

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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**Notes on the General Assemblies.**

THE General Assemblies of the Church of Scotland and of the Free Church met at Edinburgh on 23rd May. The Rev. Dr. Maclean Watt, minister of Glasgow Cathedral, was moderator of the Church of Scotland General Assembly, and the Rev. A. M. Ross, Oban, of the Free Church General Assembly.

**CHURCH OF SCOTLAND.**

The Lord High Commissioner for the year was Mr. John Buchan, M.P., the first son of the manse to hold this high office. Much was made of Mr. Buchan's literary achievements in the realm of history and fiction. The latter, one would have thought, was not an achievement that added any lustre to the holder of the high office of Lord High Commissioner to the General Assembly of the Church of Scotland. The pomp and show at the opening of the latter Assembly, though shorn of much of its military trappings, is still very much out of keeping with what ought to characterise functions in connection with the meeting of a court of the professing Church of Christ. On Wednesday it was reported that the Maintenance of Ministry Fund showed a reduction of £9,480 as compared with last year. In 1931 the reduction was £3,300 as compared with 1930. It was pointed out that unless a special effort was made the £300 minimum salary would be jeopardised.

On the same day the strong anti-Semitic feeling in Germany was referred to, and on the motion of Lord Sands, who advised

caution in dealing with the situation, it was decided that an appeal be made to the German Protestant churches to secure their assistance that the suffering of the innocent should cease.

On Thursday the subject of Foreign Missions was discussed in the Assembly. The Convener, Rev. C. W. G. Taylor, in submitting his report, pointed out that the income over a period of years had fallen short of the expenditure by £20,000 each year. In 1930 the Assembly had authorised the Committee to wipe off accumulated deficits amounting to £53,000 from its available capital, and a new start was made. In 1931 the same story of deficit was repeated. It was this that influenced the Committee to bring forward certain proposals for reduction. The Assembly had, however, decided that these proposals in the meantime should not be carried out. The response of the Church for 1932 had been such that it had not been deemed necessary to put into operation the proposed measures of curtailment. In 1932 the income rose to £169,641 as compared with £151,491 in 1931. The deficit in 1931 was £24,776, whereas in 1932 it was only £3,514. Mr. Taylor went on then to say that he would fail signally in his duty as Convener of the Committee if he did not make it clear that the crisis which threatened at last Assembly was not over. There yet remained a heavy deficit of over £22,000 from the previous year. Until that was paid off they had to add £5000 annually to their ordinary budget, and that was a very heavy burden. But that was not the only or the greatest cause of anxiety. Their real anxiety was to know whether the great advance of 1932 was to be maintained. The increase last year was due almost entirely to legacies and individual donations. While they were deeply grateful for these legacies, it was not wise, in planning out work of this magnitude, to count on more than an average amount from this source, and last year the amount received was far above the average. Again, they knew that several large donations were given last year in response to the appeal specially made. He had no doubt at all that there would always be a considerable income from individual donations, but they knew that it might be impossible for many

who had freely given large sums in the past to continue to do so with the heavy financial burdens resting on them. Moreover, again and again he had tried to insist that the Committee should not be expected to carry on its work under the necessity of making special appeals to wipe off deficits.

On Friday an important debate took place when the report of the Committee appointed to confer with representatives of the Anglican communion was presented by Principal Martin. He made reference to the discussions which took place at the joint conferences. He spoke of the points on which the two communions differed and the points on which they were in agreement. He moved that the General Assembly learn with much interest of the harmonious spirit characterising the conferences held and of the steps taken towards reaching a better understanding between the conferring Churches; and reappoint the Committee, with instructions to continue conference and to report to next General Assembly. Lord Polwarth, in seconding the motion, said he hoped that the motion to be brought forward by Dr. Fleming would not be pressed, because it would seem to imply that they did not trust their representatives to make their position quite clear. To stop the work of the Committee now would be disastrous.

The Rev. Dr. Archibald Fleming, London, moved an addendum that, to prevent any possible misunderstanding, the Committee should respectfully inform the representatives of the Church with which it conferred that any agreement with regard to the Orders and Sacraments of the conferring Churches could only be based on the recognition of the equal validity of the Orders and Sacraments of both Churches, and of the equal standing of the accepted communicants and ordained ministers in each. He\* was sorry, he said, that the occasion for moving the addendum had ever arisen. He had urged from the first, but without avail, that to initiate the conference at the present time was a great mistake. When so many matters of serious import confronted

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\*We are indebted to the "Glasgow Herald" for the report of these speeches.—Editor.



their recently united Churches, matters with regard to some of which there existed deep cleavages of opinion, it seemed rashly gratuitous to throw the apple of discord into the arena of their newly constituted union. He was not a member of last General Assembly, but he was present at the debate, and he was sure the prevalent opinion was such as he had described. That was his impression, and it was also his impression that the vote was turned at the last moment by the speech of Principal Martin, when he pressed upon the General Assembly that it would be an act of discourtesy to the Archbishop of Canterbury if they refused His Grace the conference for which he had pleaded.

But who brought the Archbishop of Canterbury there. He had tried in vain to get an answer to that question. He should have thought that before such a momentous step was taken the General Assembly would have been asked to say whether the time was ripe for taking it. He would go further, and say that although he had been present at the meetings of the General Assembly almost without break for well over 40 years, he had never known a dignitary—and still less the highest dignitary—of another Church being brought to speak in support of a motion, and that a highly controversial motion—that was before the Assembly.

The Archbishop discoursed with his usual ability, and it was inevitable that they should be told that it would be churlish on their part to refuse His Grace's petition. It was true that the Archbishop had offered to come years ago, when he left it to the General Assembly to say when they thought the right moment had arrived; and Dr. Fleming submitted that it was for the General Assembly, and not for any individual member or members, to say whether the time had come for His Grace to be invited to come among them with his proposal.

The conference had met in the most absurd secrecy. Having read the Joint Committee's report, he could understand the secrecy. They told them nothing because they had nothing to tell, but one consequence had been that all sorts of ridiculous rumours had got abroad, and he had read more than once in the English press that the basis of incorporating union between

the Church of England and the Church of Scotland had already practically been reached.

They had the joint report before them, signed by the Archbishop of York and their own representatives. Some of his friends had said to him within the last day or two—"You should just leave it alone; there is nothing in it, and the conferences are doomed to die a natural death, as those with the English Nonconformists are doing." Personally he was against that policy of inaction for two reasons. First, he did not think it fair to the Church of England to leave the report alone. It was not fair that the Anglican Church should be left bemused by that ridiculous word "unrestricted," and allowed to think there was nothing out of which the Church of Scotland—to whose Presbyterian constitution His Majesty the King had again sent an assurance of his homage and loyalty—was not prepared to be persuaded or cajoled.

It was said there was nothing in the report. That was nearly but not quite true. There was one thing in it, and that was to his mind a most offensive and insulting phrase. The Committee asked to be continued for another year for one purpose in particular—to consider further the question of admission of members of their Church to communion in the Church of England in "exceptional circumstances." And their representatives had set their signature to that phrase! Since when had the old Church of Scotland, or the old United Free Church, or the old Free Church, or the old United Presbyterian Church developed that new and wholly uncharacteristic inferiority complex?

They could not leave out of sight the Archbishop of Canterbury's cryptic but significant reference in the House last year to mediation between themselves and the Churches of Rome and the East. That reference, he thought, faithfully indicated the growing orientation of the Archbishop's own Church towards the attitude which ignored and discounted the upturn of the Reformation. If it was in that direction they should have to choose, sooner or later, between the drift Romeward and the drift to the great Protestant Churches of the world.

They heard about the great world-wide Anglican Communion. Were they to forget there was a world-wide Presbyterian Communion, more numerous than the Anglican Communion, which looked to the Church of Scotland as its Mecca, and for leadership and every encouragement? Was it not time that they should consolidate their friendship with the great Churches in which Protestant and Reformation were not yet anathema?

They did not wish to be discourteous to the Church of England, but the highest courtesy and compliment they could pay a friend was to tell him frankly where they stood. He had innumerable friends in the Church of England, and he was not afraid of being misunderstood by them.

South of the Border they were getting on wonderfully well in Christian friendliness before those ill-starred conferences began. He trusted they might be left alone to the development of wholesome, unofficial fellowship. Let their friends renew their conferences so far as they saw fit on such subjects as those to which Principal Martin referred—wiping out the slums and creation of work centres for the unemployed, but let it be understood that the Church of Scotland held firmly to the position which the addendum indicated, that she abated not a whit her historic testimony of the Protestant position and the Presbyterial polity.

Dr. Fleming's addendum was carried by 382 votes to 369.

Principal MacGregor then moved as an amendment that the General Assembly, conscious of the urgency of many questions in Scotland, could not approve of the maintenance of a Committee for the indefinite consideration of matters the solution of which was not even distantly in sight; accordingly that the Assembly do not reappoint the Special Committee, at the same time declaring their hearty desire for the prosperity and extension of their sister Church.

Principal Macgregor said he was not insensible to the claims and catholicity, of Christian unity in their land, but his contention was that the wrong road had been taken by the Committee. What had impressed him after last Assembly was the number

of men who had voted with the majority who said to him that the Church had been brought into a position in which it never should have been, but it had been brought into that position, and in courtesy they must continue.

There had been an extremely bad bit of Church leadership. Incontestably, a blunder had been made last year, and because they made that blunder the Church was to continue bound and hampered. What he pleaded for was that the Assembly, in all courtesy and with all reasonable Christian consideration, should do everything possible to recover its freedom. They had been entangled by an unfortunate decision and the Committee certainly during the year had done nothing to justify the decision.

Referring to the history of events which had led up to the visit of the Archbishop of Canterbury to the General Assembly, the Principal expressed the hope that the Assembly would ever jealously watch against encroachment by a Committee upon the administration of its policy.

The Committee's report was worded so as not to alarm them. It was just another kind of soothing syrup to persuade some of them, if they were infantile enough to imagine it, that nothing of gravity was going to happen. The Committee, the Principal protested, did not look like work. Conferences had been going on in England for many years, and what had really been done by those conferences? They were furnishing excuses to the Church of England for delaying to face the fundamental questions. In the background there might be other prospects, but the immediate situation was that the Church of England had now drawn the Church of Scotland into those leisurely negotiations that were to go on and on through the years.

In conclusion, he said that they ought to have co-operation in public matters. They had already done something, but it would be well that the attention of the Church should be definitely drawn to the question so that there should be more constant co-operation in the public interest.

When put to the Assembly Dr. Macgregor's amendment was rejected. It is evident from the foregoing discussion and the

votes that the Church of Scotland is much divided. There has evidently been bad leadership and the Church has been dragged into troubled waters. While Dr. Macgregor's amendment was stronger than Dr. Fleming's, yet the addendum should do something to bring the matter to an issue between the two Churches. At present these seem to be playing with important issues.

On Tuesday, 30th May, important matters came before the Assembly. Agreements with the Scottish Universities were submitted by the Committee on the Training of the Ministry, and approved by a large majority. In the afternoon Professor Main submitted the report of the Committee on the Place of Women in the Church. The deliverance was as follows:—

(1) The General Assembly receive the report, and thank the Committee for its work, especially the convener, the vice-convener, and the Clerk. (2) The General Assembly resolve to transmit the report to Presbyteries, instructing them meanwhile to send to the Committee not later than 15th December next their opinions with regard to (a) the renewed recommendation of the Committee that there is no barrier to the appointment of women to the Deacons' Court on the same terms as men, (b) the recommendation of the Committee that the barrier of sex ineligibility to the eldership be removed, and (c) the view of the Committee that the request contained in the Petition of the Woman's Guild—namely, that a number of women representatives of the Woman's Guild and the various women's associations and interests of the Church be permitted to sit in the General Assembly and its Commission with the status of corresponding members—*i.e.*, with the right to take part in any debate, but without the privilege of a vote—is reasonable in the circumstances, and its recommendation that it be granted as a temporary measure. (3) The General Assembly note, with regard to the crave that the barriers to the ordination of women to the ministry be removed, and the Committee was unable to reach a clear decision, and was not prepared to recommend that women should become eligible for ordination to the ministry of the Word

and Sacraments; and resolve that farther discussion of this crave be reserved until further progress is made with regard to the question of admission to the Deacons' Court and the eldership.

Professor Main said the report had been already severely criticised by the great newspapers. He held that it was a straightforward document. The original petitioners had mentioned three craves. The first was the diaconate. The Committee said, Yes, you are right. Women should be made members of the Deacons' Court on the same terms as men. The second was the eldership. The Committee, said, Yes, by a majority we see no reason why women should not become eligible for the kirk session, and they said that after considering the practical matters at which they had hinted last year.

The third crave was the holy ministry. There their answer was straightforward once more. They said "No" by a majority of the Committee. They felt, however, that certain progress should be made in enlarging the position of women in the Church. The report mentioned two lines—(1) the line of the Order of Deaconess, and (2) women preachers, the training of women to be evangelists as they were being trained for the foreign field. That was their opinion. The Assembly had asked for it, and they had got it. Here was a matter on which the mind of the Church should be elicited, and after that the General Assembly could declare its mind, and if that were favourable to the petitioners, then constitutional means should be taken to make its approval practical. Let it be done in an orderly fashion.

It was the decision of the Committee that it would not be wise to send the three matters down to the Presbyteries. They wished first things first. Time and reflection were needed. Two years ago he had not believed in women being made eligible for the eldership, and to-day he did believe in it. He had been impressed by the arguments from the foreign field and by those from the home field.

The Committee had stated that they had not been able to come to a "clear decision" on the eligibility of women to the ministry. There were, roughly, three views:—(a) That it would not be

proper to make women eligible for the holy ministry because it would be a breach in ecclesiastical tradition; (b) that in principle women should be made eligible, but that there were practical considerations which made them feel that they could not vote for it; (c) that there was no difficulty whatsoever, and that women should be immediately welcomed into the ministry of the Church. Here was what happened—(a) and (b) were more than (c). Valuable information, he said, had been given in the appendices, and if it were the will of the Assembly that this matter go to the Presbyteries, he trusted that it would be of considerable use. They had mentioned the Deaconesses and the women preachers; these might be regarded by some as stepping stones to higher things, or they might themselves be the higher things, but the matter was for the future. With regard to the Woman's Guild petition, they believed that it was reasonable and consistent with the best policy of the Church, and they sent it to the Presbyteries hoping that they would give it their most favourable consideration.

The Rev. Dr. J. B. Burnett, Fetteresso, moved that the whole question be remitted to the Presbyteries for consideration and remit to next Assembly. This amendment was defeated. The Rev. E. S. Gunson, New Monkland, moved that the Assembly take no further action in the matter. He pled with the Assembly to pause and go no farther. This amendment was also lost when put to the vote. The Rev. James Francis, Greenock, moved that "the General Assembly resolve to grant *simpliciter* to women complete equality with men in the Church." He argued that the Committee had bungled—they had given neither help nor guidance. The amendment received very little support in the Assembly. Another amendment by the Rev. Dr. M. S. Dickson, Old Monkland, refusing the request that women should become eligible for ordination to the ministry of the Word and Sacraments was defeated.

The whole discussion of the subject in the General Assembly revealed an attitude of uncertainty. It is quite evident there is strong sympathy with the movement in the Church of Scotland, and that the Committee's deliverance accepted by the Assembly

is only a half-way resting-place for a further move forward to give women ultimately the right of ordination to the ministry. This seems to be definitely the goal. As it is the Church of Scotland has taken a big step forward from the position occupied by the historic Church of Scotland, and if her Presbyteries approve and the Assembly accept the finding of the Committee as to ordination to the diaconate and eldership, a question as to her right to Church funds might justly be raised in the Civil Courts.

On Wednesday, 31st May, an addendum brought forward by the Rev. J. W. Stevenson, Coulter, on the Church's attitude to war caused considerable discussion. The addendum was as follows:—"The General Assembly believing that the Church is committed to the divine method of combating evil, explicitly revealed in the life and death of Christ, affirm their conviction that modern warfare cannot be sanctified in the name of Christ nor used for His purposes, and, while recognising the sincerity of those who took a different view, urge the members of the Church to renounce all active and willing participation therein." In view of the fear and suspicion which still ruled the policies of the nations, and in absence of any substantial reduction in armaments, they must recognise as a Church their duty to give a moral lead in advance of secular opinion. They had been inclined to shelter behind a defence which might be relevant to Government and State, but which was quite irrelevant to a fellowship of those pledged to the standards of Christ. Their standards were not the standards of the world. This was the most fundamental issue of our time. In this issue of war the Church was being challenged. If they failed her, they would fail all along the line. For the Church negative pacifism was not enough.

The Rev. Professor W. P. Paterson asked the Assembly to think very seriously and to think twice before they admitted a motion which, although it excited the sympathy of many of them, would be tantamount to an abandonment by the Church of Scotland of its traditional attitude on this subject. It was highly



inexpedient that the Assembly should in a vote, perhaps to some extent dictated by sentiment, take up a position of flat contradiction to that which was embodied in the authoritative documents of the Church, and which would mean the abandonment of their traditional position, and deliberately bring about their identification as a national Church with the Quaker position. It was finally decided to remit the addendum to the Church and Nation Committee.

The Rev. Dr. Millar Patrick, Edinburgh, in submitting the report of the Committee on Public Worship and Aids to Devotion, mentioned that gramophone records were being prepared for circulation illustrating the types of church music and showing the way they should be sung. Dr. W. P. Paterson, in seconding the deliverance, suggested that they might have a day in their churches on which their chief business was to remember those who had passed into the unseen. Dr. Whitelaw expressed a warning against the Committee going too far in the publication of printed prayers. If this went on unchecked they might not be very far away from the day when their young ministers would simply cease to take trouble to fit themselves for extempore prayer altogether. He was told there was even now among some students a certain laziness on the subject of extempore prayer; that they were hoping that printed prayers would provide them with what they required during their ministry.

The report of the Committee on the restatement of the Church's faith was submitted on the same day by the Rev. Professor H. R. Mackintosh. They were making real headway, he said, but they were still some distance from the point of presenting the Assembly with a document. He would not even hold out a promise that a document would be ready for next Assembly. The work was being done by a Sub-Committee, which had still to report to the Committee itself, and at that stage there might be long and searching debate. They were doing everything they could to expedite procedure. Professor Mackintosh moved the deliverance, which was seconded by the Rev. Neville Davidson, Dundee, and accepted by the Assembly.

The Assembly concluded its sittings on Thursday, 1st June, by the usual moderatorial address.

#### FREE CHURCH.

On Wednesday forenoon, 24th May, the Report of the Sustentation Fund was submitted. It was moved and seconded that all ministers upon the Platform of the Equal Dividend receive £250. The General Treasurer (Mr. Rounsfell Brown) moved an amendment that the Equal Dividend be £247, but with the proviso that £3 additional be given to those ministers whose whole income fell short of £260. This change was advocated because last year the Committee had not made ends meet. They had finished the year with a debt of over £600. Even if that be ignored the Fund through reduction of interest would be down by over £400. The ministers had already received £200 each for 1932. There was no money out of which to pay the remaining £50 or £47 except the income of this year, but that would not be sufficient. True the Committee might again draw upon the Reserve Fund, out of which they had taken £600 last year. To do that would mean that the people of the Church were to be urged to give more and more, while the ministers were to decline to suffer any reduction. The Depute Treasurer (Mr. J. W. Baxter) seconded, explaining as he did so that the amendment was distasteful and painful to the mover and seconder, but that they had felt shut up to this act of prudence. After some discussion the amendment was defeated.

On Thursday Mr. Roderick Cameron, Vice-Convener of the Committee on Public Questions, apologised for the brevity of the Report, but explained that the Convener (Rev. A. M. Ross, Moderator) had compensated for this in his moderatorial address. Mr. Cameron referred to the disregard which is increasingly being shown in the North of Scotland for the divine gift of the Sabbath. Government responsibility for this is heavy, beginning with the Prime Minister, from whom, as a north-country Scot, better things had been expected. The Government attitude is reflected in the attitude of Road Transport Boards, who have

licensed most objectionable motor excursions, totally regardless of pleas to the contrary. The Rev. P. Chisholm submitted an addition to the Deliverance for making more express its call for defence of the Sabbath. Reference was made to the Bill for closing shops on Sabbath promoted by the Lord's Day Observance Association and the Shop Assistants' Union, and certain of its defects were pointed out. One of the speakers said he would like to see an Act passed to prevent any person being compelled, under pain of dismissal, to work on the Sabbath. The General Treasurer pointed out that no man could be lawfully dismissed for refusing to work on the Sabbath, but it was wondrous easy to find other reasons for dismissal.

On Thursday evening the Foreign Mission Report was submitted. Dr. Stewart referred to the difficulty experienced by the Committee in getting men teachers, and he felt this was a standing reproach to the Free Church. The finance question also troubled them, but he was not going to be pessimistic as the debt on the Foreign Missions Committee was less to-day than it was this time last year. The Vice-Convener (Mr. D. M. Smith) made reference to the difficulty of getting ministers to visit Canada.

The Report on the Training of the Ministry Committee was submitted by the Rev. Norman Campbell. They had five students (one of these had offered himself to go to India) ready for licence. Seven students were in their second year of divinity, and eight in their first year (two of whom are from the Evangelical Church in Ireland and two from the Free Presbyterian Church of Australia).

The Lord High Commissioner, Mr. John Buchan, M.P., visited the Assembly and gave a short address. He made reference to a saying of the Marquis of Montrose. We cannot say that the Assembly of the Free Church was the most suitable place to quote the Marquis in a commendatory way. His idea of going back to the things of the Reformers took a somewhat circuitous route and plunged Scotland in bloodshed. Though the Lord High Commissioner has in his life of Montrose published to

the world his admiration for his hero, others equally competent have passed another and juster verdict, we believe, on his meteoric career. When the Commissioner and his party had left the hall the Rev. Professor Maclean gave in the Report on Union. It was rather a melancholy utterance, in which the Convener bemoaned the failure of the Committee's efforts to bring about a union with the Original Secession Church. This Committee has had a somewhat inglorious career. Last year the Convener intimated to the General Assembly that the Free Presbyterians refused to have anything to do with these union negotiations, and they were smitten hip and thigh by Dr. Maclean for standing aloof. "The shame of the refusal was theirs," he said, "and the serious responsibility for a continued separation must be borne by them also." While these words were being uttered strange things were being said in the O.S. Synod, and later on the Reformed Presbyterians emphatically said, "No union." This year the O.S. Synod followed suit, but both these Churches escaped the castigation the Free Presbyterians received. Dr. Maclean, of course, makes no hiding of the keenness of his disappointment at the complete failure of the negotiations. All has ended, to use his words, in a "real tragedy without parallel, in his judgment, in the sad but heroic pages of Scottish Church history." The rock on which the union vessel (the Original Seceders and Free Church) was wrecked is said to have been the name "Free Church." Surely there must have been more than this, and, if we understand the report of the O.S. Committee to their Synod aright, it indicates there was; but, if it was only the name, it seems surpassing strange that the Free Church which made such professions of friendship and desire for union would allow this to stand in the way, though there might be some legal difficulties to face. The deliverance of the Committee with an addition by Mr. D. M. Smith to the effect that the remit be continued, but so far only as concerns the question of co-operation with the other Churches referred to in the remit, was carried. An amendment brought forward by the Rev. Murdo Macrae, Kinloch, and seconded by the Rev. Andrew Sutherland,

to the effect that negotiations take end was lost. For the benefit of our readers we give the report of the O.S. Negotiating Committee:—

“Your Committee,” the report stated, “naturally expected that a neutral name would be aimed at, as showing to the world that such a union had taken place, and suggested the title the Associate Presbyterian Church of Scotland. The brethren of the other Committee, having no suggestion of their own along this line, put forward their own title, ‘The Free Church of Scotland,’ which they ultimately extended to the rather cumbrous designation, ‘The Free Church of Scotland (with which is incorporated the Original Secession Synod).’

“Your Committee expressed two objections to its adoption. First, such a title, they maintained, at once raised the question not of union as at the outset had been contemplated, but of absorption, and with that matter they had no power to deal under the terms of the original remit from the Synod. The word ‘incorporated’ in the proposed name lay outside the scope of negotiation for union.

“Second, your Committee pointed out that the adoption of the title would either alter or weaken the attitude of the Secession towards the Church of Scotland, as set forth in the historic appeal now 200 years old—‘We hereby appeal to the first free, faithful, and reforming General Assembly of the Church of Scotland.’ To drop that appeal, with which the whole story of the Secession Church has been associated, was an issue which your Committee could not contemplate without the knowledge and sanction of the Synod.

“On these matters the two Committees could find no way of reaching closer approximation, and it was resolved to bring the whole case before the supreme courts of the respective Churches.”

The resolution adopted stated that since the Free Church Committee had, in the course of the conference, changed the issue from that of open and honourable union between the two Churches to that of incorporation of the Secession in the Free Church, and taking into account that the Free Church Committee insisted on imposing

their own Church title on the united body, or such a title as left the fact of union inadequately expressed, the Synod felt that it had no other course than to instruct its Committee to withdraw from the conference, and decided accordingly. It was further resolved that the Committee on General Union be continued, and that in the case of the Free Church it fulfil its remit to consider, if necessary, co-operation with that Church.

It seems strange to us that the O.S. Committee took so long to see that absorption was one of the planks of the Free Church in these union negotiations.

The Report of the Highland Committee was given in by Dr. Maclean. He made reference to the Highlander's readiness to imitate not only the speech and dress but the conduct of his Southron neighbours. He uttered a note of warning to young ministers and old to deal carefully with the question of amusement, lest the young be turned away from the Church. We do not know what Dr. Maclean had particularly in view when he gave this warning, but from the place given to amusement in the social life of to-day, and unfortunately in so many of the Churches in Scotland, we think it would have been more in keeping with apostolic teaching for Dr. Maclean to admonish ministers, both young and old, to give heed to the Pauline admonition:—"Speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Tit. ii.).

The Assembly closed its sittings on Tuesday, 30th May.

## UNITED FREE CHURCH (CONTINUING).

The General Assembly of this Church met in Glasgow on 6th June, under the moderatorship of the Rev. A. Johnston Millar, Edinburgh.

On Wednesday, 7th June, the Report of the Law and Advisory Committee was presented in the afternoon. Mr. Peter Chalmers said they had come to an end of the long drawn out negotiations with the Church of Scotland regarding the property belonging to congregations that voted against the Union in 1929. These delays had been contributed to very largely by the policy adopted by the Church of Scotland. The Church of Scotland left its Committee in a hopeless position to effect speedy and satisfactory settlements. The settlement of property questions on purely equitable ground seemed to be regarded by the Church of Scotland as an act of condescension. That attitude of legality killed the spirit of generosity. Generous treatment had been promised to their Church, but that promise proved to be a hollow mockery. £12,894 had been raised for Church buildings during 1932. In the General Assembly of the Church of Scotland, Dr. Hall had spoken as if his Church had overflowed with a spirit of generosity to the United Free Church, but it was pointed out in the Assembly of the latter that Dr. Hall's statement that 33 congregations, which by a majority had voted against the union, 30 had received their property, was not a correct statement of the situation. Dr. Hall, it was said, was playing on the credulity and ignorance of his Assembly when he quoted these figures.

The Report of the Royal Commission on Lotteries and Betting came in for severe criticism. It was pointed out that while it was satisfactory that lotteries on a large scale were condemned, that it was most regrettable that raffling at bazaars should be recommended as lawful.

In a Report of the Committee on the Tenure of the Pastorate submitted on Friday, 9th June, the question of the length of pastorates was raised. One half of the Committee was for

abiding by the present order of things—the others were for a change. It was finally decided that the matter be sent back to the Committee for further consideration and report.

Mr. James Morton moved a resolution renewing the testimony of the Assembly regarding the sanctity of the Lord's Day and deprecating among other things the institution of flying carnivals on the Sabbath. So far as he could see, he said, the Church of Scotland had shown a united front in connection with the recent air pageant at Renfrew, but it was a united front of silence. He failed to find that any deliverance had been made by the Church of Scotland against the desecration of the Lord's Day that occurred on what was called Assembly Sabbath. He thought the time had come when the Church should protest as loudly as possible against that desecration of the Sabbath Day and against the action of the Corporation of Glasgow in utilizing the windows of its tramcars to advertise the attractions of the air pageant. The Assembly closed on Friday, 9th June.

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## Notes of Synod Sermon.

Preached by the Rev. D. J. Matheson at Inverness,  
23rd May, 1933.

“And thus did Hezekiah throughout all Judah and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did it with all his heart and prospered” (II. Chron. xxxi. 20, 21).”

**H**EZEKIAH was a God-fearing King, and, as has been from the beginning, so it was also in the case of Hezekiah, his piety evidenced itself not in mere words but in deeds. Where there is living faith it will not be apart from work. “Faith without works is dead,” and the converse is also true, viz., Works without faith are dead. Ahaz (Hezekiah's father) was an idolater, and when his son, Hezekiah, ascended the throne he found the nation given over to heathenish and idolatrous customs and



practices. Without wasting precious time, and without compromising with evil doers, the newly-appointed King made his influence to be felt throughout the nation. It is an inestimable blessing for any nation to have those in authority who fear and love the Lord, for the example set forth by them will not be fruitless. On the other hand, it is sad for any nation when the rulers are godless, having no regard "for righteousness which exalteth a nation."

Godly Hezekiah made short work, once he became king, of the God-dishonouring idol-worship. He broke the images in pieces and cut down the groves and threw down the high places and the altars—until he had utterly destroyed them all. The work he undertook was not left half-done, neither was it performed in a half-hearted manner. He had true zeal with knowledge and, consequently, he was enabled to do that which was to God's glory and to the good of the nation. Ignorant zeal has been compared to a runaway horse—out of all control—leaving death very often in its trail. Like the wrath of man it worketh not the righteousness of God.

Let us now consider three lessons, and may we be enabled to learn them also, which our text suggests:—

- I. It suggests that the Lord has work to do by men.
- II. That whole-heartedness is necessary for the doing of it.
- III. That prosperity follows whole-heartedness in God's service.

I.—The Lord has work to do by men. It ought to be a source of wonder to us that the Most High should use any of the fallen, sinful human family for the furtherance of His own cause and the advancement of His Kingdom. He does not need man's service or work; notwithstanding He condescends to accept of it for His own name's sake.

At the outset, I remark, that the work the Lord is pleased with—the work which He accepts—is that of those whom He Himself engages to serve Him. In illustration of this, say that a mason-contractor had engaged a number of men for a certain building, and he submitted to them plans showing the nature of

the work to be done. The work had begun, but to the master-contractor's surprise he found men whom he never engaged, and who were working according to their own ideas, without any regard for plan or specifications. Doubtless such conduct would be condemned by every right-thinking person. And what does God say to all such as run and are not sent by Him? "Who hath required this at your hands to tread my courts?" In effect, He says, "I have not chosen you for it; neither have I called you to it."

It is very evident Hezekiah was a true servant of the Most High. He was raised up by the Lord to witness for Him at a time when idolatry was rife and when the enemies of God and His cause were waxing strong and having much of their own way. The Lord will have them that will serve Him while sun and moon will endure, however few they may be at any particular time or in any particular age. It is not given, however, to all the Lord's people to serve Him in such a prominent and public way as it was given to Hezekiah. Yet each of them—though some of them may be in very lowly and poor circumstances—renders acceptable service to Him who is their Lord and Master.

(a) The Lord calls some to the work of declaring that a Saviour is provided for the lost ruined race, and a more honourable work than this cannot be undertaken in time. The message of salvation will continue to be declared by God's faithful messengers until all "the other sheep" which are yet outside the fold will be brought in. As it is written: "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John x. 16). "Then the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe all tears from their eyes" (Rev. vii. 17).

(b) Praying. This is a work of which none of God's people can be ignorant, and it is a work which, however much it may be despised by men, will never be despised by the Lord. "The prayer of the destitute He surely will regard." Luther used to say, "I have so much work on hand that I cannot get on with

it without three hours' prayer." There can be no doubt but those who are most successful in God's service are those who give much time to this most solemn and holy duty. It has been observed, and that rightly, that prayer moves heaven, earth and hell.

It may be noticed here in passing that it is those who accomplish most in God's service who feel they accomplished nothing—"Lord when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" The work which is done out of regard to God, and out of obedience to His holy will, is esteemed by Him as good, right, and true. "And thus did Hezekiah throughout all Judah and wrought that which was good, right, and truth before the Lord his God."

What is the standard by which the work done is to be judged to know if it be good, right and true? (i) It is not mere opinion. Great stress is laid in our day upon public opinion as if everything that did not conform with it is self-condemnatory. The flood in Noah's time proved the fallacy of adhering to the opinion of the multitude. The multitude perished—only a few were saved. (2) Conscience is not the standard either. It can be drugged so that it becomes dull and insensible. The standard of judgment is the Word of God which is unchangeable and infallible. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them" (Isai. viii. 20). If the Word of God condemns what is done then it cannot be good, right, and true, irrespective of one's own opinion or the opinion of others. The relationship in which Hezekiah stood to the Most High is the secret of the commendation here given him. The one living and true God was Hezekiah's God. The absolute necessity of being united to Christ by living faith and thus adopted into God's family cannot be too strongly emphasised. Without this union though we should be applauded by the whole world, our works are as filthy rags. It was not to gain popularity or to be considered faithful that Hezekiah did all that he did. He wrought that which was good, right

and truth *before* God, his God. To be faithful in order to be considered so is abominable before God.

II.—The second lesson to be considered is that whole-heartedness is necessary in God's service. The Lord's servant, John, writes to the Church of Laodicea thus:—"These things saith the Amen the faithful and true Witness, the beginning of the creation of God. I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth" (Rev. iii. 14, 16). It matters not what is performed if it be not done heartily as unto the Lord and not unto men, it will not be profitable to man or glorifying to God. It is heart work which will stand for eternity. It is the heart the Lord seeks, and such as seek and find the Lord seek Him with all their heart: "They shall seek me and find me because they seek me with all their heart."

Hezekiah had one object in view in every work he began, viz., to seek his God. Such a high aim, and prosecuted with all the heart, could not go unrewarded. Whole-heartedness in serving the Lord is sure to be opposed. The pleasure-seeker opposes it. He may imagine that a divided heart is not incompatible with vital godliness. Sinful pleasures are indulged in by such as profess the name of Christ. You will find church members at dances and at concerts with their minister presiding. Such conduct bespeaks glaring inconsistency, and cannot under any circumstances be reconciled with whole-heartedness in serving the Lord. The friendship of the world is enmity with God. The one who is a lover of pleasure more than a lover of God will say, when his folly is pointed out to him, you are the people that would have us melancholy, miserable, and pleasureless men. The Sabbath-breaker opposes it. There are many who think they can be good enough Christians without having the least regard for the sanctity of the Lord's Day. All who are the enemies of God's Word oppose it. It was because of whole-heartedness in serving the Lord that the fires of martyrdom were lit in Scotland in times past. There was so much opposition

against it that many were consumed in the flames while others were banished to foreign lands. The Church of Rome is as eager to carry out her diabolical work now as she was then. She hates the truth and whole-heartedness in cleaving to it. Let us now enumerate a few reasons why whole-heartedness is necessary in serving the Lord. (a) Because of the shortness of time. The time at our disposal for rendering real service to God is so short that none can afford to be half-hearted in His service. (b) Because God will not accept but heart-service. We read of a people whom the Lord says:—"This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me." (c) Because of God's own express command in this connection: "Whatsoever thy hand findeth to do do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccles. ix. 10). (d) Because of the nature of the service. It is infinitely more important than anything conceivable pertaining to this world. It is the outcome of love to Christ. Love to Christ is not mere idle talk. It is experienced by the Lord's people, and it is more to them than all things earthly.

III.—Prosperity follows whole-heartedness. It does not necessarily follow that temporal prosperity will be the lot of all such as serve the Lord Christ. In His sovereignty God withholds from many of His people temporal prosperity because He knows it would prove a snare to them. At the time Mr. Jay was minister in Bristol he used to get notes very often from persons who wished the prayers of the congregation. One day he received this note: "The prayers of the congregation are earnestly desired by a person who is prospering in trade." Mr. Jay said to himself: "Here is a man who knows something of his own heart; here is a man who has read the Scriptures to some purpose."

Very often the Lord sees fit to give poverty to His people and they prosper in poverty. They thrive better on poverty than on affluence. There can be no doubt whatsoever there is hidden prosperity where there is

whole-heartedness in serving the Lord—and there may be temporal prosperity also. In any case prosperity awaits the people of God. In eternity they will be free from everything that would impoverish them. They will be eternally rich, for there are unsearchable riches with Him who is their Saviour and friend.

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## The Gospel Call.

By PROFESSOR R. WATTS, D.D., LL.D.

(Continued from p. 61.)

### III.

MEN may charge you with inconsistency: you can easily bear up under charges which lie equally against the preaching of the apostles. Preach the Gospel, and leave the mysteries connected with its application to the Spirit of God.

It is, of course, involved in this account of the external call that it is made only in the Gospel. There is no other name given under heaven among men whereby we must be saved, than the name which it is your life's work to proclaim. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" If faith, as the Apostle concludes, cometh by hearing, and hearing by the Word of God—His revealed Word which has been committed to His Church—then, where that Word is unknown there can be no faith and no salvation. This may sound harshly on the ears of some, but the doctrine is in no respect or degree harsher than the stern facts of the heathen world. Those who take exception to it will not be likely to regard the author of the *Ecce Homo* as an intolerant bigot; and yet he gives utterance to the same truth. "Compare," says that writer, "the ancient with the modern world, 'Look on this picture and on that.' One broad distinction in the characters of men forces itself into prominence. Among all the men of the ancient

heathen world there were scarcely one or two to whom we might venture to apply the epithet 'holy.' In other words, there were not more than one or two, if any, who, besides being virtuous in their actions, were possessed with an unaffected enthusiasm of goodness, and besides abstaining from vice, regarded even a vicious thought with abhorrence. Probably no one will deny that in Christian countries this high-toned goodness, which we call holiness, has existed. Few will maintain that it has been exceedingly rare. Perhaps the truth is, that there has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation, that his mere presence has shamed the bad and made the good better, and has been felt at times as the presence of God Himself. If this be so," the writer asks, "has Christ failed, or can Christianity die?"—p. 171.

Such is the testimony of one who cannot be charged with any very strong orthodox leanings. His testimony is, that in all the heathen world there have been scarcely one or two, if any, instances of men to whom the epithet "holy" could be applied; whilst, on the other hand, such instances have been common throughout Christendom. This is simply stating our doctrine in other words. To say that the heathen world has furnished no instances of holiness is simply to say that in the wide empire of heathenism, and throughout the duration of its sway, no man has been saved from sin. This witness is true. Men may tell us of the parts taken by the various religions of the world in the education of the race; and may talk as they please about "the Church of the Eternal," but after all *there* is the great, the awful fact—no system but one, no name but one, has succeeded in making men holy, or delivering them from the guilt and defilement of sin. The testimony of history, without a dissentient voice, and the present condition of the heathen world, agree in confirming the verdict of the Apostle, "The world by wisdom knew not God."

This is an awfully momentous truth. It is a truth which has deep significance, not only for those whose hands are occupied

in removing the landmarks by which Christianity is distinguished from heathenism, and who are looking to the heathen world for light to dispel what they are pleased to regard as the darkness of Christendom. For these it has no equivocal lesson. It informs them of the utter folly and hopelessness of the projected alliance. It tells them that the light they seek has never shone on any people, or in any land. It tells them that in looking from Christendom to heathendom, they are looking from the region of light, and life, and holiness, to the region of moral pollution, darkness, and death. To this ecclesiastical eclecticism, with its Gentile aspirations—this ecclesiasticism which can embrace in its all-comprehending charity all systems except Christianity itself, it says, with an authority which cannot be questioned, “The systems from which ye seek light are the offspring of darkness. They have no balm for a wounded spirit, no relief for a troubled conscience, no fountain of cleansing for sin and uncleanness.” The fearful truth uttered by all history is, that of all the myriad millions who have tarried in the porches of Gentile philosophy, or bathed in the fountains opened by Gentile priests, not one has been made whole!

Such is the verdict of history, and such is the verdict of true philosophy. The philosopher who does not take into account the phenomena of the moral element in man’s constitution, is of course unworthy of the name, and is not to be reasoned with, for the very obvious reason, that he leaves out, not only one of the elements which unquestionably belong to our nature, but the highest, noblest element of all—an element whose rightful pre-eminence and supremacy all men acknowledge. When we approach and enquire at this oracle, however, the only response we receive is one fitted to fill us with despair. That oracle, which of all the oracles of nature speaks most authoritatively of the character of God, and of the relations He sustains to us, tells us that we are guilty; and whilst it proclaims our guilt, it refuses to be pacified by repentance, reformation, or sacrifice of ours. Such is the highest revelation which is made to man



through the medium of nature, and the only knowledge it communicates is the knowledge of his degradation and guilt. There is in this fearful fact a lesson for the Rationalists and Sadducees of modern Christendom. It says to both, on the authority of the highest natural medium of revelation known to man, that, so far as human philosophy can discern, man's case is hopeless. Thus do history, philosophy, and Scripture conspire in the one awful verdict, "By the law is the knowledge of sin." To this verdict you need not be afraid to apply the criterion "*quod semper, quod ubique, et quod ab omnibus.*" It is the verdict—the permanent conviction of the human race.

Now, if this verdict be true, it has a lesson for others besides modern Rationalists and Sadducees. It has a lesson for the Church of God. It calls up, as in a vision, the heathen world, and arrays it before her gaze with its unnumbered millions perishing in their sins, without God and without hope. It points to these countless hosts as they tread the death-shade to a hopeless eternity, and, concentrating their dying wail into one deep-toned, thrilling, Macedonian cry, it calls upon those who have tasted of the salvation that is in Christ to rush to the rescue. To hear that cry and respond to that call is the great vocation of the Church of God. Other duties she has, but they are all subordinate to this. The bread of life committed to her trust is for the starving family of man. The commission she bears is not to this or that particular province, but to the entire world.

I have spoken freely, young gentlemen, in regard to *what* you are to preach; with regard to *where* you ought to preach, I shall merely ask you to let the momentous fact just stated have that measure of influence in determining your decisions to which its importance entitles it. In deciding this question, look at your native land, but look not at it exclusively. The commission under which you are to go forth as ambassadors embraces Ireland, but it embraces more. The King under whose banners you are to serve owns and reigns over, and sends His Church forth to occupy, the wide harvest

field of this fallen world. You may enter every province of it with the assurance that your Lord and Master is there—there not as a mere king *de jure*, but as a king *de facto*, to sustain and encourage you by His presence and power.

The times in which you enter upon the work of the ministry are eventful times. By providences which it were sinful to overlook, the heathen nations have been laid prostrate at the feet of Christendom; and by providences equally patent the waters of the great Euphrates, which have so long nourished and guarded the mystic Babylon, have been dried up. The Church of your fathers has not been blind to these providences of her enthroned Head. Her mission schemes proclaim her a living Church, awake to her Master's voice. The colonies of Britain, the Empire of India, the cause of Christ on the Continent of Europe, the desolations of the South and West of Ireland, and the lost sheep of the house of Israel, have each a place in her heart, and receive from her membership no equivocal expression of their interest. And even while I speak there is coming up from her laymen, her ministers, and her Presbyteries a cry on behalf of China, which testifies that she is not satisfied with past achievements under her world-embracing commission. Such is the attitude of the Church to which you belong. Her eyes are turned to the entire field, which the Lord of the Harvest has called His Church to reap. She looks out upon the world, but she looks also to her sons, through whom alone, under God, she can hope to take possession of it. And I think it not out of order, in this place, and at this time, to say that her sons have caught her spirit, and given proof of their readiness to respond to her call. Nor do I think it too much to add that, among the many honours to which the senior class of '67 can justly lay claim, and to which, in after years, its members will look back with satisfaction, this will hold the highest place—that it gave a Missionary to India.

Young gentleman, I shall, in conclusion, merely ask you to read the great commission in the light of the crowding providences of this last half of this wondrous nineteenth century. Read it with the cry of a perishing world ringing in your ears, and in

prospect of the final account, and under the constraining power of the love of Christ go forth and execute it.

Onward, onward, men of heaven!

Bear the Gospel banner high.

Rest not till its light be given

Star of every heathen sky.

Spread it where the Arab stranger

Faints 'neath Asia's vertic ray;

Bid the red-brow'd forest ranger

Hail it ere he fades away.

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### **The late Mrs. Sutherland, Edinburgh.**

THE death of many worthy men and women has been recorded in our Magazine, and we consider that the memory of the subject of this brief sketch should be perpetuated in our pages. Mrs. Sutherland, who was the daughter of the late William Campbell, our respected Missionary in Wick for many years, ended her earthly pilgrimage in Edinburgh on 25th March at the ripe age of 86 years. Her husband, Mr. Charles Wood Sutherland, school teacher, died 39 years ago, leaving her with seven of a family to battle with the difficult problem of providing for them, but she faced these difficulties heroically with her trust, we believe, in Him who promised to be a father to the fatherless and a husband to the widow, and He did not fail her.

We are not able to say when the great and momentous change, "being born again," took place, but no one who knew her could for a moment doubt but she was one who truly feared the Lord. Three of her sons served in the Great War, one was killed and another severely wounded. Being much attached to her family, this was a sore trial to her, and in the inscrutable providence of the Lord was the means of totally depriving her of her hearing. What was wonderful and beautiful concerning her was, that though she could not hear a word of what was said

by the preacher, yet her place in the House of God on Sabbath and week days was never vacant. Nothing would prevent her from attending the means, and she would be the first person at the church and often before the door was opened. The last time she attempted to attend she collapsed on the way and had to be helped home. She always marked in her Bible the portion of Scripture spoken from, and it was rather a touching sight to see her wending her way to her bosom friend, the late Mrs. MacIntosh, Westhall Gardens, to give her the text, all that she had of the service. While it was impossible to carry on a conversation with her on any subject, yet being a very intelligent person and a constant reader, she kept herself well posted up in all matters that were taking place in the Free Presbyterian Church, in which she was so greatly interested and to which she was so much attached to the end. Mrs. Sutherland, we believe, was one who wrestled at the throne of grace for the prosperity of the cause of Christ at large. The congregation of Edinburgh has lost not only an esteemed member, but also one who took a deep interest in its spiritual welfare. She has left a fragrant memory behind her to young and old in her constant diligence in waiting upon the Lord in the means of grace, her love to His people, and in her steadfast and constant adherence to His Word in a blacksliding age. The night before she died she insisted on reading herself at family worship, and read the 3rd Psalm and the first chapter of the Epistle to the Galatians. These were the last portions she read of the Book which was her constant companion in life.

The Lord is taking His people home, to all appearance, from the evil which is to come and which may be very near, and they are to be envied who are taken away with clean garments in this adulterous generation. Signs of God's judgments are clearly seen in that few are raised up in place of those removed.

We desire to extend our sincere sympathy to her daughter who nursed her so lovingly and tenderly, and also to her sons who mourn her loss. May the God of their mother be their covenant God.

N. MacI.

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

FOR THE YEAR ENDING 31st MARCH, 1933.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.			Home Mission Fund.			Jewish and Foreign Missions Fund.			Aged & Infirm Ministers' and Widows' and Orphans' Fund.			College Fund.			Organisa- tion Fund.			General Building Fund.			TOTAL.		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
<i>Northern Presbytery—</i>																									
1. Creich ...	D. J. Matheson, minister	40	0	0	4	2	6	1	13	6	2	5	6	1	16	0	2	0	0	1	16	0	53	13	6
2. Daviot ...	... ..	32	3	0	1	10	0	3	0	0	2	0	0	2	0	0	2	0	0	...	...	...	42	13	0
3. Dingwall ...	D. A. Macfarlane, M.A., minister	131	10	6	17	19	0	15	1	9	3	10	0	6	0	0	4	0	0	3	0	0	181	1	3
4. Dornoch ...	F. Macleod, minister	84	3	0	7	6	0	6	0	0	3	0	0	4	4	0	4	0	0	2	5	0	110	18	0
5. Farr ...	... ..	6	10	0	2	9	1	1	6	2	0	17	6	0	16	9	1	4	8	0	18	6	14	2	8
6. Fearn ...	W. MacAngus, missionary	13	18	0	3	6	6	1	0	0	1	10	0	1	10	0	1	10	0	...	...	...	22	14	6
7. Halkirk ...	Wm. Grant, minister	134	0	0	15	0	0	6	0	6	6	11	3	5	15	0	3	12	9	3	5	7	174	5	1
8. Helmsdale ...	Do. do.	22	0	0	3	14	6	2	0	6	1	12	0	1	5	0	1	5	6	...	...	...	31	17	6
9. Inverness ...	E. Macqueen, minister	232	0	0	23	5	0	18	16	4	7	10	0	9	0	0	10	0	0	10	0	0	310	11	4
10. Kilmorack ...	D. A. Macfarlane, M.A., minister	100	0	0	10	17	5	5	0	0	3	18	1	3	8	9	3	14	8	3	16	2	130	15	1
11. Lairg ...	D. J. Matheson, minister	80	8	6	9	12	9	4	1	5	3	5	4	4	1	8	4	0	8	3	13	1	109	3	5
12. Moy ...	... ..	...	...	...	6	16	3	4	6	6	2	17	6	4	10	9	4	17	0	...	...	...	23	8	0
13. Rogart ...	F. Macleod, minister	40	0	0	2	17	6	2	0	0	...	...	...	1	2	6	1	0	0	1	0	0	48	0	0
14. Stratherrick ...	F. Beaton, missionary	25	7	6	7	14	0	4	10	0	2	13	8	2	4	0	2	18	0	...	...	...	45	7	2
15. Strathay ...	M. Mackay, missionary	32	0	0	18	0	0	5	0	0	2	10	0	3	0	0	3	0	0	...	...	...	65	10	0
16. Tain ...	A. Robertson, missionary	15	19	6	3	7	11	1	6	0	1	0	0	1	4	0	1	11	3	2	0	9	25	8	5
17. Thurso ...	... ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18. Wick ...	R. R. Sinclair, minister	93	3	0	4	10	0	2	5	0	2	5	0	2	0	0	...	...	...	2	5	0	106	8	0
<i>Southern Presbytery—</i>		1083	3	0	142	8	5	83	7	8	47	5	10	53	18	5	50	14	6	34	19	1	1,495	16	11
19. Clydebank ...	Students and Elders	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20. Dumbarton ...	Do. do.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
21. Edinburgh ...	N. Macintyre, minister	178	8	0	13	0	0	22	0	0	4	10	0	4	10	0	5	0	0	4	0	0	231	8	0
22. Glasgow St. Jude's Church	Rev. R. Mackenzie, M.A.	750	14	9	64	13	6	149	15	1	20	0	0	15	0	0	30	0	0	15	0	0	1,045	3	4
23. Greenock ...	J. MacLeod, minister	83	9	3	7	3	4	7	14	0	...	...	...	...	...	...	...	...	...	...	...	...	98	6	7
24. Kames ...	Jas. A. Tallach, minister	220	0	0	16	0	0	8	0	0	...	...	...	8	0	0	7	0	0	...	...	...	259	0	0
25. Lochgilphead	Students and Elders	...	...	...	1	0	0	2	10	0	1	0	0	1	5	0	1	5	0	...	...	...	7	0	0
26. London Mission	...	...	...	...	...	...	...	14	2	1	...	...	...	...	...	...	...	...	...	...	...	...	14	2	1
27. Oban ...	D. Beaton, minister	142	12	6	7	16	4	16	16	7	6	4	10	5	12	6	7	18	0	3	18	5	190	19	2
28. Tarbert, Loch Fyne	Students and Elders	...	...	...	0	11	10	2	0	0	0	14	10	0	4	6	0	8	4	0	16	8	4	16	2
<i>Outer Isles Presbytery—</i>		1375	4	6	110	5	0	222	17	9	32	9	8	34	12	0	51	11	4	23	15	1	1,850	15	4
29. Achmore ...	...	23	5	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	23	5	6
30. Bayhead ...	J. MacLachlan, minister	78	0	6	14	3	6	3	18	6	2	6	1	4	0	1	2	19	7	5	18	2	111	6	5
31. Brosclete ...	D. MacSweeney, missionary	25	6	6	9	10	0	1	11	0	1	10	2	2	0	7	1	11	0	...	...	...	41	9	3
32. North Tolsta ...	...	61	0	0	8	0	0	4	10	0	3	0	0	4	2	0	3	0	0	...	...	...	83	12	0
33. Harris Tarbert	D. R. Macdonald, minister	163	14	0	36	4	8	11	3	6	6	0	5	6	17	0	5	14	8	5	11	7	235	5	10
34. South Northton	R. Ferguson, missionary	30	0	0	10	1	0	0	16	3	1	1	8	1	2	7	1	3	9	0	15	1	45	0	4
35. Strond ...	M. Martin, missionary	35	2	0	12	0	0	1	16	0	1	16	0	1	10	0	1	5	6	1	10	0	54	19	6
36. Harris Finsbay	Ken. Mackenzie, do.	60	9	0	5	0	6	2	10	0	1	17	6	1	12	0	1	11	0	2	9	0	75	9	0
37. Ness, Lewis ...	A. Finlayson, missionary	28	10	0	14	4	0	2	19	0	3	7	0	3	9	0	2	12	0	...	...	...	55	1	0

38. Stornoway ...	M. Gillies, minister ...	153 1 9	20 0 0	15 0 0	6 0 0	10 0 0	6 0 0	6 0 0	216 1 9
39. Uig, Lewis ...	R. MacInnes, minister ...	130 0 0	5 0 0	2 0 0	2 0 0	3 0 0	2 0 0	2-0 0	146 0 0
<b>Western Presbytery—</b>		<b>788 9 3</b>	<b>134 3 8</b>	<b>46 4 3</b>	<b>28 18 10</b>	<b>37 13 3</b>	<b>27 17 6</b>	<b>24 3 10</b>	<b>1,087 10 7</b>
40. Applecross ...	J. Campbell, missionary	109 19 0	10 2 9	3 11 11	1 17 9	2 2 8	2 9 5	2 0 5	132 3 11
41. Aultbea ...	... ..	41 11 6	8 8 6	3 0 0	2 2 6	1 15 6	...	1 10 0	58 8 0
42. Bracadale ...	Elders ... ..	30 14 6	12 7 6	1 8 0	2 0 0	1 5 9	1 0 0	1 7 0	50 2 0
43. Broadford ...	A. Macaskill, missionary	11 7 0	...	...	...	...	...	1 0 0	12 7 0
44. Elgoll ...	Do. ... ..	13 19 6	2 0 0	1 13 0	...	...	...	1 ...	17 12 6
45. Flashadder ...	J. Nicolson, missionary	29 15 0	5 3 6	1 4 0	0 17 0	1 0 0	1 10 6	1 0 0	40 10 0
46. Gairloch ...	Elders ... ..	180 0 0	34 9 4	31 16 9	10 16 10	15 14 7	12 11 7	10 16 0	296 5 1
47. Glendale ...	Elders ... ..	74 15 0	11 9 2	8 3 7	3 14 6	3 12 6	4 14 4	2 10 0	108 19 1
48. Kilmuir ...	A. Mackay, missionary	50 5 3	11 4 6	7 4 6	3 5 4	3 18 2	4 0 0	4 0 0	79 17 9
49. Kinlochervie ...	Chas Sutherland, do.	12 16 6	4 18 0	1 5 0	0 17 0	1 10 0	1 5 0	2 2 6	24 12 0
50. Kyle of Lochalsh ...	D. Matheson, missionary	24 5 0	5 16 3	1 10 2	1 6 0	2 4 7	1 5 8	1 14 10	58 12 6
51. Lochbroom ...	D. N. Macleod, minister	217 13 9	32 1 0	29 15 0	7 9 4	7 11 9	8 5 3	2 5 0	307 16 6
52. Lochcarron ...	D. Macleod, minister	94 14 6	18 3 0	4 10 5	2 4 6	3 3 0	2 14 3	2 5 0	127 14 8
53. Lochinver ...	M. Morrison, minister	46 9 6	10 5 0	3 13 0	2 2 7	3 10 0	2 15 11	2 5 3	71 1 3
54. Luib ...	...	12 8 0	...	...	...	...	...	...	12 8 0
55. Plockton ...	D. Matheson, missionary	28 19 6	6 13 0	2 2 0	1 17 6	1 7 6	1 14 6	1 7 6	44 1 6
56. Portree ...	D. M. Macdonald, minister	245 8 0	24 0 11	23 11 6	6 13 2	6 0 0	6 0 0	4 0 0	315 13 7
57. Raasay ...	W. MacSween, missionary	55 17 6	28 16 6	4 11 0	2 13 0	3 17 6	3 8 0	2 17 0	102 0 6
58. Scourie ...	Chas. Sutherland, do.	16 2 6	7 7 10	2 14 0	1 14 4	2 12 8	2 6 1	1 16 6	34 13 11
59. Shieldaig ...	D. Macleod, minister	71 16 6	13 11 0	2 11 9	2 7 6	2 5 3	2 18 3	1 4 6	96 14 9
60. Stoer ...	M. Morrison, minister	64 4 0	12 2 6	4 5 0	2 0 0	3 10 0	2 10 0	2 10 0	91 1 6
61. Struan ...	A. Beaton, missionary	22 8 0	7 3 0	1 0 0	0 15 0	1 12 7	0 19 6	...	33 18 1
62. Vatten ...	...	56 8 6	9 3 1	3 0 0	2 1 10	2 2 10	2 12 1	...	75 8 4
63. Watnish ...	Elders ... ..	14 6 0	1 2 6	...	...	2 0 0	1 10 0	...	18 18 6
<b>SUMMARY.</b>		<b>1,526 4 6</b>	<b>276 8 10</b>	<b>142 11 0</b>	<b>58 15 8</b>	<b>72 16 1</b>	<b>66 8 4</b>	<b>47 6 6</b>	<b>2,190 10 11</b>
Northern Presbytery ...	...	1,083 3 0	142 8 5	83 7 8	47 5 10	53 18 5	50 14 6	34 19 1	1,495 16 11
Southern Presbytery ...	...	1,375 4 6	110 5 0	222 17 9	32 9 8	34 12 0	51 11 4	23 15 1	1,850 15 4
Outer Isles Presbytery ...	...	788 9 3	134 3 8	46 4 3	28 18 10	37 13 3	27 17 6	24 3 10	1,087 10 7
Western Presbytery ...	...	1,526 4 6	276 8 10	142 11 0	58 15 8	72 16 1	66 8 4	47 6 6	2,190 10 11
Congregational Contributions ...	...	4,773 1 3	663 5 11	495 0 8	167 10 0	198 19 9	196 11 8	130 4 6	6,624 13 9
Legacies ...	...	...	86 0 0	10 0 0	...	...	...	...	96 0 0
Donations ...	...	126 15 4	27 3 6	443 4 5	7 4 1	50 0 0	169 17 8	4 0 0	828 5 0
Interest ...	...	103 13 9	...	44 19 4	49 16 8	2 4 0	0 6 11	0 9 4	201 10 0
Transferred from Kaffir Bible Fund ...	...	...	...	500 0 0	...	...	...	...	500 0 0
Balance at 21st March, 1932 ...	...	5,003 10 4	776 9 5	1,493 4 5	224 10 9	251 3 9	366 16 3	134 13 10	8,250 8 9
	...	8,887 9 7	...	2,059 6 2	1,762 6 5	181 18 10	41 12 3	40 0 0	12,972 13 3
		<b>13,890 19 11</b>	<b>776 9 5</b>	<b>3,552 10 7</b>	<b>1,986 17 2</b>	<b>433 2 7</b>	<b>408 8 6</b>	<b>174 13 10</b>	<b>21,223 2 0</b>
On Deposit Receipt Account London Mission Church Fund ...	...	...	...	...	...	...	...	...	100 17 11
On Deposit Receipt for Kaffir Bibles Fund...	...	...	...	...	...	...	...	...	52 15 1
Balance of Bond on Kerr Street Property ...	...	...	...	...	...	...	...	...	550 0 0
Balance at Credit Colonial Mission Fund ...	...	...	...	...	...	...	...	...	117 13 0
									<b>22,044 8 0</b>

# Abstract of the Public Accounts of the Free Presbyterian Church of Scotland, Year ending 31st March, 1933.

## SUSTENTATION FUND.

INCOME.			
Balance on Hand at 31st March, 1932	..	£8887	9 7
CREDITS—			
1. Congregational Contributions	£4773	1	3
2. Donations .. .. .	86	15	4
3. Home Mission Fund—Balance			
Transferred .. .. .	546	3	3
4. Interest .. .. .	103	13	9
5. Bonus Refunded by two Ministers	40	0	0
		5549	13 7
		£14,437	3 2

1. Congregational Contributions	£663	5	11
2. Donations .. .. .	20	10	6
3. Legacies .. .. .	86	0	0
4. Sale of Memoirs .. .. .	6	13	0
		£776	9 5
		£776	9 5

## HOME MISSION FUND.

EXPENDITURE.			
DEBITS—			
1. Payments to Ministers at			
30th June, 1932	£1063	6	8
2.     "    30th Sept., 1932	1045	0	0
3.     "    31st Dec., 1932	1045	0	0
4.     "    31st March, 1933	1045	0	0
			£4198 6 8
5. Payments to Missionaries at			
30th June, 1932	£348	12	6
6.     "    30th Sept., 1932	367	12	6
7.     "    31st Dec., 1932	338	5	0
8.     "    31st March, 1933	361	17	6
			1416 7 6
9. Bonus to Ministers .. ..	£380	0	0
10.   "    Missionaries .. ..	175	0	0
			555 0 0
			£6169 14 2
Payment to London Mission .. ..			52 0 0
Postages, Printing and Stationery .. ..			9 9 8
			£6231 3 10
Balance on Hand at 31st March, 1933	..	8205	19 4
		£14,437	3 2

1. National Health Insurance for			
previous year credited to			
Organisation Fund .. ..	£123	3	3
2. National Health and Unemploy-			
ment Insurance for year 1932-33	104	0	10
Printing and Stationery .. ..	1	1	6
Postages, etc. .. .. .	2	0	7
			£230 6 2
Balance transferred to Sustentation Fund ..		546	3 3
		£776	9 5

# COLONIAL MISSIONS FUND.

INCOME.			
Balance on Hand at 31st March, 1932	..	£94 12 2	
1. Donations	.. .. £22 0 0		
2. Interest	.. .. 1 0 10		
		23 0 10	
		£117 13 0	

EXPENDITURE.			
Balance on Hand at 31st March, 1933	..	£117 13 0	
		£117 13 0	

# COLLEGE FUND.

INCOME.			
Balance on Hand at 31st March, 1932	..	£181 18 10	
1. Congregational Contributions	£198 19 9		
2. Refunded by Mr. John Murray, Philadelphia, U.S.A.	.. 50 0 0		
3. Interest	.. .. 2 4 0		
		251 3 9	
		£433 2 7	

EXPENDITURE.			
1. Paid Rev. D. Beaton, Theological Tutor	.. .. £30 0 0		
Do. Rev. D. A. Macfarlane, Theological Tutor, o/a London			
Expenses	.. .. 20 0 0		
Do. Rev. D. Beaton, for Books	5 0 0		
		£55 0 0	
Do. Annual Grant of £30 to 9 Students		270 0 0	
Do. Stationery and Postages	.. .. 1 5 7		
		£326 5 7	
Balance on Hand at 31st March, 1933	..	106 17 0	
		£433 2 7	

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# JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

INCOME.			
Balance on Hand at 31st March, 1932	..	£561 12 5	
1. Interest to 31st March, 1933	.. .. 3 2 8		
		£564 15 1	

EXPENDITURE.			
1. Transferred to Jewish and Foreign Mission Fund	.. £500 0 0		
2. Paid Rev. Dr. R. Macdonald for Kaffir Bibles	.. .. 12 0 0		
		£512 0 0	
Balance on Hand at 31st March, 1933	..	52 15 1	
		£564 15 1	



# JEWISH AND FOREIGN MISSION FUND.

## INCOME.

Balance on Hand at 31st March, 1932	..	£2059	6	2
1. Congregational Contributions	£495	0	8	
2. Donations .. .. .	338	0	11	
3. Legacies .. .. .	10	0	0	
4. Interest on Deposit Receipts	14	19	4	
5. Interest on £500 5 per cent. War Loan .. .. .	25	0	0	
6. Bonus on Conversion of War Loan .. .. .	5	0	0	
7. Refunded by Rev. Dr. R. Macdonald .. .. .	95	10	0	
8. Balance of Travelling Expenses refunded by Rev. John Tallach	9	13	6	
9. Transferred from Kaffir Bible Fund .. .. .	500	0	0	
				1493 4 5

£3552 10 7

## EXPENDITURE.

1. Paid Rev. J. Tallach's Travell- ing Expenses from S. Africa	£177	10	0	
2. Do. Salary .. .. .	250	0	0	
3. Do. Donations .. .. .	6	10	0	
				£434 0 0
4. Paid Dr. R. Macdonald—Salary	£300	0	0	
5. Do. Donations .. .. .	46	8	1	
6. Do. Teachers' Salaries ..	76	0	0	
7. Do. do. and Missionary	35	0	0	
8. Do. Paul Hlazo .. .. .	10	0	0	
9. Do. Upkeep of Mission	30	0	0	
10. Do. o/a Student .. .. .	7	0	0	
11. Do. o/a Teacher's House	10	0	0	
12. Do. o/a Mrs. Radasi ..	50	0	0	
13. Do. do. donations	1	6	3	
				565 14 4
14. Paid Mr. I. Reuter, Missionary, Glasgow—Salary	79	10	0	
15. Do. Mr. Edwin Radasi's Maintenance, Clothing, etc. .. .. .	46	8	6	
16. Do. Mr. D. MacAskill, Student .. .. .	6	0	0	
17. Exchange on Drafts and Cables to S. Africa	3	6	9	
18. Committee Meeting, Postages, Stationery and Printing .. .. .	4	15	1	
19. Depreciation on Conversion of £500 War Loan	6	19	6	
				£1146 14 2
Balance on Hand at 31st March, 1933	..	2405	16	5
				£3552 10 7

# ORGANISATION FUND.

## INCOME.

Balance on Hand at 31st March, 1932	..	£41 12 3
1. Congregational Contributions	£196 11 8	
2. Donations	11 16 0	
3. Refund from Home Mission Fund o/a National Health and Unemployment Insurance	123 3 3	
4. Payment from Winnipeg o/a Rev. D. J. Urquhart's Expenses	20 0 0	
5. From Sale of Church Documents	0 1 8	
6. From Sale of Collectors Books	0 4 8	
7. Interest	0 6 11	
8. Refund from Board of Health	14 12 1	
		366 16 3

£408 8 6

## EXPENDITURE.

1. Paid Rev. D. Beaton, Salary as Clerk of Synod	£15 0 0
2. Do. do. o/a Printing and Synod Expenses	5 8 6
3. Synod Expenses at Glasgow	7 0 0
4. Travelling Expenses to Synod at Glasgow—May	39 15 0
5. Travelling Expenses Pro-re-nata Synod at Inverness—Nov.	15 13 6
6. Rev. D. J. Urquhart—Deputy to Winnipeg	10 0 0
7. Rev. D. J. Urquhart's Expenses to Winnipeg	35 0 0
8. Travelling Expenses to Committee Meetings at Inverness and Glasgow	24 0 0
9. Printing Financial Statement in Magazine	5 0 0
10. Assistance of two Typists at Synod—Glasgow	3 12 0
11. General Treasurer's Salary	86 0 0
12. Clerical Assistance	10 0 0
13. Rev. F. McLeod—Deputy to Vancouver	10 0 0
14. Rev. F. McLeod—Expenses to Vancouver	80 16 3
15. Postages, Printing and Stationery	7 5 8

Balance on Hand at 31st March, 1933 ..

£354 10 11

53 17 7

£408 8 6

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

INCOME.			
Balance on Hand at 31st March, 1932	..	£1762	6 5
1. Congregational Contributions	£167	10	0
2. Donations .. ..	1	0	0
3. Interest .. ..	32	4	10
4. Income Tax Refunded ..	6	4	1
5. Interest on £550 Bond ..	17	11	10
		224	10 9
		£1986	17 2

EXPENDITURE.			
1. Paid Mrs. Graham, Glasgow	£50	0	0
2. Do. Mrs. Sinclair, Glasgow	50	0	0
3. Do. Mrs. Mackenzie, Kames	50	0	0
		£150	0 0
4. Postages and Printing .. ..		0	15 3
		£150	15 3
Balance on Hand at 31st March, 1933	..	1836	1 11
		£1986	17 2

## GENERAL BUILDING FUND.

INCOME.			
Balance on Hand at 31st March, 1932	..	£40	0 0
1. Congregational Contributions	£130	4	6
2. Donations .. ..	4	0	0
3. Interest on Deposit Receipt	0	9	4
		134	13 10
		£174	13 10

EXPENDITURE.			
1. Paid in reduction of Debt on Church and Manse Buildings	£139	8	9
2. Postages, Stationery, etc. ..	0	17	1
		£140	5 10
Balance on Hand at 31st March, 1933	..	34	8 0
		£174	13 10

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## LEGACY FUND.

LEGACIES RECEIVED.			
From the Executors of the late Miss J. M. Mackenzie (Nurse Mackenzie), Stoer	..	£76	0 0
Do. Donald McLean, Breakish .. ..	20	0	0
		£96	0 0

HOW DISPOSED OF.			
The late Miss J. M. Mackenzie's Legacy to Home Mission Fund	..	£76	0 0
Do. Mr. Donald McLean's Legacy to Home Mission Fund .. ..	10	0	0
Do. Mr. Donald McLean's Legacy to Jewish and Foreign Missions .. ..	10	0	0
		£96	0 0

INVERNESS, 5th May, 1933.—Examined Vouchers of foregoing Accounts for year ending 31st March, 1933, and found same correct.

JOHN FRASER,  
JAMES CAMPBELL, } Auditors.

## Church Notes.

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

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

**Students Licensed.**—At a meeting of the Southern Presbytery, held at Glasgow on 11th July, Mr. Archibald Beaton and Mr. John Colquhoun were licensed to preach the gospel.

**Mission at Stirling.**—At the above meeting the Rev. Neil Macintyre reported that he had carried out the Presbytery's instructions of receiving those who had sent a petition to the Presbytery to be received as a Mission of the Church. Meetings are held in the Y.M.C.A. Hall, Dumbarton Road, Stirling.

**Held Over.**—We have had to hold over one obituary and the usual Gaelic pages. We hope to make up the latter in future issues.

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## Acknowledgment of Donations.

**Fort William Congregation.**—£20 for the Master's use.

**Gifts for South African Mission.**—The Rev. John Tallach desires to acknowledge with grateful thanks boxes of pencils from Messrs. Adshead & Son and also 340 school readers, 288 jotters and exercises with boxes of crayons and rubbers from Donald Grant, Esq., of the Grant Educational Company, Union Street, Glasgow, per Mr. H. S. Macgillivray, Dunoon; together with a large parcel of books and booklets from the Drummond Tract Depot, Stirling, per Mr. H. S. Macgillivray.

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## The Magazine.

**5s Subscriptions.**—Mrs Peerless, 3 Carcio Road, Eastbourne; Dr. Stewart, Cadwell Heath, Sussex; James Stewart, B.Sc., Chaplin School, Givelo, S. Rhodesia; Miss Macrae, 6 Templewood Avenue, Hampstead, London; Mrs MacNeil, 114 Womora Road, Hurstville, Sydney; Angus Macleod, Shore Street, Ullapool; Miss D. Ross, Golspie; A. Munro, Grant Street, Dingwall; K. Macdonald, Moss House, Ullapool; Mrs Anderson, Invereil Lodge,

Dirleton; A. Wallace, 38 Emerson Avenue, Linthorpe; J. Cameron, 16 Dalhousie Street, Garnethill, Glasgow; J. Downie, 174 Calder Street, Glasgow; Miss Mackenzie, Scotsburn School; Alex. Campbell, Borrodale, Glendale; Mrs Mackenzie, Rosebank, Ullapool; L. McDonald, Middle Qr., Sollas.

**7s 6d Subscriptions.**—A. Macdonald, Cross Roads, Malagat; A. Gollan, Casper Street, Plockton; Don. Campbell, P.O., Finsbay; J. Macaulay, 30 Balallan, Stornoway; D. Mackenzie, N. Hospital, Philadelphia, Durham; Miss Macdonald, Kerrysdale, Gairloch; Miss Campbell, 235 Heath Street, Toronto; Don. Maclellan, Strathdherrie, Garve; D. Nicolson, Newton Brae, Innellan; Miss Mackenzie, 3 Sutherland Street, Tain; Mrs McIvor, Porin, Strathconnon; Mrs Forgie, Newhouse Farm, Falkirk; Mrs Matheson, 29 Valtos, Uig.

**Other Subscriptions.**—J. N. Morrison, Lingerbay, Harris, £1 2s 6d; Miss Bell, Brora, 2s; J. Mackay, 1 Achmore, Stornoway, 2s; Miss MacCormick, Claddach, Sollas, 2s 6d; Mrs A. H. Gibson, Salvador, Sask., 4s 5d; Mrs Wheal, 815 Ashburn Street, Winnipeg, 4s 4d; A. Macrae, Police Station, Carbost, 3s; A. Mackay, St. Jude's, Glasgow, £3 9s 1d; Miss MacKenzie, Fairfield Lane, Inverness, 2s 9d; Miss McCorquodale, Claddach, 3s 3d; Miss McMillan, Fort William, 11s 3d; Rev. J. McLachlan, Bayhead, 11s 3d; Miss MacGillivray, 63 Glenurquhart Road, Inverness, 6d; K. McLeod, Hotel, Lochcarron, 6s; Miss Mackenzie, Lenie Ramach, Ullapool, 10s; Angus Stewart, Flashadder, 2s; D. Macaulay, 19 Braenish, Islivig, 11s; Mrs McPherson, 827 Palm Ave., Long Beach, California, 10s; M. Macleod, Drynoch House, Cullicudden, 2s; D. MacIntyre, Cameron Cottage, Fort William, 10s; C. McKenzie, Neilston, Renfrewshire, 2s; Angus MacPhee, 620 Ontario Street, Toronto, 9s 2d; Mrs Burns, Callander, 7s; T. Matthews, 112 Charles Street, Lowell, Mass., 4s 4d; Miss Macdonald, Kallin School, Grimsay, 4s 3d; M. Mackenzie, Easter Fearn, 6d; James Adamson, Helmsdale, 3s; Miss E. Rands, 49 Woodland Street, Hartford, Conn., 10s; J. Mackenzie, 6 Skigersta, 4s 6d; J. P. MacQueen, Battersea Park, London, 3s; Mrs McLeod, 387 Simcoe Street, Winnipeg, 4s 4d; Neil Morrison, Bayton P.O., Mooschorh, Man., 4s 4d; Mrs H. McKenzie, Kincardine, Ontario, 11s 9d; Mrs Mainland, 973 Windermere Avenue, Fort Garry, Winn., 4s 4d; S. K. Wallace, 428 Lipton Street, Winn., 4s 4d; Mrs E. M. Nichols, Winn., 4s 4d; D. R. McIvor, Stettler, Alberta, 4s 4d; Mrs Dow, Newburn, on Tyne, 4s 4d; D. McKenzie, Artfallie, N. Kessock, 4s 4d; Thos. McDonald, Brock, Sask., 4s 4d; Mrs A. Sutherland, Thistledale, Borden, Sask., 3s 10d.

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