Church, because the Churches of Scotland to-day, and I may say, the Protestant Churches in Europe and other parts of the world have departed so deplorably from the Word of God, that it is really necessary for us as a Church to keep these things before the minds of our young people. I believe that I can go as far as to say that the entire Church has the utmost confidence in the members who have been mentioned in connection with this motion, for they have been, from the very beginning of the history of the Free Presbyterian Church, in the forefront. It has been said over and over again that if some of the ministers of the Free Presbyterian Church were to be removed from our midst, that this would be the end of the Free Presbyterian Church. I think that is a grossly exaggerated statement which should not be made, because, however worthy, those who were

removed were, and they were worthy, the government of the Church of Christ does not hang on the shoulders of any individual.

Rev. D. M. Macdonald, in seconding Mr. Macleod's motion, said that we were all united to keep up the testimony of our Church to the best of our ability. He mentioned a young man to whom he had been speaking recently and who had joined our Church from the Free Church. He had come to Glasgow to study and was surprised at certain attitudes of the Free Church. He saw that the Free Presbyterian Church was endeavouring to adhere to its own standards and to do what was right in doctrine, worship and practice. Mr. Macdonald was highly pleased with what he heard on the previous night, and especially with the splendid defence of our position made by our worthy brother Mr. Macleod, Ullapool.

Reconstitution of the Financial Committee.—The Rev. James Macleod moved the following motion:—"I beg to move that the Revs. N. Macintyre, E. MacQueen, D. N. Macleod, Ullapool, M. Gillies, the Inverness and the Glasgow Synod elders, *ex-officio*, be appointed members of the Financial Committee, Mr. MacQueen to act as Convener; that Mr. John Grant be associated with the Committee; and that he act as clerk to the Committee. (2) That any *three* of the above members, provided two of these are ministers, shall form a quorum; and that minutes be kept of the business transacted at each meeting, and that no meeting shall be considered valid unless duly recorded and signed by the Convener and clerk. (3) That there be no less than two meetings held within each financial year, each member being duly notified of the time and place of meeting by the clerk. (4) That the expenses of the members coming from a distance be defrayed out of the Organisation Fund. (5) Further, that Mr. John Grant, the General Treasurer, be consulted by the Committee as to the relative condition of the various funds of the Church; and that the Synod instruct the Financial Committee through its clerk, to notify Clerks of Presbyteries, when any of the funds of the Church are being depleted, so that moderators

of congregations and mission stations may bring the financial condition of the funds to the notice of our people for their liberal support. (6) Further that this Committee report to the Synod annually the individual payments made to missionaries (lay), and students of the Church." The motion was seconded by Rev. Finlay Macleod and agreed to.

Reconstitution of Foreign Mission Committee.—The Rev. D. Beaton moved that the Foreign Mission Committee consist of the ministers of Edinburgh, Glasgow and Greenock, with their respective representative elders—Mr. Macintyre to act as Convener. The motion was seconded by Rev. D. M. Macdonald and agreed to.

Standing Church Committees.—The Rev. D. Beaton moved that these be the same as last year with the exception of the Foreign Mission Committee and the Finance Committee. At a later stage the Synod's Business Committee had its name changed to the Church Interests Committee as will be seen from the motion brought forward later on. The motion was seconded by the Rev. James Macleod and agreed to.

Church Collections.—The Rev. D. M. Macdonald moved that the Church Collections be taken up on the same dates as last year. This was seconded by Mr. John Campbell and agreed to.

Reports of Examiners on Synod and Presbyterian Records.—Revs. N. Macintyre and D. M. Macdonald examined the Synod Records and found them correct. Revs. R. Mackenzie and D. Macleod reported they had examined the Northern Presbytery records and found them quite in order. Revs. Ewen Macqueen and D. A. Macfarlane had a similar report to give of the Outer Isles Presbytery Records. The Revs. James Macleod and James A. Tallach examined Western Presbytery Records. Mr. Macleod reported there was a certain matter to which the Synod's attention had been called already and concerning which it had given instructions. The Rev. M. Gillies reported that in examining the records of the Southern Presbytery there were two unsigned minutes owing to Mr. Cameron's death.

Authority to sign Southern Presbytery Minutes.—Rev. Neil Macintyre stated that he wished to get the Synod's authority for the Moderator of the Southern Presbytery to sign the two minutes referred to above. The Rev. D. Beaton moved that such permission be given; this was seconded by the Rev. R. Mackenzie and agreed to.

Records of Kirk-Sessions and Deacon's Courts to be examined annually by Presbyteries.—The Rev. D. Beaton moved that in future all records of Kirk-Sessions and Deacons' Courts be presented annually by their Clerks to the Clerks of their respective Presbyteries in April for examination according to the law of the Church. The motion was seconded by Rev. D. N. Macleod and agreed to.

Report on Religion and Morals.—This Report was given in by Rev. D. M. Macdonald who moved its adoption. It appears on another page of this issue. This motion was seconded by Mr. John Urquhart and unanimously agreed to.

Cinema Bill.—The Rev. Neil Macintyre moved the following motion:—"The Synod of the Free Presbyterian Church of Scotland view with profound alarm the introduction by His Majesty's Government of a Bill to legalise the opening of Cinemas on the Lord's Day. The Synod would earnestly remind the Government of the binding obligations of the Fourth Commandment which is an integral part of the inspired Word of God and would point out the fearful judgments with which God visited nations who desecrated that day. On the other hand, the Lord declares positively that 'they that honour me I will honour.' The Synod would warn the Government that in passing legislation which authorises the opening of places of amusement on the Lord's Day they bring down the judgments of God upon the nation and such legislation will be most disastrous to the morals and spiritual welfare of young people especially. The Synod would, therefore, appeal to the members of the Government, as they must give account of their stewardship to the Lord of the Sabbath, to oppose all attempts that make for the abolition of the Sabbath."

The motion was seconded by the Rev. William Grant who said that it was deplorable that the deceased Cinema Bill received a majority at the third reading, although that majority was only 18, but we believe, in answer to the prayers of the Lord's people, their council came to nought and that the Bill is dead. The danger now is that the opponents of that Bill will compromise in this new Bill. The fourth Commandment does not permit of any compromise. If hospitals in Scotland should come so low as to accept contributions from Sabbath entertainments, individuals and congregations would do well to notify those responsible that their contributions would cease. For instance, the congregation of St. Jude's gives handsomely every year to Glasgow hospitals. Should the hospitals come to accept contributions from Sabbath entertainments, the hospitals should be notified that they will receive no further contributions from the congregation.

Loyal Address to the King.—The Rev. D. Beaton pointed out that the question had been raised in the private meeting as to the advisability of renewing the custom that had been in abeyance for a number of years of presenting a Loyal Address to the King as it gave an opportunity to the Synod of bringing matters affecting the spiritual welfare of the nation to His Majesty's notice. A committee consisting of Revs. Neil Macintyre, D. A. Macfarlane and R. Mackenzie were appointed to draw up a Loyal Address to the King.

The Address was read by the Rev. Neil Macintyre and is as follows: "To the King's Most Excellent Majesty, May it please Your Majesty.—We, the Synod of the Free Presbyterian Church of Scotland, convened at Glasgow on this the 18th day of May, Nineteen Hundred and Thirty-two years, desire most humbly and most respectfully to express to Your Majesty our unabated loyalty to Your Majesty's person and throne.

We pray the Most High God to bestow His blessing upon Your Majesty, Your Majesty's Consort and the Royal Family.

We would take occasion most humbly and out of regard to Your Majesty's best interests, and those of Your Majesty's subjects, to express our profound regret at the recent attendance

on the part of Your Majesty's Representatives and Ministers of State at the Service of Mass in the Roman Catholic Church. We view this as a serious departure from the Protestant principles and traditions of this nation, and would express our apprehension lest Divine judgment, such as overtook other nations in the past, follow such anti-Protestant and unscriptural practices if persevered in.

We would, in addition, most respectfully pray Your Majesty to use all the influence of Your Majesty's exalted position to conserve the interests of the institution of the Lord's Day according to His Word, recognising, as we do, the great blessings which have accrued to this nation from the scriptural observance of it hitherto, and the dangers which beset it from various directions at the present time.

It is our fervent prayer that Your Majesty may receive divine strength and guidance for the discharge of the many and onerous duties of Your Majesty's responsible station.

In name and on behalf of the Synod of the Free Presbyterian Church of Scotland."

The Rev. James Macleod moved the adoption of the Address as read and said he considered it a duty and privilege to send this Loyal Address to His Majesty the King. Rev. D. Beaton seconded the motion and said he listened with pleasure to its terms as it was read. He thought it very well expressed and put together for the short time the Committee had at their disposal.

Australia.—As the Rev. R. Mackenzie was absent on Committee business when the Canadian and Colonial Mission Report came up permission was granted to him at this stage to state the needs of our people in Australia. Mr. Mackenzie made a very effective appeal to the Synod and ended by moving: "That in the event of a deputy being sent to Vancouver in the near future, he be asked to go for six months to Australia and that he be authorised to visit the Brushgrove-Grafton Congregation as deputy from the Church and also to hold Free Presbyterian services in such other places as he may find expedient." Rev. William Grant seconded

the motion and said he thought our Australian friends, few in numbers but loyal, deserved our practical sympathy. The motion was agreed to.

Presbytery Business.—Most of this business dealt with appointments, retirements and payments of missionaries and as the Synod Report has already used much more space than anticipated these details are omitted.

Title Deeds in Lewis.—The Rev. M. Gillies reported that he had discovered that some of our church buildings in Lewis had no title deeds. He moved that the Synod instruct the responsible parties where there are no title deeds to have the matter put right immediately and that care be taken to have the Model Clause inserted in the feu charter. This was seconded by the Rev. Ewen Macqueen and agreed to.

Church Interests Committee.—The Rev. D. Beaton moved: “That the Synod’s Standing Business Committee be re-constituted as the Church Interests Committee; that it consist as formerly of the Moderator and Clerk of Synod with the Clerks of Presbyteries *ex-officio*; and, in addition to preparing a draft agenda for Synod business, it be authorised to deal with all emergent affairs of the Church, provided all matters having a constitutional bearing be dealt with only by reference either to a *pro re rata* meeting of Synod or otherwise submitted for the consideration of the four Presbyteries of the Church.” This was seconded by Rev. N. Macintyre and agreed to.

Grant to Ministers’ Widows.—The Rev. D. Beaton moved that £5 additional be granted to the beneficiaries of this Fund. Mrs. Radasi’s grant was to come out of the Foreign Mission Fund as already agreed on but the addition of £5 also applied to her. This was seconded by the Rev. James Macleod and agreed to.

Church Moneys.—The Clerk said he had much pleasure in moving a motion suggested by the General Treasurer, viz.:—“That the Synod give instructions to all congregational treasurers in depositing money in the bank in their name to be careful to add the words—‘Treasurer of the Congregation of . . . or his successor in office’ or some such wording

as will make it quite clear that it is Church money and that the Clerk be instructed to send a printed notice of this motion to all moderators and interim moderators of Kirk-Sessions and Deacons' Courts so that they may bring it to the notice of congregational treasurers. The motion was seconded by the Rev. James Macleod and agreed to.

The Synod ended its business on Thursday night at 9 p.m. and agreed to meet again next year (D.V.) at Inverness, on Tuesday, 23rd May, at 6.30 p.m., when the retiring Moderator will (D.V.) conduct divine worship. The meeting closed with praise and prayer.

Synod Tribute to Rev. Neil Cameron.

THE Synod resolve to place on its records its deep sense of the great loss it has sustained through the death of their beloved and faithful brother the Rev. Neil Cameron.

The Synod would humbly give thanks to the Lord for the gift that He has now seen meet to remove from our midst and would recognise His great kindness to His servant for the bestowal of those gifts of leadership and unswerving fidelity to His truth which gave him a pre-eminent place among his brethren.

(1) As a *leader* in the Courts of the Church he was endowed with special gifts for that position and naturally received from his brethren that respect due to one whom they recognised as one they could trust. They felt that he was a pillar of strength in their midst and now that he is gone from the church militant to the church triumphant his brethren who were so closely associated with him for many years feel that not only has a loyal and true friend been removed but a wise counsellor and a faithful adviser.

(2) As an advocate of Sabbath observance ever since the day of his conversion he loved the Lord's Day and nothing grieved

him more than to see any tendency of laxity on the part of professing people in the observance of that Holy Day. His whole hearted witness for the observance of the Lord's Day was an outstanding feature of his work as a public witness for Christ.

(3) As a *preacher of the Everlasting Gospel* it was given to him as to few in our day to declare the whole counsel of God with a fearlessness and ringing sincerity that won the hearts of the most discerning of the Lord's people and often caused the careless to tremble. As one listened to him delivering his message the impression made on every serious-minded person was that here was a man who was really conscious that he was addressing his fellow sinners for eternity. There was never any attempt on his part of being eloquent or flowery in his language but he presented the gospel in plain, simple, convincing words. Hell to him was a reality, not simply a name and when he spoke to his fellowmen it was with the awe and dread of one whose own soul had been delivered in mercy from the darksome pit. Perhaps no preacher of our time got at the conscience of his hearers with such tremendous effect as our departed brother. He proclaimed the terrors of the law as few men could and warned sinners of their danger. But, no one, on the other hand could set forth the gospel message with such attractiveness as he could. There lingers in our memories sermons of this nature which will be cherished as a precious heritage for the days to come. His preaching was blessed to many and the Great Day alone will declare how many. His power in exposing the false refuges of the devil and directing the attention of his hearers to Christ as the only refuge was a clear characteristic of his preaching.

(4) As a *public witness* he pursued a straight course through good report and evil report and through the grace given to him he bore unwavering testimony to God's truth right up to the end. Of him it might be said to a large extent what was said of John Knox: "There lies he who never feared the face of man."

He loved the Reformed cause and the men who did and

suffered so much for Scotland and it was the absorbing desire of his heart that the attainments of our godly forefathers in asserting the Crown Rights of the Lord Jesus should be handed down unimpaired to coming generations. He was widely read in the literature of the first and second Reformations and the contentings of those great periods in our Church's history made an indelible impression on his mind. He was jealous for the former attainments reached by the Church of Scotland in her best days and as a witness for the truth it was his aim to cling to these and to make others do the same as far as the doctrine, government and discipline of the Reformed Church was concerned. In the controversies that took place in the Free Church in connection with the Declaratory Act, though only a student in divinity at the time, he took a prominent part and in 1893 and onwards he whole-heartedly accepted the testimony raised at that time by the Free Presbyterian Church. Whoever would waver our departed brother remained true through all the years to that testimony, maintaining it with a fidelity that arose from a deep conviction in his mind that it was a noble testimony to God's truth. Nothing grieved and pained him more than to see some of his brethren whom he loved turning their backs on what was so dear to him. And while his public utterances denouncing their backslidings may have appeared to outsiders as those of a man who had no feeling, we who knew him more intimately know what grief these departures caused him.

The Synod tender their sincere sympathy to Mrs. Macfadyen and his sorrowing congregation and instruct their Clerk to send a copy of this Tribute to them.

When thou prayest, rather let thy heart be without words than thy words without heart, and remember emphatically either prayer will make thee cease from sin, or sin will certainly entice thee from prayer.—*John Bunyan.*

Believe Christ's love more than your own feelings; your Rock does not ebb and flow though your sea does.—*Samuel Rutherford.*

Canadian and American Deputy's Report.

By Rev. EWEN MACQUEEN.

AS most of you know, I left home on the 20th March, 1931, and spent the week-end at Greenock. On Tuesday, 24th of March, I joined the steamer "Cameronia" and sailed for New York. The officers and the crew of this boat were all well known to me, as I had travelled by her in 1929. I was treated with the greatest respect by all with whom I came in contact on board, and must acknowledge that I consider the "Cameronia" the most comfortable boat I ever travelled by. While at sea I conducted a service on Sabbath at which all who could attend were present.

Next Wednesday, after arriving at New York, the first duty that awaited me was to attend the funeral of a young man who came from the Isle of Skye and had brought out all his family with him. Whilst there I was entertained by a countryman of my own, Mr. Murdoch Macleod (who lives in Arlington, New Jersey), whose father and mother were members of our Church. To him and to his wife and son I have to tender my heartfelt thanks for kindness received from them on more than one occasion. On Friday I conducted services in Gaelic and English at which a number from the Highlands and Islands of Scotland were present as well as some from Canada. On the Sabbath following I conducted further services in English and Gaelic and baptised four children.

On Tuesday I left by the Pennsylvanian Railway for Detroit and was met at the station there by Mrs. R. S. Mackenzie, 474 East Grand Boulevard, and her daughter, at whose house not only I, but most of the deputies of our Church, have been hospitably entertained. In Detroit I conducted services in Gaelic and English for three Sabbaths and could not observe any great difference between the attendance then and in 1929. Although we have poverty and unemployment in this country, it is not to be compared to the unemployment and poverty in the States of America. There is no "dole" money there and they have to depend on what they call "City Welfare." I

felt very sorry to see many there who were very comfortable in 1929 and were then (1931) greatly reduced in their circumstances.

From Detroit I went to Rodney in Ontario, where I was received and kindly entertained by our friends Mr. and Mrs. Maclellan. I conducted services there on the Sabbath and next week went on to Toronto where I conducted services also, returning the following week to Detroit.

At Chicago, on my way to Winnipeg, as I changed trains for the Soo Line, I heard my name shouted out on the station. Who was there but the eldest son of Duncan Fraser, late of Carrbridge, by whom I was entertained until the train left at one o'clock in the morning. After a day and two nights in the train I arrived at Winnipeg, where I was met by the Rev. D. J. Matheson, with whom I stayed from the morning until 11 o'clock at night. Next day I conducted a service in the F.P. Church there.

The following night, at 11 o'clock, I journeyed by the Canadian Pacific Railway train to Saskatoon and was met at the station there by Mrs. MacAskill (one of our members from Assynt) and Mrs. Brand, who originally belonged to Laide. During my stay there I was hospitably entertained by Mr. and Mrs. MacAskill. I conducted services almost every day for a fortnight and met people from all parts of the Highlands.

Thereafter I continued my journey to Calgary where I was met by Mr. and Mrs. Beaton, who hail from Ross-shire. I was entertained by them for a fortnight and conducted services during the week and on Sabbath. I was taken to a place near Calgary which I considered the most wonderful place I ever visited. For miles and miles near Turner Valley pipes of unused gas burned day and night, and I thought if that volume of gas could be brought across to Scotland it would provide light for the whole Highlands of Scotland. The roar of the gas could be heard for three miles before entering Turner Valley.

From Calgary I journeyed to and through the Rocky Mountains --the most awesome journey I ever undertook. Passing at the foot of the mountains, some of them over 11,000 feet high

(Mount Stephen) and covered with perpetual snow, one comes to a place called Field, from which the descent into Vancouver is the steepest I ever saw. I arrived at Vancouver on the 3rd June and lived there with Mr. and Mrs. John Robertson, 11th Avenue West. With them I was made to "feel at home" in the fullest sense of the term; parents and children spared nothing in their power to make me comfortable.

I began my work there by holding a Prayer Meeting at which a goodly number were present. Mr. Hugh Mackay, our missionary there, always held services during the week and on Sabbath at Vancouver. I came in contact with very many from all parts of the Highlands there, and I must acknowledge that it was, and still is, my heart's desire that they would have a minister settled among them who would declare to them the Word of Life.

From there I visited many parts where Free Presbyterians lived, among them a son of Mr. MacNair, who lived at Dingwall, and from whom I obtained great kindness. Also in Seattle, on the American side, I visited a son of Mr. John MacPherson, Daviot, who had been out in America for over 20 years. He has not forgotten the truths he heard in his native place and on three occasions he came from Seattle to our services at Vancouver.

From Seattle I visited Victoria, in the Island of Vancouver. The scenery from Vancouver to Victoria I considered the most picturesque of anything I observed on my journey. Sailing through the Straits for three hours, it being wooded on all sides—with cedars growing to a great height, and all kinds of trees (as I am not a Solomon I cannot give many names)—now and again you would think you were at the end of the channel only to find that as each corner was reached the channel opened up for many more miles until finally the City of Victoria came into view. While there I stayed with a relation and namesake of my own who had been a minister in the Presbyterian Church of Canada but is now retired. Next day I returned to my beloved Vancouver. I must own that on every hand I received

the greatest kindness: those who had cars placed them at my disposal to give me drives throughout the country.

The services at Vancouver were very well attended both on week-days and Sabbath. The Church at last could not accommodate them all and many had to turn away. And what might be observed by anyone was how the people brought their children with them to the House of God: for many Sabbaths the platform on which I stood was crammed with young boys. About a week before I left, the Sacrament of the Lord's Supper was dispensed, our friend Mr. Angus Mackay, of Alberta, coming to Vancouver to assist Mr. Hugh Mackay at the Communion. Altogether I remained three months in Vancouver declaring the Word of the Lord as He enabled me, and I pray and hope that His Word will not return unto Him void. At the end of the period I set my face again on the Rocky Mountains to visit Calgary, also Innisfail and Red Deer.

At the last-named place I visited the son of one of our worthy elders, the late Mr. Charles Maclean, Inverness. I stayed for one night with Mr. Lauchlan Maclean and conducted a service in the Presbyterian Church there at which a number were present. From there I went back to Calgary where I took services three times on the first Sabbath of September, leaving afterwards for Saskatoon where I conducted a Prayer Meeting during the week and spoke three times on the second Sabbath of September. The Sabbath services at Saskatoon were much better attended than at Calgary.

On the following Tuesday I entrained for Winnipeg at which place the Sacrament of the Lord's Supper was to be observed that week. On arrival at Winnipeg I was met by the Rev. D. J. Matheson. The services during the week-days, from Thursday on, were well attended; and, to the glory of God, I must acknowledge that I enjoyed the Communion services at Winnipeg.

After the evening service on the Monday, at the request of Mr. and Mrs. John Brand, I rejoined the train for Saskatoon

to administer the Sacrament of Baptism in the home of Mr. and Mrs. Brand who had had a little girl added to their family. After the baptism I returned to Winnipeg, a distance of 800 miles, arriving there on Wednesday.

I left Winnipeg for Fort William where I was met by my friends from Lewis—Mrs. Newington and her brother. Their father was a worthy missionary in our Church. After conducting services in Mrs. Newington's house, I again joined the train, on my journey to Detroit, and arrived at West Toronto on Saturday morning. From there I continued my journey to Detroit where I was again welcomed by my friend and kind hostess, Mrs. R. S. Mackenzie. During the two succeeding weeks I conducted services at Detroit and also a service at Rodney, Ontario, which I had visited on my outgoing journey.

On my last Sabbath in Detroit, the two sons of my late worthy elder, Mr. James Campbell, Inverness, came with their car and, having been my hearers during the Sabbath, took me, bag and baggage—no small weight for their car between my own sinful person and my baggage—all the way to Toronto. As we sped along I might have said we had a "Jehu" at the wheel, for we travelled at times at the rate of 60 miles an hour. As I had promised our dear departed friend, Rev. Neil Cameron, St. Jude's, Glasgow, we went first to West Williams to visit the family of a worthy elder, Mr. Archibald MacLeish. After seeing them and taking worship with the family we returned to Toronto.

At Toronto I was most hospitably entertained by Mr. and Mrs. Roderick Campbell. I conducted services during the week there in the Reformed Presbyterian Church and had good congregations. I also visited my kind friend Mr. Duncan Campbell and his family at Oshawa, from whom I received unspeakable kindness. Returning to Toronto I entrained for New York from which I intended to sail for home on the following Saturday. At Buffalo I was met by a friend of mine, Mr. Macdonald, whom I have known for 25 years. His father

and mother lived at Kincardine, Ontario. But although my time in Buffalo was very limited, they bestowed on me the greatest possible kindness. After leaving Buffalo our train made all speed, calling at three stations only, viz., Rochester, Syracuse, and Utica.

On arrival at New York I was met by my good friend, Mr. Murdoch Macleod, before-mentioned, whom I may characterise with the Apostle Paul as "Gaius mine host." With him I stayed during the few days I was there, and on Friday evening spoke in Gaelic and English to an appreciative audience.

As I was booked for the Communion in Glasgow in the second week of November, I joined the steamship "Tuscania" which left New York, homeward bound, on the Saturday. Although many of the officers I had known on the "Cameronia" were not on this boat, such as were did all in their power to make me comfortable on board. I was aboard that boat for two Sabbaths and conducted services each day. Thus, after sojourning in "a foreign land" for nearly eight months, I arrived back in Glasgow safe and sound. And I might now say to the glory of God, as is said of the children of Israel:—

"While yet they went from land to land
without a sure abode;
And while through sundry kingdoms they
did wander far abroad;
Yet, notwithstanding, suffered He
no man to do them wrong:
Yea, for their sakes, He did reprove
kings, who were great and strong."

—(Ps. cv. 13, 14.)

In conclusion, let me say that I would wish our Church could have a Presbytery in Canada by which the business might be carried on. With all my heart I would desire that a minister be settled in Vancouver, one in Winnipeg and another in Detroit. The Lord can do it, and we pray that He may do it to His own glory and for the good of His cause.

Report of Deputy to Winnipeg.

By the Rev. D. J. MATHESON.

AT the request of the Canadian Mission Committee to supply Winnipeg for one year, I left Glasgow by the "Caledonia" with my wife and boy on Friday, the 20th March, 1931. On Saturday morning, the 28th March, we disembarked at Halifax where we stayed until Monday morning, when we took train for Winnipeg, arriving there about 8.30 a.m. the following Thursday. The journey by land and sea was very favourable, and we would be blind indeed should we fail to discern the great kindness of the Lord in His goodness to us every step of the way.

Our friends in Winnipeg showed us no little kindness, and, I think no congregation could be expected to do more for a minister supplying them than they have done for me during my sojourn of one year among them.

The attendance at the services was on the whole good, considering there are not not many more than ninety persons, including young children, connected with the Congregation. Among them, we believe, there are some who are in the narrow way that leads to life, and some who are asking "the way to Zion with their faces thitherward," while there are others who are in a way that seems right to them, but the end of it is death.

The Sacrament of the Lord's Supper was dispensed in the Congregation on the third Sabbath of September, when the Rev. E. Macqueen, on his return from Vancouver, officiated. It was a solemn and most precious time to not a few. Twelve members sat at the Lord's table. One of them was admitted for the first time. May he continue to be a source of strength to the cause in Winnipeg.

According to instructions received from the Church at home, Mr. Thomas Macdonald, Brock, Sask., was ordained to the eldership. On Friday of the communion season the ordination took place.

On Tuesday, the 22nd day of March, the financial report was read to the Congregation by the Treasurer, Mr. William Sinclair.

It showed that the income for the year was \$1853, and despite the industrial depression the Congregation has done better financially than at any time in the past. There is still a debt of \$2700 on the Church building.

While the Congregation of Winnipeg is very grateful to the Church for sending them supply, they are most desirous to have a minister settled over them. In their isolated position they need and deserve encouragement, and it is to be hoped they will yet have a pastor of their own.

We left Winnipeg on the return journey on Tuesday, the 23rd March, arriving in New York the following Saturday, when we sailed by the "Athenia" for Glasgow. We reached home in safety, having great cause for thankfulness for the Lord's wonderful kindness to us.

Fishing Stations Committee Report.

By Rev. MALCOLM GILLIES.

I HAVE to report that by an arrangement between Rev. William Grant, who was then Interim-Moderator of Wick congregation and the Fishing Stations Committee, Mr. Donald Matheson, missionary, supplied Wick in July and August last year. Mr. Matheson kept Gaelic as well as English services on Sabbaths and week days, and he had large gatherings, especially during the first part of the season. As the fishing was a failure, many of the girls returned home sooner than was expected. Mr. Matheson's services were highly appreciated both by the fisher folk and the Wick Congregation. The Committee will endeavour to send supply to Wick this coming season, should the prospects of the fishing industry improve.

As to Yarmouth, owing to the uncertainty of our people being sent there, the Committee, after making every possible enquiry, decided not to send a deputy. It turned out that some few did go, but not in such numbers or for such a length of time as to prove the Committee's decision a mistake. Our people who

follow this calling have suffered much disappointment and hardship in late years owing to unsuccessful seasons. We trust that (D.V.) this year's fishing will be more prosperous, and that the Committee will be able to give our people the public means of grace at the stations where they follow their calling.

Report of Foreign Mission.

By Rev. NEIL MACINTYRE.

IN submitting this report I have to crave the indulgence of my brethren, for this duty has devolved upon me unexpectedly owing to the death of our dear and lamented brother Mr. Cameron who was Convener of this Committee from its very beginning, and who did so much for the Mission. I am fully conscious of the fact that my report will come far short of the interesting reports we were accustomed to have from him.

Before taking up the items referred to in Mr. Tallach's and Dr. MacDonald's reports there are some things arising from last year's report to which I must refer. (1) Reference was made last year to the necessity of sending out a certificated male teacher to Ingwenya so that our school there would retain the status of a Higher Grade School, otherwise it would revert to the condition of a Kraal School. The sending out of such a teacher became necessary on account of an Act passed by the Parliament of Rhodesia entitled the "Native Development Act" and our schools in that Act are designated "Central Schools." For these schools the Act requires, if we are to maintain our present position, that a qualified teacher be sent out to teach in Ingwenya School and to superintend all the other schools connected with our Mission, otherwise our school at Ingwenya would revert to a Kraal School.

The difference between "Central" and "Kraal" schools is, in Central schools the grants for each scholar, provided satisfactory progress is made is 10s., and for each girl in daily attendance at an approved course of Domestic Training, £1,

making in all £1 10s. for each girl. In Kraal schools the annual grant for each pupil is 5s. and 1s. per pupil in Domestic Training. Besides this loss in grants if we allow our schools to become Kraal schools then our girls, who are now taught in domestic work, would have to go elsewhere for training. This would be a calamity and we should do our utmost to avert it. In sending out a male certificated teacher our future native teachers would be trained in the Mission. This would mean a saving of £30 annually for each teacher required, which was the sum we have had to pay for the training of such teachers at Lovedale. It will at once be seen what great advantage this would be to the Mission that our teachers would be trained under our own responsible man. I may explain that the Rhodesian Government pays two-thirds of the salary of such a teacher. That is £200 for a qualified teacher and £250 for one with the B.Sc. degree, and the Church would pay £100.

In last year's report it was stated that the Committee had approached four teachers but so far they were unsuccessful in securing any of these. I am pleased to report that now we have been successful in securing the services of a young man whom we believe to be God-fearing, Mr. Donald Macaskill, Stornoway. Mr. Macaskill proved to be a very proficient student, taking his M.A. degree with 3rd class honours in Classics. As the Rhodesian Government demanded that the teacher sent out should be fully qualified, the Committee arranged that Mr. Macaskill should attend the Glasgow Training College during the winter. He expects to finish his studies there by the end of June and then, as soon as he can get ready, to proceed to South Africa. We have much reason to acknowledge the Lord's goodness and guidance in this important matter. Our prayer is that Mr. Macaskill may prove a great blessing to the young people of Africa.

(2) The next thing I have to notice arising out of last year's report is Mr. Tallach's request for leave to come home this year. It was pointed out at the last synod by the late Convener that if Mr. Tallach would wait for other three years, that is until

he would have ten years' service in the mission field, he would then be eligible for the "John Wilson's Bequest" of £60. This was left with the Committee to lay before Mr. Tallach. After some correspondence with Mr. Tallach he indicated his desire to come home this summer. The Committee had full sympathy with him after so many years of strenuous labour in Africa, but particularly when he stated that he was subject to serious attacks of gastric flu', which occurred about every two months, and that Dr. Macdonald informed him that nothing but a change would do him any good. The difficulty, however, with which the Committee were confronted was the heavy expenditure in bringing Mr. Tallach and his family to this country. This difficulty was increased owing to the rate of exchange. The Committee, through the good offices of Lient. Macaskill, tried to get their passages booked in this country but no shipping company would book them on this side. Capetown being still on the gold standard, the rate of exchange would mean from 6s. to 7s. in the £. The Committee, therefore, wrote Mr. Tallach on 29th February that as the Cape Government was considering the question of departing from the gold standard, perhaps he would postpone making any definite arrangements meantime. To this Mr. Tallach replied that he could book his passage at Bulawayo, and as Rhodesia was off the gold standard there would be no added expenditure in the fares and he desired the money for the fares to be sent by cable. When the Committee came to understand that the booking could be done at Bulawayo I wrote Mr. Grant, our General Treasurer, to send by cable, £240. The fares may not amount to this sum and, if not, Mr. Tallach is expected to refund the balance. He intends to sail with his family from Capetown on 10th June, by the "Edinburgh Castle," one of the "Union Castle Line." We hope and pray that the Preserver of man and beast will bring them safely across the ocean to the end of their journey.

I should perhaps explain how the Mission and Schools are to be kept on during Mr. Tallach's absence. Dr. Macdonald has kindly consented to take charge of the Mission and with

the approval of Mr. Finkle, Inspector of Schools, to superintend the schools until Mr. Macaskill arrives. We are much indebted and desire to thank both Dr. Macdonald and Mr. Finkle for their kind consideration.

(3) I have also to refer to a rather interesting and important matter which is, the case of Edwin Radasi. This young lad, who is about eighteen or nineteen years, is a son of our late and dearly beloved missionary, Mr. Radasi. The late Mr. Cameron, ever since he was in South Africa, had in his mind, that this boy should be brought to Scotland to be trained for future usefulness in our Mission. I may say that at the last meeting of Committee which Mr. Cameron attended a letter was read from Mr. Tallach in which he highly praised Edwin Radasi and suggested that he should bring him home to be trained. Mr. Cameron then expressed his own long cherished desire regarding this boy and, I may say, pled with the Committee to agree with Mr. Tallach's suggestion. To this last appeal of our dear Convener the Committee readily consented. I was instructed to write Mr. Tallach accordingly. Edwin Radasi will, therefore, the Lord willing, accompany Mr. Tallach to Scotland.

The Committee became responsible for his travelling expenses and training in this country. He will probably be here for nine or ten years. It will at once be seen that this is a heavy responsibility both in expenditure and otherwise. If, however, the son will prove to be such a blessing to our Mission as his worthy father, we shall never regret our decision.

Let me point out to our people that these several items which I have referred to incur fresh and heavy burdens on our Foreign Mission Fund and I hope, as I believe, that our people who have shown such liberality in the past will not relax but rather increase their contributions for this worthy and desirable purpose.

The Committee, in name of the Church, wish to express their sincere thanks to Mrs. Miller, Wick, for all her labours, and to all who help her in this Christian work, and also to Mr. Reid, chemist, Wick, who so considerably supplies the medicines to Mrs. Miller at cost price.

(4) Regarding our Mission to the Jews in Palestine there is nothing to report. We are all aware that the Rev. Donald Urquhart, our missionary to the Jews, had to come home last year on sick leave by the orders of his doctor. We all regretted the necessity laid upon Mr. Urquhart to come home and trust that the Lord will restore him to normal health. The Convener of the Colonial Mission Committee will no doubt explain the steps which have been taken regarding Mr. Urquhart for this year, so I need not enter into it.

The Committee would desire to express their profound sense of the great loss sustained by the removal of their highly respected Convener. Mr. Cameron acted as Convener of this Committee from its very inception and the interest he took in the prosperity and welfare of the African Mission is well known to us all. We feel his removal more than words can express.

Report of Mission Work at Ingwenya Mission. Bembesi.

By Rev. JOHN TALLACH and Rev. R. MACDONALD, M.B., Ch.B.

OUR report this year must open on a sad note. We feel that our Church as a whole, as well as our Mission, has sustained a great loss in the death of the late Rev. N. Cameron, and that it is most fitting that we open our report with some reference to him. Mr. Cameron's praise is in all our congregations in Scotland, not less so in Matabeleland. To the Europeans here he was personally known and esteemed. He was associated with the work of the Mission since its inception in 1905, when the late Mr. Radasi came to labour in the field; a field where not a few have reaped a blessing. In 1921 he came to be known personally to many of our people, when, in company with the late Mr. A. Fraser, he visited the Mission. Although that visit was short the impression of it still remains. Our people felt that they had in Mr. Cameron a true friend, one who

carried them in his heart before his Lord. He became a standing interest in their lives and conversation. They seldom failed to make some reference to him. Especially was this the case since they heard of his illness last year, and they followed its course with warm sympathy and deep anxiety. Their grief at its sad termination is genuine. "A man of God, that!" was their frequent mode of expressing their estimation of him and expressed with earnestness and sincerity. Now that he has entered on his rest they look beyond their own interest in him and count his death a great loss to the Church at large, and to the cause of Christ in the world. At our last Kirk-Session several of the elders spoke feelingly of their loss in him, and desired that an appreciation of his worth be inserted in the minutes. They also wished to have conveyed to the Synod, through the Convener, their sincere sympathy with the Church, and the assurance of their prayers with it that the Lord will repair the breach. In these sentiments we, the Europeans of the Mission, sincerely unite.

The work of the Mission has followed closely the schemes obtaining in other years. The world-wide depression has made itself felt even here, resulting in unemployment to many of the natives. An outbreak of foot and mouth disease among the cattle caused severe restrictions to be put upon all movements of cattle in the Reserve, and also on the sale of such produce as the natives have to sell. Money has been scarce in consequence, and this has been reflected in the collections which have been the lowest for six years. A prolonged drought early this year caused great anxiety; for a time it looked as if dearth was to follow upon other hardships, but now we see the goodness of the Most High in what promises to be a good harvest.

Ingwenya.—The Congregation here is definitely increasing as regards numbers, and some have been received into full communion as well as some school girls baptised. The Communion Services continue to be well attended, last September being an exception, but no particular reason can be given for this. One

of our elders, Isaiah Mnyati, left this part to live at a considerable distance. He was a very active office-bearer, and was most faithful in supplying Morven each Sabbath, and we miss him very much. We are to ordain an elder in his room. Last January four deacons were ordained. All these attended a course of instruction in the "Confession of Faith." Each day after class a discussion followed, in which all showed themselves to be diligent students of the Word of God. At present we are trying to open a new preaching station in the Fingo Location, and we are looking to the Lord to open the way and bless the effort.

All our out-stations were visited as usual with the exception of Mennel's Farm Station. This was visited by each of us the previous year, but the track was so bad as to be almost impossible to go over by car. The people promised to open up a way, but this was not done. Being very sandy in places, to cycle was not practicable. We hope to visit this place more regularly in future when a road is made.

In spite of the prevailing hardships it has been possible to build a school at Lebeni. There is a considerable increase in the attendance at this place, and we were encouraged to build a more commodious place of meeting than the old one, and of a more permanent nature. The old school was built of poles and daub; the new one of sun-dried brick and stone and the life of it may be estimated at ten years or longer. The expenses were met partly by the Congregation there and partly by the Deacon's Court.

Induba shows a good increase in the attendance at public worship. The white ants have completely destroyed the school and both school and divine service is held in the open. It was found impossible to replace the building before the rainy season. As at Lebeni, the structure was pole and daub, but we hope to be able to erect a similar building to that at Lebeni. Bembesi shows a slight increase in attendance.

Shangani was visited as usual, but the attendance there is much as in the past. At this part our mission may be said to be in

contact with heathenism as nowhere else. Stephen's Farm shows an increase, and Murray's Farm some slight increase.

At Morven the people continue to leave owing to the farmer on whose lands they live clearing natives off his farm. Our elder, who used to supply there, is no longer with us, and services there have been irregular. We have now sent one of our deacons to take charge there.

There are regular services held at Meikie's Kraal. Stephen Hlazo on his farm keeps regular public worship, and it is a most pleasing feature that from time to time some of our people come to Communion at Ingwenya from his place and other places to which they have removed.

During the last year 23 have been added to the Church, a very considerable number of infants of Christian parents baptised into it, while no breaches have been made by death among our members.

Schools.—The number of children at school last year was 503, an addition on last year's figures. The following schools were inspected last year: Ingwenya, Lebeni, Cameron, Shangani, Induba. In general, the reports were as follows: Ingwenya, very good; Induba, fair; Lebeni, fair; Cameron, good; Shangani, very good. The reason why Lebeni was only fair was that there were too many children for one teacher, but we are trying to overcome that difficulty this year. Ingwenya was also visited by the Organising Instructor in Girls' Work, and she was shown some of the work from Induba and Lebeni Kraal schools. Her report was very favourable. She commented on the work done by the girls here as "excellent," and that from the kraal schools as "wonderful." The teachers' houses here at Ingwenya, she reports, as being among the cleanest and best she had seen. She also spoke very highly of the work done in the woman's class. This class is under Mrs. McDonald, and thanks are due to her from the Mission for what she has done in this way. The school grants for last year have not yet come to hand, and so we cannot say what amount has been awarded to us. In this connection it is well to note that for the present year grants

are to be lowered by 15 per cent. owing to financial stringency. This will mean a loss to us of about £30 in the year. We are glad to know that Mr. M'Askill is to come out here. To anyone who wishes the welfare of souls, school work offers a field of itself. There were six girls baptised last year. We wish Mr. M'Askill much joy in his choice and in his work.

Medical Work.—As in former years the larger part of the medical work has been carried on at Ingwenya in daily consultations. The number of sick seen in this way during the last year was about 2,000, while a number of visits were made to the sick in the Native Reserve and the Fingo Location. There has been during that time comparatively little serious illness among the people and the cases of sickness were usually of minor ailments and followed generally the nature of complaints described in former reports.

There were 29 cases treated as in-patients; there were three deaths. One, an adult, who had been receiving treatment for a very long time, and two children. During our visits to Shangani and Murray Farm, clinics were held and large numbers availed themselves of the opportunity to receive treatment, but our visits have been too short to allow of the extended treatment of more serious cases.

To the unenlightened heathen disease and death are never natural, but always attributed to evil machinations or occult powers of someone or other intimate with the mysteries of witchcraft. To counteract this the heathen relied on the services of the "witch doctor," who could be relied on to smell out the offenders, and if diseases often went uncured there was, in many cases at least, the satisfaction which a horrible revenge might bring. The gradual spread of Christianity and civilization, together with the vigilance of the police, have put an end to the more horrible side of what may be generally classed under the word "witchcraft," but much remains. The bondage of fear of it has kept the natives in terror for centuries, and even now there is a secret belief among many fairly advanced natives that there

is a sphere where native troubles, as distinct from European, belong, and that no white doctor can possibly know the true nature of them. This explains the reluctance of many to avail themselves of treatment, and also the helplessness which seems to overtake a heathen when he is suffering from what may be only a very minor complaint—the horrible thought that he is bewitched is too much for him. It is not uncommon for our treatment to be supplemented in various ways in the kraals. Nevertheless, there is evidence to show that the natives are coming to appreciate what is done for them in this connection more and more. In our work an effort is made to direct the attention of these people to the Great Physician, for unless they come to know from experience the blessedness of affliction, as the Psalmist experienced it, our work must be in vain.

Mabel Radasi, owing to ill health, has not been able to undertake the work in the hospital continuously, and she is at present on an extended holiday to the South. I cannot say whether she intends to continue as nurse.

We wish to acknowledge the gift of drugs, etc., sent out by friends at home, and our thanks are due to Mrs. Miller, Wick, who kindly undertakes the dispatch of these things.

I enclose a communication from the Public Health Department by which you will see that by an alteration in the terms of G, Notice 543 (1928), considerable reductions in grants in aid will be made. The grants for last year have not yet been made.

In concluding this Report we desire sincerely and humbly to thank the Lord for good health during the year, and that He has again given us to see something of His power in drawing souls to Himself. Friends who have remembered us by sending gifts of cloth and money, whether directly or through Mrs. Miller or the Gen. Treasurer, are always remembered by us. Neither do we forget the rank and file, who give so liberally of gifts and interest year by year. Anew we would place ourselves before you all as you come into the presence of our King. The natives have

an apt proverb, which they pass on to the giver of any gift : "Do not be weary to-morrow." We substitute "this year" for "to-morrow," and pass it on to our many valued friends. Christ is worthy of our best and our all.

"His name for ever shall endure

Last like the sun it shall,

Men shall be blessed in Him and blessed

All nations shall Him call."

Report on Religion and Morals.

By Rev. D. M. MACDONALD.

IN a progressive age such as ours, one might expect an improvement in religion and general conduct, especially amongst those who are possessed of Gospel privileges. Yet when the situation is impartially surveyed one cannot but come to the conclusion that the conduct of many is not what it should be. "By their fruits," said Jesus, "Ye shall know them." It is by his obedience or disobedience to the Moral Law that we can gauge a man's condition religiously. Respect for the law will show itself in a man's outward behaviour. With regard to the first table, how numerous they are who ignore it and consequently they pay scant respect to the second table.

God as our Creator claims our worship and service. The Sabbath is the day especially appointed for waiting upon Him and seeking His favour. The position with regard to the observance of the Sabbath has not become much worse during the past year in the north and west of Scotland. Railway excursions despite the protests made, are continued and one of the latest proposals is "Sunday Golf" for Nairn. It is to be hoped that this evil will be defeated and that the citizens of Nairn will rise up *en masse* against it, and prove themselves stout defenders of the Lord's Day.

Last year the Government passed a law permitting the opening of cinemas on Sabbath for a year. It expires next October. When the National Government was returned one might have hoped that in view of the unprecedented depression of last autumn, they would avoid passing legislation contrary to the divine law of the Sabbath, yet that is the very thing that is now being attempted. This would be deplorable at any time, but especially in a time of national crisis.

In 1930 the majority of the cinemas opened in London and in 96 other areas on Sabbath. The envy of the theatre proprietors was aroused when they saw that no advantage accrued to them and they squashed the arrangement by appealing to the Court of Appeal. They decided finally and clearly that the arrangements which the London County Council had been making were *ultra vires*; that they had no effect and that the law of 1780 must stand. Those who spoke in favour of the new Bill ignored entirely the divine obligation of keeping the Sabbath as a day of rest, and stressed the necessity of providing entertainment for the multitudes who have no respect for the day. The cinema proprietors are not actuated by purely charitable motives in their desire to provide Sabbath entertainment. This is worth to them about £7,000,000 a year. Their wish is to commercialise the Sabbath for the purpose of getting big dividends.

Bad as things are in Scotland, in England they are much worse. It is computed that 2,000,000 persons there through the various Sabbath employments have lost their Sabbath rest. In the Sabbath drink trade through the public houses being open, 300,000 persons are employed. 250,000 shops are open, and in London about 40,000 every Sabbath. These figures are appalling and reveal to what a low pass we are coming as a nation. The fourth commandment is still binding and those who obey it find that obedience is advantageous to body and soul. Thousands of medical men have testified that one day's rest in seven is a physical necessity. Even animals need the seventh

day rest. In Paris some time ago horses were worked seven days a week, but the practice has to be abandoned, as the animals fell out of condition and became unfit for work. If people had to work seven days continually their years would be shortened, and life would be unendurable and monotonous. Without the Sabbath rest, moral and spiritual life would decay. The history of Babylon and Nineveh, Greece, and Rome, shows this. The most virile races have been Sabbatarian, such as the Jews who have still maintained their nationality although scattered throughout the earth, and the Anglo-Saxon race in Britain, the Colonies and the United States. What better example could anyone follow than that set us by the Son of God Himself, who is not only the Redeemer of His people but their example in all things. He spent the Sabbath in acts of worship and mercy. He instructed the ignorant and those who were out of the way. The afflicted were healed by Him.* Those who act thus will find the Lord's Day well and profitably spent. If Sabbath desecration becomes legislatively authorised, Britain will lose one of her greatest assets for the physical, moral and spiritual welfare of her people.

The pleas advanced by the cinema owners for Sabbath opening such as, "providing healthy clean entertainment for the young people now on the streets," "of finding a cheap comfortable alternative to the public house," "of affording alleviation to dwellers in overcrowded slums," "of raising substantial help for hospitals," will not bear examination even although they are supported by some who pose as "Social Reformers." It has been observed that there is no diminution of the numbers of young people on the streets in those places where Sabbath opening has been allowed. Public houses are just as full where Sabbath opening has been the rule. No opposition has so far been offered by the Licensed Victuallers' Association opposing Sabbath cinemas for fear their Sabbath business should suffer. The Sabbath opening picture houses are not even a palliative, still less a cure for the condition of overcrowded slum-dwellers. Those who form queues on Sabbath evenings

to get into such places look by their dress as if they were able to meet the rent of something better than a slum.

There are Hospitals that refuse such help as Sabbath cinemas offer and they are no worse off. But, and this is significant, most of the cinema proprietors are against any contributions to charities as a condition of Sabbath opening. Apart altogether from the Sabbath aspect of its activities, the cinema has become one of the most potent influences in modern life. This is proved by the fact that there are 5,200 picture houses in Great Britain alone, and half the population, 26,500,000, go to "the pictures" every week. According to those who know some of the films presented much that was beautiful, informing, and morally instructive but scarcely without exception the programme contained certain elements that were unhealthy, subversive to morality and sometimes outrageous to decency. Here we have a most effective instrument for the instruction of the people exploited, debased, and prostituted to the gravest detriment of the community, and above all to the destruction of the innocence and simple happiness of child life.

It is the opinion of some that the cinema unless properly controlled may become one of the greatest menaces in the history of civilisation. It is regarded by observant persons as a school of crime. So long as young people are allowed to go to cinemas unrestricted and so long as the successful man and woman shown on the films is the crook and sharper and prostitute, so long may we expect an increase in our figures of juvenile crime. Steps should be taken to preserve our boys and girls. Some of the posters for films are more offensive than the pictures they advertise. Recently in London a poster exhibited a scene from the very part of a film which the censor had cut out. The normal cinema poster is a horrible production calculated to revive the worst passions. Last year, even in Inverness, a nasty poster was exhibited outside a picture house and when a certain lady lodged an objection with the Provost, he caused the offensive thing to be removed. If this were done in our towns and cities such vile posters would not be shown.

It is not a testimonial to the healthy state of the cinema morally that the number of films rejected during last year was far higher than ever before amounting to no less than 17.83 per cent., although the total amount of films received was the smallest since the Board of Censors was instituted. When many of those passed by the censors are so questionable, one may imagine how absolutely vile the rejected films must be. Here are some of the reasons for their rejection :—The materialised figure of our Saviour, blasphemy and comic treatment of religion, the institution of marriage treated with contempt, hospital scenes treated with vulgar levity, physical enormities, prolonged and gross brutality and bloodshed, scenes in and connected with houses of ill repute, lives of thoroughly immoral men and women, collusive divorce, gross and objectionable dialogue. It is satisfactory to note that this Bill has been withdrawn but we regret that a new Bill sponsored by the Government has been introduced and our prayer is that it may meet the fate of its predecessors.

A new and portentous development in the ecclesiastical history of our country is the advocacy of prayers for the dead by some of the leading ministers in the Church of Scotland. This had its origin among non-catholics in the War when many were concerned about the fate of the departed. Many people at that time with no religious convictions fell back on Spiritualism for comfort, others it would appear were encouraged to pray for the dead on the assumption that even if they were lost they would eventually be restored to God's favour. Underlying this there is the idea that the souls of the wicked are progressing in the direction of goodness and by the evolutionary theory will attain perfection eventually. The minds of a number of people have been agitated by this new doctrine proclaimed by those who profess to be Protestant ministers. It is well known of course that this has been the practice of Roman Catholics for a long period if not always; but, there is no record, as asserted by a certain divine, in the New Testament of such practice being in use in the Synagogue in the time of Christ, and that He and the Apostles were quite familiar with them. This is really

Romish doctrine and leads to Rome. Prayers for the dead were expressly and severely denounced by the First Book of Discipline. The Scottish Confession of Faith ratified by Parliament in 1567 by implication condemned prayers for the dead and the Westminster Confession forbade the practice. This noble Confession we may point out was composed by over 100 of the ablest divines in Britain. They took over three years to complete it. All its statements are confirmed by Scripture and therefore it is thoroughly orthodox and biblical in its doctrines. The doctrines of the Confession are the doctrines of the Word of God. Sentiment cannot take the place of truth, so that the action of those who reject this work as being out of date is very unwise. Indeed they are discarding, in doing this, the Word of God itself.

It is right and proper that we should remember the saintly dead with gratitude for their testimony and service, their Christian qualities and their achievements which are an encouragement and inspiration to ourselves. But to pray for them or the Christless dead is neither commanded nor implied in the teaching of our Lord. Believers are perfectly safe and happy in glory. To pray for them would imply that they are in danger, liable to suffering and want. Not only so but to do this would be a reflection on the infinite goodness of God, on His precious promises and on the infinite merit and effectiveness of the finished work of Christ. We have no warrant from the Word of God for prayer on behalf of those who have died in sin and unbelief. It is even declared in Scripture that there is a point reached in sin in the world when prayer is of no avail for those who have reached this stage of guilt—"There is a sin unto death, I do not say that ye shall pray for it" (I. John v. 16). Christ in that beautiful pattern of prayer given to the disciples commonly called the Lord's prayer, does not make any reference to petitions for the dead. He shows plainly that we are to pray to the Father, not to angels, saints, or the Virgin Mary. The wicked, it is said plainly in the New Testament, shall go into everlasting punishment—the righteous into life eternal. We know that the Judge of all

the earth will do right and this shall be acknowledged by all, even by those who have neglected earthly opportunities and have in consequence suffered eternal loss. To entertain the idea that there is a possibility of the progressive improvement of the souls of the unrighteous in the next world serves to weaken the Gospel warnings and invitations which impress on us the necessity of making use of our present opportunities and privileges lest in the end we perish.

Coming to the question of Temperance we find that the improvement in sobriety continues. There is still drunkenness but it is not so prevalent as it used to be. At the same time there is still far too much money spent on drink. The following statistics prove our contention. In 1931 the amount spent on alcoholic liquors in Great Britain for a population of 44,830,000 is estimated at about £259,400,000 as against about £277,500,000 in 1930, a decrease of approximately £18,000,000 or $6\frac{1}{2}$ per cent. The expenditure per head of the population is given as about £5 15s. 6d. against £6 4s. in 1930. The average adult expenditure on a population of 30,000,000 persons of 20 years and over, including total abstainers, was approximately £8 10s.

The figures for Scotland are £24,500,000 for a population of 4,843,000 or £5 1s. 2d., as contrasted with £234,900,000 for a population of 39,988,000 and £5 17s. 6d. per head for England and Wales. This vast expenditure in a year when Britain was on the verge of bankruptcy, and economic depression reached its lowest level, cannot be looked on in any other light than as a huge extravagance and unproductive spending. It has been well said that "the drink evil was a hindrance to economic recovery and industrial efficiency. It promoted social disorder and domestic misery being a formidable obstacle to those national efforts which made for child-welfare, better housing, and the health and happiness of the commonwealth." Fortunately a great change has taken place within living memory in the habits of the people with regard to alcohol. Drunkenness is now regarded by decent people with disgust, and by improving the

Temperance Act a great step forward might be taken in getting rid of the evil associated with drink.

The Committee deplore the increase in gambling and betting. This evil is becoming a dreadful menace to the welfare of the country. On the plea of helping hospitals, thousands of people have been tempted to purchase lottery tickets in the hope of reaping a big sum in return. Many have subscribed to these schemes not to help the hospitals but to obtain a large prize and very few out of the thousands that make the venture will get anything. The necessity for clear teaching on this subject is very urgent because of the difference of opinion on it. Public ignorance about the ethics of gambling it is said, was almost incredible. A social worker in the city of Manchester when asked if the people there had any consciousness of its being wrong replied, "Little or none." She had spoken to a woman on the wrongness of gambling and she was greatly surprised. "Gambling wrong," she said, "how can that be? I make it a subject of special prayer that God would guide me to the right horse!" The Roman Catholic Church favours this vice as is clear from the conduct of one of their Cardinals who congratulated a woman because she had given £100 to the church and had been recouped for it by winning the same sum in a sweepstake a few days after. The success of the Irish Sweepstakes led some to promote the habit in England in order, it is said, to benefit the hospitals but in reality to enrich themselves by debauching the minds of the people with evil principles under the false plea of philanthropy. Gambling is against the welfare of the individual and the community because it encourages passions that cut at the root of social well-being. It was also godless because it set up the principle of chance in the place of the will and providence of God in the laws of human life. The Committee would impress on our people the evil nature of this vice, and would urge them to take no part in lotteries or sweepstakes for hospitals or otherwise.

While Romanism in other countries is declining rapidly, in Scotland, according to the official statistics of the Roman

Catholic Church, they have improved their position steadily. In 1931 their population has gone up 7,000 the total being given as over 607,000. This means that one seventh of the population is Roman Catholic, and if the same rate of progress continues, in the course of time, they may outnumber the Protestants. It is high time that immigration from the Irish Free State into Scotland should be checked. During the past year 32 new churches and chapels were founded bringing the total up to 487 and the number of priests working in the country increased from 662 to 695. The number of monasteries and friaries rose from 14 to 18, but convents for women decreased, fortunately, by 10, the number now being 60. This decrease is explained by the fact that one or two religious orders have withdrawn from Scotland in order to extend the sphere of their activities in the South of England. Marriages increased by 1,849, the figure being 4,552, as against 2,703 for the previous year.

It is satisfactory to note that in Spain and Mexico, Popery has been dethroned, and is entirely discredited. Full religious freedom has been granted to Protestants and the Spanish Evangelicals are taking advantage of the new Act by preaching the Gospel everywhere. The Word of God is being readily purchased in many places. Idolatrous processions are forbidden and Britain should follow the example of Spain by expelling the Jesuits and have all nunneries and monasteries open to public inspection. The signs of the times would seem to indicate that we are entering on that stage of world history when according to Scripture "there shall be famines, earthquakes, wars and distress among the nations." In the present confusion there is colossal loss in business and depreciation of value of material possessions.

Family life suffers because God is not worshipped in the home and everything is subordinated to pleasure and amusement. The old discipline under which past generations were trained to be upright and God-fearing has almost disappeared, and we are becoming lovers of pleasure more than lovers of God. What we need above all is the sound preaching of the Gospel and

the outpouring of the Holy Spirit. If He were poured forth as at Pentecost multitudes would be turned from darkness to light and from the power of Satan unto God. The Gospel is the power of God unto salvation and all who truly receive it shall be glorified with Jesus.

We would impress on our people to be earnest in pleading with the Lord to build up His Zion when so many breaches are being made on its walls by the removal of those who were faithful witnesses for Christ and to hasten the time when the nations shall learn righteousness and serve the Prince of Peace.

Letter to his Congregation.*

By the Rev. JOHN LIVINGSTONE.

TO the Flock of Jesus Christ in Ancrum, light, life, and love, and the consolation of the Holy Ghost be multiplied. Well-beloved in the Lord—That which our sins, even yours and mine, have been a long time procuring, and which hath been often threatened, but never well believed, is now come, even a separation. How long it may continue, it is in the Lord's hand; but it will be our part to search out and mourn for these sins that have drawn down such a stroke. It is not needful to look much to instruments; I have from my heart forgiven them all, and would wish you to do the like, and pray for them that it be not laid to their charge. But let us look to Him, without whose doing there is no evil in a city; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. Let us neither despise His chastening, nor faint when we are rebuked of Him. It may be we shall not suddenly find out every controversy He hath against us; but if there be upright dealing in such things as are obvious, and an impartial dealing for discovering of what is hid, He will reveal even that to us. Neither is there any greater hindrance of repentance than a

*This letter was written in 1663 when permission to visit his flock had been refused after sentence of banishment had been passed on him.—Editor.

secure, desperate questioning whether He will accept of us or not. Christ hath been, and will be, in all ages, a stone of stumbling and rock of offence to such as stumble at the Word, and refuse to receive His rich offers; but to others a foundation and a corner-stone, elect and precious, and he that believeth on Him shall not be confounded. We have reason to believe that whatever He doth is only best. God saw all that He had made, and, behold, it was very good. That word will hold through to the world's end.

For my part I bless His name I have great peace in the matter of my suffering. I need not repeat—you know my testimony of the things in controversy. Jesus Christ is a king, and only hath power to appoint the officers and government of His house. It is a fearful thing to violate the oath of God, and fall into the hands of a living God. It could not well have been expected that there having been so fair and so general professions through the land, the Lord would put men to it; and it is like it shall come to every man's door, that when every one, according to their inclinations, have acted their part, and He seems to stand by, He may come at last and act His part, and vindicate His glory and truth.

I have often showed you that it is the greatest difficulty under heaven to believe that there is a God, and a life after this; and have often told you, that for my part, I could never make it the chief part of my work to insist upon the particular debates of the time, as being assured that if a man drink in the knowledge and [the love of] the main foundations of the Christian religion, and have the work of God's Spirit in his heart, to make him walk with God, and make conscience of his ways, such a man (except he be giddy with self-conceit) shall not readily mistake Christ's quarrel, to join either with a profane atheist party, or a fanatic atheist party, but the secret of the Lord will be with them that fear Him, and He will show them His covenant. And I have thought it not far from a sure argument, that a course is not approved of God, when generally all they that are godly, and all profane men turning penitent,

loathe it, and, it may be, cannot tell why; and, generally, all the profane at the first sight, and all that had a profession of piety when they turn loose, embrace it, and it may be [they] cannot tell why. There may be diversity of judgment, and sometimes sharp debates among them that are going to heaven; but certainly one spirit guides the seed of the woman, and another spirit the seed of the serpent; and blessed are they that know their Master's will, and do it; blessed are they that endure to the end.

Both you and I have great cause to bless the Lord. Howbeit, I be the unworthiest of all that ever spoke in His name; yet my labour amongst you hath not been altogether in vain, but some have given evidence of a real work of the Spirit of grace upon their heart and life—of which number some are already in glory, and others wrestling through an evil world; and I trust some that have not yet given great evidence of a real work of the Spirit of God upon their heart, may have the seed of God in them, that they may in due time bud forth, at least at their death. But, ah! what shall be said of them in whom yet an evil spirit of drunkenness, of greed, and falsehood, of malice, of licentiousness, of wilful ignorance and neglect of prayer, and all the means of salvation, is still reigning and raging, who possibly will now be glad that they get loose reins to run to all wickedness, yea, may be carried on to open apostacy and persecution? These, and all of you, I request, in the bowels of our Lord Jesus Christ, yea, I entreat and charge you, in the name and authority of Him who shall judge the quick and the dead, that ye turn speedily to the Lord, and make conscience of prayer morning and evening, and read, or cause read to you, some of His Word, where you will find all things necessary for faith and conversation. It is true, snares and temptations are many and strong from Satan, from the world, and from the mind and heart within; but faith in God, and diligent seeking of Him, shall overcome them all. Shall not the care of your immortal souls go beyond the love of this life, or anything of this world? Oh! that you would but taste and see the goodness of the Lord,

and take an essay for a while of sincere serving Him, and prove Him if He will not open the windows of heaven and pour out a blessing. Let me obtain this of you as a recompense of all the labour I have had amongst you, and as an allaying of the sufferings I am put to, that after you read this, you will set some time apart, each of you alone, or in your families, as you have conveniency, to think on these directions which have been formerly given you from the Word of God, and deal earnestly with Him, that you may remember and obey them, and engage your hearts to Him, that in His strength you will walk in His ways; and if any shall stubbornly neglect such a wholesome counsel that comes from an earnest desire of your salvation, I will be forced to bear witness against you; yea, these words you now here read shall bear witness against you in the day of the Lord, that light was holden out to you, and you loved darkness rather than light. But I desire to hope better things of you.

If the Lord see it good, we may see the day that we may meet again, and bless His name solemnly, that although He was angry, His anger is turned away; but if not, the good will of the Lord be done. I think I may say that I could have been well content, although it had been with many discouragements and straits, to have gone on and served you all as I could in the Gospel of Jesus Christ; but the prerogative royal of Jesus Christ, and the peace of a man's own conscience, are not to be violated on any consideration, neither [could] there have been a blessing on aught that is done against these.

I was very desirous, and used means, that I might have come and seen you, and at last, in a private way, bidden you farewell, ere I had gone, but wise Providence hath otherwise ordered it. Yet, howsoever, I carry your names alongst with me in my book, yea, shall carry them in my heart whithersoever I go; and beg your mutual prayers for me, that I may be kept faithful, and fruitful, and blameless, even to the end, and that, if it be His will, I may be restored to you. In the meantime love and help one another; have a care to breed your children to know the Lord, and to keep themselves from the pollutions of an evil

world. I recommend to you above all books (except the blessed Word of God) the Confession of Faith and Larger Catechism: be grounding yourselves, and one another, against the abominations of Popery, in case it should prove the trouble of the time, as I apprehend it may. Let a care be had of the poor and sick; there is left as much in an ordinary way as will suffice for meat and money for a year or more. I cannot insist on the several particulars wherein possibly you would crave advice. The Word is a lamp, and the Spirit of Christ will lead into all truth. The light that comes after unfeigned humiliation and self-denial, and earnest prayer, and search of the Scriptures, is a sure light. I know that my word and write are of small value, yet I could not forbear, but in a few words salute you before I went. And now, dearly-beloved and longed for, farewell. The Lord of all grace, who hath called us unto His eternal glory by Jesus Christ, after you have suffered a while, make you perfect, stablish, settle, strengthen you. To Him be glory and dominion, for ever and ever. Amen. By your loving servant and pastor in the Lord, John Livingstone.

Short Gleanings.

TWELVE THINGS TO THINK UPON.

I exhort you in the mercies of Christ, set to work for your soul, and let these things bear weight with you, and ponder them seriously:—

1. Weeping and gnashing of teeth in utter darkness, or heaven's joy.
2. Think what you would give for an hour, when you shall lie like dead, cold, blackened clay.
3. There is a sand in your glass yet, and your sun is not yet gone down.
4. Consider what joy and peace are in Christ's service.
5. Think what advantage it will be to have angels, the world, life and death, crosses, yea, and devils, all for you as the king's servants, to do your business.

6. Think to have mercy on your seed and a blessing on your house.

7. To have true honour, and a name on earth that casteth a sweet smell.

8. How will you rejoice when Christ drieth your face, and welcometh you to glory and happiness.

9. Imagine what pain and torture a guilty conscience is; what slavery to carry the devil's load.

10. Sin's joys are but night dreams, thoughts, fancies, imaginations, and shadows.

11. What dignity it is to be a son of God.

12. To have dominion and mastery over temptations, over the world and sin.—*Rutherford*.

Notes and Comments.

Islam and the Bible.—Since the war the circulation of the Bible in the Mohammedan world has increased in striking fashion. It is no longer thrown on to a bonfire, but is read by Mohammedans, many of whom know it thoroughly. These were points emphasised to the Egypt General Mission in Glasgow by the Rev. Dr. S. M. Zwemer, who is on a visit to Scotland in connection with the problems of the Moslem World, in illustrating a new responsiveness to the Christian teaching. The world was more responsive to the message of Christ than it had ever been, said Dr. Zwemer. British and American Bible societies could show that the circulation of the Bible had gone up in miraculous fashion in the Mohammedan world since the war. "I can remember the days in Arabia when they tore up the Gospels and took a joy in buying quantities of the Bible and making bonfires," said Dr. Zwemer. "That day has passed. I have spoken to missionaries in Arabia, and it is seldom that a Bible is reported to have been torn." They read the Bible and searched its pages, and many Mohammedans knew it thoroughly and could bring up more arguments on obscure points than the

missionaries ever dreamed of. It was a new day not only in their responsiveness, but in the eagerness of the Christian of the Orient to share with the missionary in preaching the Gospel. Dr. Zwemer declared that there were signs of a coming dawn in the world of Islam, and quoted a letter received by him from Sir Arnold Wilson, one of the outstanding administrators in Persia, who said—"Islam is dead in Turkey, is moribund in Persia, and is dying in Egypt, and even in Arabia we may yet see the principles of our common Christianity prevailing when the religion of Mohammed is forgotten."

Miracles.—Sir Ambrose Fleming, the scientist, speaking on miracles and science at St Martin-in-the-Fields, London, said that no ascertained facts in science forbade miracles. Objection was made to miracles that they were a violation of the law of nature, but why should there be any order in nature? Why should things work regularly?

The deepest philosophy believed that it was a manifestation of a supreme intelligence—in other words, of the will of God. If that were so, why deny to the Creator the power to vary that order.

To Test the Legality of Sabbath Trading in Scotland.—

A movement is on foot to test the legality of Sabbath trading in Scotland. At a meeting in Edinburgh on 21st May of business men and others interested in Sabbath observance, there was read an opinion from Sheriff Wark, K.C., dealing with the illegality of the opening of shops in Scotland on the Lord's Day, and the proper way to secure the enforcement of the existing laws on the subject. On the motion of the Earl of Cassillis, who presided, seconded by the Rev. James Muir, the following resolution was adopted:—"That this meeting, having heard the opinion of senior counsel regarding the illegality of the opening of shops and other places of business on the Lord's Day for the sale of merchandise, heartily endorses the proposals of the Lord's Day Observance Association of Scotland that test cases should be laid before the Crown authorities for consideration; and is of opinion that the Shops (Sunday Trading Restriction) Bill, when

reintroduced to Parliament, should be extended to apply to Scotland." It is believed that not only grocers', confectioners', fruiterers', and tobacconists' shops can be compulsorily closed on Sabbath, but also ice-cream shops.

Ignorance of Sir Walter Scott.—This was the heading of an article which appeared recently in one of our Scottish weeklies. The writer chiefly confines his attention to Sir Walter's misrepresentation of the Gael. This was not the worst thing he did by way of misrepresentation. The picture he gives of the Covenanters in his writings was one of the unworthiest things Scott did for his country. He has prejudiced the minds of thousands of readers of his works by the jaundiced and untrue view he gives of a band of noble men. In the year of the centenary of his death when so much of a laudatory nature is written about his genius, it is well to recall the tremendous onslaught Dr. MacCrie made on his gross and ignorant attacks on the Covenanters. Scott himself felt the blow that laid any reputation he had as a historian in this matter in the dust. Of course, fiction is the last place where one would expect to find history, but, unfortunately, thousands of those who read Scott's fiction take it for genuine history, but it should not be forgotten that he relied on his imagination for his facts.

Northern Presbytery's Protest Against Sabbath Desecration.—The following resolution was passed by the Northern Presbytery in May at Inverness:—"The Presbytery view with alarm and grief of heart the increased disregard of the Lord's Day shown, especially by Inverness Golf Club in taking a plebiscite with a view to having the course open on the Lord's Day, and also by Inverness tennis players, who have been actually playing a week last Sabbath on the court at Bishop's Road. Although they may have no religious convictions, it is heartless on their part to be violating those of their fellow-men.

The Court would anew deplore the railway excursions on the Lord's Day, such as those to Invergordon to visit the Fleet, and the action of the Admiralty in having their ships open for inspection on that day."

Thomas Boston of Ettrick.—Two hundred years ago, in May, there passed to his everlasting rest one who left a lasting impression on Scottish religious life. Thomas Boston is, or perhaps we should say, was, known as the author of that notable religious classic—"The Fourfold State"—a book which at one time was found in every Scottish home that made any pretence of serious thinking and which, if read to-day as it was in the past, would be a blessing for Scotland. Boston had no great place in the ecclesiastical courts of his time, but his name is enshrined in the memory of thousands of Scotland's worthiest sons and daughters. His "Crook in the Lot" is another remarkable book which was reprinted some years ago. In his Memoirs we have the story of a man who passed through deep sorrows, who prayed with and fed his people as a faithful under-shepherd of the Lord Jesus Christ, and whose name occupies an honoured place among the greatest of Scotland's religious teachers.

"Busk, busk, busk him as bonnilie as ye can."—The Assembly of the Church of Scotland has made a number of momentous decisions at last Assembly which we do not deem to be conducive to the well-being of that Church or in keeping with her position as the Church of Scotland. The decision to have a Conference with the Church of England and the Scottish Episcopal Church has already caused serious questionings in the mind of many of the ministers and people of the Church. The spokesmen for this Forward Movement towards Canterbury which is bringing them a day's march nearer Rome are masters in throwing dust in the eyes of the people. The General Assembly of the Church of Scotland is needing another John Davidson who will arise and say to these temporisers as he did in the Assembly of 1598: "Ay, busk [dress], busk, busk him as bonnilie as ye can, and fetch him in as fairly as ye will, we see him weel eneuch [enough]; *we see the horns of his mitre.*" Another decision pointing in the same direction is the appointment of a kind of All Saints' Day when the blessed dead are to be remembered. It is maintained that this decision has

nothing to do with prayers for the dead; we hope to have something to say on this in our next issue.

Government Cinema Bill.—While this note is being written the above Bill is passing through the Committee stage in Parliament and if the Government get their way it will soon be on the Statute book. The Bill does not open such a wide door as those which have already died unlamented but it comes from the same evil source.

Church Notes.

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

Death of Mr. John Mackenzie, Port Henderson.—It is with deep regret we record the passing away of Mr. John Mackenzie, Elder, Gairloch, who reached a patriarchal age. We extend our sympathy to his widow and family and the congregation of Gairloch in the great loss they have sustained.

Synod Magazine.—Our readers will see that this double number is almost wholly taken up with the report of the Synod proceedings and the reports of the various Synod Committees. In 1920 the year before the present editor took over the editorship of the Magazine about twenty pages were all that were required to report the proceedings of the Synod and give the reports of the Committees; now, after twelve years' time, over 70 pages are required for reporting the work done at the Synod. This gives some idea of how the work has increased in such a

short time. The Abstract of the Financial Accounts of the Church has had to be held over but will be given in the August issue.

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

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