

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
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No. 3

Report of Synod Proceedings.*

FIRST SEDERUNT.

THE Synod met at Inverness on the 23rd day of May. The retiring Moderator, the Rev. D. J. Matheson, preached from II. Chronicles xxxi., 20,21—"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."

Letters of apology for absence were sent by Revs. D. N. Macleod, Malcolm Gillies, James A. Tallach, and Messrs. John Munro, Ullapool, and Malcolm Fraser, The Mound.

There were present from the *Western Presbytery*—Revs. M. Morrison, D. M. Macdonald, and Donald Macleod; with Messrs. James Fraser, Gairloch; John Macaulay, Applecross; John Macdennan, Shieldaig; and Murdo Macaskill, Glendale, ruling elders. *Northern Presbytery*—Revs. Ewen Macqueen, D. A. Macfarlane, John Tallach, William Grant, Robert R. Sinclair; with Messrs. George Mackenzie, Inverness; Kenneth Maciver, Dingwall, ruling elders. *Southern Presbytery*.—Revs. Neil Macintyre, Donald Beaton, James Macleod, Roderick Mackenzie; with Mr. Alexander Macdougall, Oban, and Dr. J. M. Johnston,

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

Glasgow, ruling elders. *Outer Isles Presbytery*—Rev. John MacLachlan.

The minutes of previous meetings and of the *pro re nata* meeting were read and approved. Mr John Ross was then appointed officer of court.

The Clerk intimated that they had present with them their esteemed missionary from South Africa, Rev. John Tallach, and that it would be necessary, if he were to become a member of the Synod, that a motion to effect this would be required. The Rev. Ewen Macqueen accordingly moved the following motion:—
“When an ordained missionary, who is not a member of a Mission Presbytery, is home on furlough or sick leave, he shall be regarded as a member of the Presbytery by which he was ordained or inducted as a missionary, and also a member of Synod during the time of his furlough or sick leave, and he shall have all the rights and privileges of members of such courts. And, in future, during his furlough, or sick leave, the Presbytery to which he belongs shall be empowered to co-opt an elder of one of the congregations within their bounds who shall also be a member of the Synod.” The motion was seconded by the Rev. James Macleod and unanimously agreed to. Mr. Tallach then took his seat as a member of the court.

The Moderator at this stage intimated that his term of office was at an end. He 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. Neil Macintyre moved that the Rev. John Tallach be appointed Moderator for the ensuing year. He said that they wished to bestow this honour upon Mr. Tallach as a token of esteem for his valuable work in South Africa. The motion was seconded and unanimously agreed to. Mr. Tallach said that he regarded this honour not simply as a personal one, but as an honour done to their South African Mission. He thanked the Court and took the chair. It was agreed that as Mr. Tallach would soon be leaving for South Africa that the former Moderator, Rev. D. J. Matheson, should act in his stead should necessity arise.

It was unanimously decided that the Rev. D. J. Matheson be asked to send his Synod sermon to the Editor of the Magazine for publication.

Examiners of Synod and Presbytery Records.—The following were appointed to examine Synod and Presbytery Records:—*Synod Records*—Revs. Neil Macintyre and D. M. Macdonald. *Northern Presbytery Records* to be examined by Revs. James Macleod and R. Mackenzie. *Western Presbytery* by Revs. D. A. Macfarlane and William Grant. *Outer Isles Presbytery* by Revs. Murdo Morrison and Donald Macleod. *Southern Presbytery* by Rev. John MacLachlan.

Committee Appointed to draw up Loyal Address.—The following Committee was appointed to draw up a Loyal Address to the King:—Revs. Neil Macintyre, D. A. Macfarlane, and R. Mackenzie.

It was moved and seconded that the Synod meet in private after intimation of to-morrow's meeting was made.

The Clerk moved that the Synod meet to-morrow (D.V.) at 5.30 p.m. in the Inverness Free Presbyterian Church, and that the Business Committee and the Committee on Bills and Overtures meet in the same place and on the same day at 11 a.m. The meeting was closed with prayer.

SECOND SEDERUNT.

The Synod met in terms of the adjournment on Wednesday, 24th May, in the Free Presbyterian Church, at 5.30 p.m., and was opened with devotional exercises and constituted.

The following members were present at the second sederunt in addition to those present at the first:—*Outer Isles Presbytery*—Revs. R. Macinnes, M. Gillies, Donald R. Macdonald, ministers; with Messrs. John Macleod, North Harris, and Murdo Martin, South Harris, ruling elders. *Southern Presbytery*—Rev. James A. Tallach.

1. *Report of Committee on History of Free Presbyterian Church.*—In giving in this report, Rev. D. Beaton said that it would be within the recollection of the members of Synod that

a Committee consisting of Revs. Neil Cameron, Neil Macintyre, Ewen Macqueen, and D. Beaton had been appointed as far back as 1926, with the view of compiling a history of the Free Presbyterian Church. The work made slow progress, and owing to Mr. Cameron's death came to a standstill. Mr. Cameron had completed five chapters, viz., I-III. and V. and VI., with notes on Chapter VII. Your Committee went over these chapters and have pleasure in reporting that the whole work is now finished. The book consists of twelve chapters and will have about 250 pages. It is purposed to add as appendices a few Church documents of importance. As the work is now practically ready for the printers, quotations have been asked for from a number of firms, and these have been submitted to the Business Committee of the Synod. It now remains for the Synod to decide on the number of copies to be printed and the price to be charged. When asked to undertake this work I did so with reluctance; my hands, as my brethren are aware, were full with other work, besides I knew I had to deal with matters that caused considerable feeling when discussed in the Synod. No human being, not even an angel from heaven, could write the history of recent controversial discussions in such an impartial way as to satisfy the contestants on either side. I, therefore, anticipate criticism, not only from those who may have been actively engaged in the fray, but also from those who think they could do the work very much better themselves. Criticism of this latter type may be forestalled by reminding the prospective critics that there is a possibility that they might have done even worse. The report was approved, and it was decided that 3000 copies be printed and sold at 2/6 each. Mr Beaton suggested that any profit after expenses had been met be allocated to the Organization Fund. At the Business Committee Mr. Beaton had said that he thought he had done his share of the work and that some of the younger men might undertake the distribution of the book when it was ready. He mentioned the name of Rev. William Grant in this connection. Mr. Grant had expressed his willingness to do anything he could in the circulation of the book.

2. *Training of the Ministry Committee's Report.*—This Report was given in by the Rev. Ewen Macqueen. They had at present nine students, at various stages, studying for the Church. Five of these were in divinity and two of them—Messrs. Archibald Beaton and John Colquhoun had finished their theological course this session. In moving its adoption, Mr. Macqueen said that education is necessary for those looking forward to be ministers, for if they have not a fairly high standard of education they are apt to be looked down on and also the Church to which they belong. He further stated that it ought to be impressed on young men aspiring to the ministry to have the rudiments of education before they applied to be received as students of the Church. The adoption of the report was seconded and unanimously agreed to.

(1) *Examiners of Divinity Students Appointed.*—The Rev. D. Beaton informed the Synod that two of the divinity students would finish their theological course next session, and it was the Synod's duty to appoint examiners and subjects for the final theological examination. He moved that the Rev. R. Mackenzie examine in Hebrew (Chapters in Genesis and Book of Ruth); Rev. D. J. Matheson in New Testament Greek (Acts of the Apostles); Rev. D. M. Macdonald in Theology (Person of Christ—Hodge's *Systematic Theology*), Bible, Confession and Catechisms; and Rev. William Grant in Scottish Church History (period from 1688 to 1843). This was seconded and adopted by the Synod.

(2) *Students.*—The cases of Mr. Donald Macaskill, M.A., Mr. A. Macaskill, and Mr. D. Macdonald were discussed by the Synod, and certain decisions were come to.

3. *Report of Committee on Missionaries' Salaries.*—The Report of this Committee, which was submitted by the Rev. Neil Macintyre, Convener, appears among the Synod Reports. The adoption of the Report was moved by Mr. Macintyre, seconded, and agreed to.

4. *Theological Tutor's Report.*—This Report was given in by Rev. D. Beaton and appears among the Synod Reports. In

moving the adoption of the Report, the Rev. Ewen Macqueen said that it was interesting in many ways, especially in the way that we can see our prospective ministers are getting thorough and sound instruction. Rev. M. Morrison, in seconding the Report, said that the thanks of the Church were due to Mr. Beaton for his painstaking work.

Divinity Students Thanked.—Rev. R. Mackenzie said Mr. Beaton had referred, in his report, to the students supplying Fort William without any remuneration during the winter except what had been given them for travelling expenses. He had pleasure in moving that the thanks of the Synod be tendered to the divinity students for their self-denial in thus generously coming to the help of Fort-William. Rev. Ewen Macqueen seconded, and the motion was unanimously agreed to.

5. *The Financial Report.*—This Report was submitted by Mr. John Grant, General Treasurer. The total Congregational Collections for the Sustentation amounted to £4773 1s. 3d., as compared with £4757 14s. 1d. of last year; an increase of £15 7s. 2d. The balance to the credit of the Fund is £8205 19s. 4d., as compared with £8887 9s. 7d. of last year.

The adoption of the Report was moved by the Rev. Neil Macintyre. He said that they had much reason to acknowledge the Lord's great goodness to them in providing so liberally for their necessities and also for the liberal mind that He has given to our people in contributing so generously to the funds in these hard and trying times. "It is forty years," he said, "since the Free Presbyterian Church came into existence, and I think we have every reason to say, 'Hitherto hath the Lord helped us.' Who would have said in 1893 that after forty years when our ministers and foreign missionaries had increased in number that we would have in our Sustentation Fund a balance of over £8,000? Many prophesied when we came out that we could not exist for more than two years owing to lack of funds. Well, we are still in existence and in a much better condition financially than we were forty years ago. Who would have thought forty years ago that the Church would extend her borders to England,

Canada, America, Africa, Australia, and Palestine? It has just occurred to my mind that it is exactly forty years since I met our late dear respected friend, Rev. D. Macfarlane, Dingwall, just after he had read his protest at the Assembly, and I asked him, 'What are you going to do? Where are you going?' He replied, 'I don't know, I have no place to go to.' I said to him, 'If you come with me, I believe you will have a congregation before you go back.' He went with me to Millhouse (Kames) and the congregation there was the first to take its stand in support of Mr. Macfarlane. When we look back over the past years we ought to say with the Psalmist, 'This is the doing of the Lord,' and it ought to be wondrous in our eyes. We have every reason to be faithful to the Word of God and to the testimony which was left us in 1893. Joshua said to Israel, 'If ye forsake the Lord and serve other gods, then I will turn and do you hurt and consume you.' God forbid that we should forsake the testimony left by our fathers, Revs. D. Macfarlane and D. Macdonald." Mr. Macintyre said he had pleasure in moving the adoption of the Report on the Financial Statement and to acknowledge the kind providence of the Lord in amply providing for the needs of ministers and missionaries of the Church. Further, that the General Treasurer be thanked for his valuable services and also the auditors, Messrs. John Fraser and James Campbell, for their services in auditing the financial accounts; that they be reappointed for the current year; and that the Synod recommend anew to the liberality of our people the schemes of the Church, especially the Sustentation Fund, and order the Statement to be published in the *Magazine*. Rev. Macqueen, in seconding the adoption of the Report, said while it is true that it is only forty years since the Church became known as Free Presbyterian, yet its foundations went back to the time of the apostles and prophets—Jesus Christ Himself being the Chief Corner Stone, for the apostles built upon the Rock Christ and Mr. Macfarlane built upon the same Rock. Some of us are getting old, but we have the spirit in us of contending earnestly for the faith which was once delivered to

the saints, and I would like to see the Lord raising up the young of our congregations and of our Church to fall in love with the doctrines and principles for which we witnessed and do still witness. The Report was unanimously adopted.

Bonus to Ministers and Missionaries.—The Rev. Neil Macintyre moved that the bonus of £20 to ministers and £10 to our missionaries given last year be continued this year. This was seconded by the Rev. James Macleod and agreed to.

Donation of £100 to London Church Purchase Fund.—The Rev. William Grant moved that the donation of £100 given to the London Church Purchase Fund at present in the hands of the General Treasurer be paid with interest to the treasurer of the London congregation. This was seconded and agreed to.

6. *Canadian and Colonial Mission Report.*—This Report was submitted by the Rev. E. Macqueen, Convener, who moved its adoption. In his report, Mr. Macqueen spoke of the great difficulty the Committee had in getting some one to go out to Canada. He said that the Rev. Finlay Macleod, the deputy for this year, would be asked to go to Australia after six months in Canada. The Rev. R. Mackenzie, in seconding, said that he rejoiced that Mr Macleod was to be asked to visit their true friends in Australia.

7. *Foreign Mission Report.*—This Report was submitted by the Convener, Rev. Neil Macintyre, who moved its adoption. The Report is printed with the other Synod Reports. The Rev. Ewen Macqueen seconded the motion for the adoption of the Report. Dr. Macdonald's Report was then read by the Rev. N. Macintyre. The adoption of the report was moved and seconded. The Rev. John Tallach was then requested to address the Synod.

Rev. John Tallach's Address.—On leaving the chair Mr. Tallach said: "I felt, in a way, very strange when listening to the report of our work in South Africa. How little these natives and especially the children, think how much we speak about them here and how little they know about how we carry on our affairs. When I arrived in this country last June at the first meeting of the Foreign Mission Committee I conveyed to them the greetings or the good wishes of our Kirk-Session in Rhodesia. I did not then

think that I would be in this country at the Synod, and I think that my first duty in speaking to you is to convey the greetings of these people in Rhodesia, who know little of our affairs except that it is owing to the Free Presbyterian Church that the Word of God has been brought to them. I do not know what to say from the point of view of missionary news, as I have given several lectures on the subject since my arrival in this country, but I may refer to a few things. Going around among the people I have been asked many and varied questions. I have experienced that different people ask different questions, and it is strange that the nature of the question very often differs according to the person who asks it. Some motive must have prompted such questions, and as others may be desirous to ask similar questions, I would like to mention a few of them. A business man will ask, 'Do you have collections among you? and is it necessary that teachers go out there?' A man who has practically no concern about money will ask, 'Are all these conversions genuine? and do any of them go back?' The first thing I have noted down here is a question asked, 'Do your people appreciate and are they thankful for what we have done?' This is a hard question because we cannot measure appreciation among natives in the same way as in this country. Among themselves they never think of giving thanks in a formal way to those who are friends. They expect so much from friends and expect to repay what is done for them. But they certainly thoroughly appreciate what is being done for them, especially, *believing* people. Think of it like this! If a native woman is under concern for her soul she is not thinking of the Free Presbyterian Church, or, if a woman is sitting in church and the tears running down her cheeks reading the 23rd Psalm she will not think of the Free Presbyterian Church, but it is nevertheless the Free Presbyterian Church that is bringing the gospel to her. Another question is, 'Are there other missions near you? and do they ask you to join them?' Well, there are, and the nearest one is a Presbyterian one. During the first number of years we were there we had frequent calls from them to unite

with them on many things, but I am able to stand before you and say that not on a single item have we joined or united with any other mission. 'Are conversions genuine?' Well, they are as they are at home. Some of the expressions used by natives under distress of soul are as follows:—You meet a man and he says, 'Who told you all about me? I was in church and I heard my heart and life described.' The same as in this country. When I told a woman of 70 years of age that drink was her enemy and that she must give it up, she said, 'What! give up drinking; that is nothing, I would do anything to get eternal life.' A man comes on a Monday morning with tears in his eyes and says, 'I don't know what to do, I am the most lost person going into that church. What am I to do?' So that taking it by life there is no ground for suspicion that these people are not wrought upon by God's Spirit. I am bringing before you that we have the same character to work upon as you have at home. 'Do many go back?' Knowing what the temptations and circumstances of these poor people are I should say that it is nothing less than wonderful that there should be only one to be dealt with in the way of discipline, as referred to in Dr. Macdonald's Report, so that if a person is anxious to know if they go back we can answer, I think, by saying that where the work is thorough that they do not go back. 'Do we collect money?' The method by which money was collected from these people was not a method adapted to their circumstances. When I went there I thought I would be very clever and I got collecting books which I gave to the deacons, but they were unable to grasp the system, so since then a very satisfactory and simple method of collecting by cards has been instituted.

Sometimes it is said that we are making too much of school-work, and I have referred to that in different places where I gave lectures. I believe that the education of the natives is the duty of the Government, not of the Church, but it is the duty of the Church to make use of education as a handmaid to help the gospel. It is our definite thought and feeling on the matter that education is secondary to the gospel.

There have been discussions as to the necessity of bringing Edwin Radasi to this country. A promise had been made by the late Rev. N. Cameron to his mother that Edwin would be educated in this country. In another year he would have gone as far as he could in the Rhodesian school which he attended, and he would not be admitted into one of the European schools, so that it was as well to bring him over when we were coming. Thanks are due to the Director of Education for Caithness and Mr. Murdo Mackenzie, M.A., Wick, for their advice and help in the matter, and also to Mr. and Mrs. MacKenzie, Ardgay, with whom he is staying and attending Mr. MacKenzie's school.

I have visited over 36 places and congregations since coming to this country. Some people say I have not visited enough, others that I have visited too many. The collections taken on these visits amounted to the handsome and surprising sum of £236 19s. 1d. and travelling expenses equalled £20 7s. 5d. I have only to thank the people for all their kindness to me and kindness to the missionary cause, and we trust that we will be remembering each other, and I believe that those who used to pray for us will pray with more intensity than they used to. I cannot see how a church which brings the gospel to those who cannot otherwise get it can lose, but I can see how they can gain by it. Regarding the famine I do not mean to say but that famine out there is a very serious matter, but, on the other hand, we must not get into a panic about it, because the Government helps the natives in different ways. In the past they helped them a great deal by giving long credit and fixing very low prices for grain.

Famine Fund.—The Rev. N. Macintyre said that in the event of famine they had a fund of £180 on which they could draw in case of necessity.

Mrs. Radasi.—It was moved by the Rev. M. Morrison and seconded that Mrs. Radasi receive now only £30, seeing her son Edwin was being supported by the Church in this country.

Rev. D. Urquhart.—The Rev. Ewen Macqucen had reported that Mr. Urquhart had expressed a willingness to remain in

Winnipeg until August. The Rev. William Grant moved that the Synod agree to Rev. D. Urquhart remaining in Winnipeg until August and that on his return he proceed to Palestine; and further that his position there be reconsidered at next meeting of Synod.

Grants.—The Rev. N. Macintyre moved that the following grants be made:—£10 to Mabel Radasi; £10 to Paul Hlazo; £20 for the Hospital; £10 for Medicine; and £30 for upkeep of Mission. This was seconded and agreed to.

Rules Relating to Foreign Missionaries.—The Rev. D. Beaton moved that the rules relating to Foreign Missionaries as set down in Sir Henry Moncrieff's *Practice* be revised by the Foreign Mission Committee and that they report to next meeting of Synod. This was seconded by the Rev. Ewen Macqueen and agreed to.

The Rev. Neil Cameron's Memoirs.—The Rev. D. Beaton said though the matter to which I am calling your attention does not strictly belong to the Foreign Mission Fund, yet because of the contribution to be made to it this seems to me the most appropriate time to refer to it. In announcing to my brethren at the Business Meeting of Synod last year that I had undertaken the issuing of a Memoir, with Sermons, etc., of the Rev. Neil Cameron I intimated that any surplus after payment of all expenses would be given to the Foreign Mission Fund. The book had a sale quite beyond my highest expectations. An edition of 3500 had been printed, and had it not been for Mr. Macintyre, who suggested this number when 3000 was mentioned, the book would be out of print. I feel it my duty to sincerely thank both our ministers and missionaries for bringing the book within reach of our people in different parts of the Church. Had I known that the book was to have such an excellent sale it could have been sold at a cheaper rate, but as the sale of a book is very difficult to forecast, the price has to be fixed according to the probable number that may be sold, otherwise loss will be incurred. It will, I am sure, be gratifying to my brethren and also to purchasers of the volume, to know that £200 has already been

paid to the Foreign Mission Fund, and as all expenses have been met it is hoped that a considerable sum yet will be added to the Fund.

No copies of the book were sent out for review, but one or two reviews and criticisms of it appeared in print. One of these was very sympathetic; others were the opposite. No notice was taken of them as they were what one might most naturally expect from the source of their origin—"Cha tig as a' phoit ach an toit tha innte." The most effective method of dealing with a certain type of critic is to maintain an attitude of dignified silence. I may say that I took 20 copies of the *Memoir* for my own use, and I am certain that my brethren will not grudge this to me for my labour.

The Clerk said that they had agreed at the Business Meeting to take up some matters in private, and a motion to this effect was required. Rev. E. Macqueen moved that after the benediction was pronounced the Synod would continue in private. This was seconded and agreed to.

THIRD SEDERUNT.

The Synod met on Thursday at 5 p.m. in terms of adjournment.

Reports of the Finance Committee and Examiners of Synod and Presbytery Records were submitted and adopted. Mr. Macqueen reported that £270 had been allocated to nine students—£30 each.

8. *Church Interests Committee Report*.—The Rev. D. Beaton submitted this Report, the adoption of which was moved, seconded and agreed to.

(1) *Offer of Property*.—The Committee had before them an offer of property, but owing to its condition and the terms of the offer, the Committee were unanimous in refusing acceptance. The Synod approved of the Committee's decision.

(2) *Confession of Faith*.—Mr. Beaton reported that the Rev. R. B. Lyons, of the Irish Reformed Presbyterian Church, had communicated with him about an edition of the Confession of Faith which they were printing. The Committee had tentatively mentioned that our Church would be likely to take 1000 copies,

and it remained for the Synod to say whether they would venture beyond this number, as it was not likely such a cheap edition would be printed again. The Rev. James Macleod moved that the Synod order 2000 copies and that the books be sent to Mr. Finlay Beaton, Inverness, for distribution at the price of 1/9 per volume. Mr. Peter Anderson seconded the motion, which was agreed to. Mr. F. Beaton agreed to undertake the distribution of the book.

9. *Report of Editor of Magazine.*—This Report was submitted by the Editor, Rev. D. Beaton, who moved its adoption. The Report appears with the other Synod Reports. The Rev. Ewen Macqueen moved the adoption of the report, which was seconded and agreed to. *Motion re Obituaries in Magazine.*—The Rev. Ewen Macqueen moved that the Magazine Committee be advised that only obituaries of prominent Christians be published in the Magazine. The motion was seconded. Mr. James Fraser moved an amendment to the effect that the matter be left as at present. This was seconded by Mr. John Maclellan. On a vote being taken the motion was declared carried.

10. *Fishing Stations' Committee's Report.*—This Report was submitted by Rev. Malcolm Gillies. The Rev. D. Beaton moved its adoption. This was seconded and agreed to. The Report is printed with the other Synod Reports.

11. *Standing Committees of the Church.*—The Rev. M. Morrison moved and Mr. Peter Anderson seconded that the following Committees be appointed :—

Church Interests Committee—Synod Clerk and Clerks of the four Presbyteries.

Religion and Morals Committee—Rev. D. M. Macdonald (Convener), M. Morrison, D. A. Macfarlane, and William Grant.

Finance Committee—Revs. Ewen Macqueen (Convener), N. Macintyre, D. N. Macleod and M. Gillies, and the representative elders of Glasgow and Edinburgh Kirk-Sessions, with Mr. John Grant, General Treasurer, associated.

Legacy Committee—Same as foregoing.

Canadian and Colonial Mission Committee — Ministerial members of the Northern Presbytery, with Rev. E. Macqueen as Convener.

Jewish and Foreign Mission Committee—Revs. Neil Macintyre (Convener), James Macleod, Roderick Mackenzie, with their representative Elders.

Training of the Ministry Committee—Rev. E. Macqueen (Convener), D. M. Macdonald, and D. J. Matheson.

Church Magazine Committee—Rev. D. Beaton (Convener), with the Clerks of the four Presbyteries.

12. *Church Collections*.—It was moved, seconded, and agreed to, that these collections be on the same dates as last year.

13. *Presbytery Business*.—(1) *Communion Rolls*.—In connection with a remit from the Southern Presbytery *re* purging of Communion Rolls, the Rev. N. Macintyre moved, and the Rev. E. Macqueen seconded, that the Communion Rolls be purged before each Communion, and that a copy of the Roll be submitted by Kirk-Sessions to their respective Presbyteries according to the rules laid down in Sir Henry Moncrieff's *Practice*. This was agreed to.

(2) *Model Clause*.—In connection with this remit from the Southern Presbytery the Rev. James A. Tallach moved that "The Synod instruct the Rev. N. Macintyre to consult a conveyancing lawyer for the purpose of getting his advice on the phraseology of the Model Clause at present in use in this Church. And in the event of the phraseology being found faulty that he obtain an amended draft for the consideration of the Synod. Any expense incurred to be defrayed out of the Organization Fund."

(3) *General Trustees for the Church and Congregational Trustees*.—The Rev. D. A. Macfarlane moved that the Revs. Neil Macintyre, D. M. Macdonald, M. Gillies, and D. J. Matheson, clerks of the four Presbyteries, and their successors in office be appointed General Trustees of the Church; three to form a quorum. This was seconded and agreed to.

(4) *Instructions to General Trustees.*—Dr. Johnston moved that “The Synod instruct the General Trustees to consult the legal advisers of the Church on the question of safeguards for the Church finances on the lines of the safeguards for Church buildings provided in the Model Clause and to report to the next Synod.” This was seconded by Mr. K. Maciver and agreed to.

(5) *Congregational Trustees.*—Dr. Johnston moved that “The Synod instruct Deacons’ Courts of congregations where there are fewer than a quorum of trustees, to appoint congregational trustees forthwith.” This was seconded and agreed to.

14. *Report on Religion and Morals.*—This Report was submitted by the Rev. D. M. Macdonald, who also moved its adoption. The motion was seconded by Mr. Sinclair Polson and agreed to. The Report is printed with the other Synod Reports.

(1) *Protest Against Visit to the Vatican.*—The Rev. William Grant moved the following motion, which was seconded by the Rev. D. A. Macfarlane:—“The Synod of the Free Presbyterian Church of Scotland, emphatically protest against the recent official visit of the Prime Minister and the Foreign Secretary to the Vatican. Such visits are condemned for the following among other reasons:—(1) They are in direct opposition to the Protestant Constitution of this country. (2) They involve an acknowledgment of the blasphemous claims of the Pope to be the Vicar of Christ on earth. (3) The Roman Church has proved to be an international organisation, whose Jesuitical intrigues have caused much dispeace in the world, compelling even various Roman Catholic States to expel the emissaries of that Church. The Synod also expresses dissatisfaction with the vain attempts of Sir Murdoch Macdonald, M.P., to justify the Prime Minister and the Foreign Secretary in this matter, and appeal to Protestant members of Parliament to take steps for the recall of the Envoy to the Vatican.” In speaking to his motion, Mr. Grant said: “It is a fact that we, as a leading nation, are giving place more and more to Romanism, which is a lamb in adversity, a wolf in prosperity—a wolf which is very active, politically, educationally, and otherwise at the present time. It was stated in a published

report that in the month of April last, 26 members of Parliament visited the Pope, and 25 of these were non-Roman Catholics."

(2) *Protest against Decisions of Traffic Commissioners in granting permits to Sabbath-running buses, etc.*—After considerable discussion as to the wording of a motion on this subject, the following motion was moved by Rev. D. M. Macdonald and seconded by Rev. Ewen Macqueen:—"The Synod of the Free Presbyterian Church protest strongly against the action of the Traffic Commissioners for the North of Scotland, as individuals, in permitting excursions to be run on the Lord's Day in defiance of the Fourth Commandment, and further, recognizing that the Road Traffic Act (1930) gives legislative sanction to this form of evil, calls upon the Government as a body, and members of Parliament as responsible individuals, so to amend this Act as to prohibit all Sabbath pleasure traffic. For forty years, in Synod Presbyteries and Kirk Sessions, the Church has employed every lawful means of protest against Sabbath profanation and humbly request that this present protest receive the serious consideration of those in authority." This was agreed to and the Clerk was instructed to send copies of this motion to the Secretary for Scotland and to the Highland M.P.'s.

(3) *Seditious and Blasphemous Teaching Bill.*—The Rev. D. M. Macdonald moved that "The Synod urge upon the Government to give every facility for passing the Bill to prevent seditious and blasphemous teaching to children, and urge upon all Highland members of Parliament to support it." This was seconded by Rev. D. A. Macfarlane and agreed to.'

FOURTH SEDERUNT.

The Synod met at 9 a.m. on Friday in terms of the adjournment.

Presbytery Business continued—(1) *Western Presbytery.*—The Synod approved the appointment of Messrs Charles Sutherland and Charles Landells as missionaries. The Rev. Ewen Macqueen moved that Mr. Duncan Mackay be paid £1 a week from 7th March though not appointed as a missionary. This was seconded by Rev. James Macleod and agreed to.

(2) *Outer Isles Presbytery*.—Rev. M. Gillies moved the appointment of Mr. Edward Morrison at £52 and Mr. Neil Nicolson at £30 per annum and that Mr. Murdo Martin be appointed missionary at Finsbay at a salary of £52. This was seconded and agreed to.

Mr. John Macaulay, speaking in Gaelic, called the attention of the Synod to certain difficulties with which they were confronted in getting a suitable site for the manse at Applecross. The Synod tendered their advice and a motion was moved, seconded, and agreed to in which certain instructions were given.

15. *Competent Business*—(1) *Missionaries*.—The Rev. James Macleod pointed out that the Committee appointed last year to deal with salaries of missionaries now ceased to function after their report had been submitted to the Synod with the result that should any case requiring consideration arise there was no Committee to deal with it. He begged leave to move: "That the case of missionaries who may be in straitened circumstances when such a case is brought before the notice of the Presbytery that the Clerk of said Presbytery be instructed to bring these before the notice of the Finance Committee, that the Committee shall consider the needs of the individual case after due consideration and augment the salary of the missionary." This was seconded by Mr. James Fraser and agreed to.

(2) *Day of Humiliation and Prayer*.—The Rev. Neil Macintyre moved that the 19th or 20th day of July be set apart by the Church as a Day of Humiliation and Prayer. He pointed out that such a day was much needed in view of the state of the country. The motion was seconded by the Rev. Robert R. Sinclair and agreed to.

(3) *Students*.—The Rev. D. Beaton called attention to the advisability of having a uniform scheme for the examination of students and a recognised standard of education by which students may be tested before beginning their Arts and Divinity Courses. The Rev. James A. Tallach moved: "That a committee, consisting of Revs. D. Beaton (Convener), R. Mackenzie, and Dr. Johnston, be appointed to prepare a memorandum on the

educational standards to be expected of students of the Church so that a scheme may be prepared securing uniformity throughout the Church in the matter of receiving students and in the supervision of their subsequent education." This was seconded by the Rev. William Grant and agreed to.

(4) *Widows*.—The Rev. Ewen Macqueen moved that the payments to Ministers' Widows be the same as last year with the exception of Mrs. Radasi whose case has already been dealt with. This was seconded by Mr. Peter Anderson and agreed to.

(5) *Instructions to Finance Committee*.—(a) The Rev. D. Beaton asked if the Finance Committee had any definite rule for the payment of salary, after the decease of a minister, to his dependants or relatives. Mr. Macqueen pointed out what was done in such cases. The Rev. William Grant then moved that the Synod instruct the Finance Committee that in the event of the death of a minister or minister's widow, the full quarter's salary in case of former, and grant in case of latter, be paid for the quarter following that in which the death occurs." This was seconded by Rev. Neil Macintyre and agreed to. (b) Rev. William Grant also moved that "the Synod instruct the Finance Committee that in the event of the death of a missionary his salary be paid to his dependants or relatives for a full quarter from the date of death."

(6) *North Raasay Communication*.—The Rev. R. Mackenzie moved that the Synod receive the communication from North Raasay; that they appoint a deputation consisting of Rev. E. Macqueen, D. A. Macfarlane, and Malcolm Gillies—Mr. Macqueen to act as Convener—with powers to investigate the case and arrive at a decision which they should communicate to the people and the Presbyteries subject to the approval of the Synod and that they report to next meeting of Synod." This was seconded by the Rev. Neil Macintyre and agreed to.

(7) *Loyal Address to the King*.—The Address was read by the Rev. Neil Macintyre and approved by the Synod. Mr. Macintyre suggested that a Committee be appointed at this Synod to draw up the Loyal Address for next Synod as it took

some time to draw it up. He, accordingly, moved that the same Committee consisting of Revs. N. Macintyre, D. A. Macfarlane, and R. Mackenzie be appointed for this purpose. This was seconded by the Rev. James Macleod and agreed to.

(8) *Notices of Motions*.—Rev. R. Mackenzie moved the following motion: "That members intending to submit motions at meetings of Synod shall in future forward copies of such motions in writing at least one calendar month before the date of meeting to the Clerk of Synod who shall have these printed and circulated to members together with the agenda; and further that it shall be competent for the Synod to refuse to consider motions not submitted beforehand to the Clerk as stated unless in cases where circumstances absolutely preclude their being so submitted." Mr. Mackenzie, in answer to a question, explained the import of his motion. "There are some motions," he said, "more important than others and they are moved by a member, seconded by another and agreed to. Now, it usually turns out that the Synod, at large, does not know beforehand about these motions, and we are expected to adopt them or reject them right away. It is a very responsible thing to do. This motion is to ensure that any person intending to move a motion at Synod submit that motion beforehand so that a copy of it be sent to all the members with the agenda. Then they can think it over and come prepared with definite views on the matter."

(9) *Motion re Reports of Standing Committees*.—It was moved, seconded and agreed to that in future the reports of these Committees be sent to the Clerk not less than one calendar month in order that they may be printed and circulated to members with the agenda.

The Synod decided to adjourn until 12 noon.

FIFTH SEDERUNT.

The Synod met at 12 noon on Friday according to the terms of adjournment. At the outset the Synod transacted some business in private. When the Court sat again in public the Rev. Ewen Macquene brought forward the following motion:

16. *Instructions to Students*.—"That students be asked to

refrain from bringing into public matters that may cause disturbance in the Church without first of all consulting the Presbytery under whose jurisdiction they may be placed." This was seconded by the Rev. D. A. Macfarlane and agreed to.

17. *Report of Committee on Statement of Differences, etc.*—The Business Meeting had gone thoroughly over the Statement presented by the Committee. Rev. R. Mackenzie moved that the Committee's Statement of Differences be taken as read. This was seconded by the Rev. R. R. Sinclair and agreed to. The Rev. James Macleod then moved that the Synod adopt the Statement as revised and thank the Committee for their labour. This was seconded by Rev. John MacLachlan and agreed to. The Rev. James Macleod moved that it be published in the Magazine at the earliest opportunity. This was seconded and agreed to.

It was decided that the Synod meet next year (D.V.) in the Hall of St. Jude's Free Presbyterian Church, Glasgow, on Tuesday after the third Sabbath of May, 1934, at 6.30 p.m. The meeting was closed with praise and prayer.

Report on Religion and Morals.

By the Rev. D. M. MACDONALD.

ON an impartial survey of the present condition of Religion and Morals among the people, one cannot but come to the conclusion that we are lacking in many things we should have. Belshazzar and his kingdom were weighed in the balances and found wanting. God's balances are infinitely just and exact. That was painfully brought home to the haughty monarch of Babylon when he saw the handwriting on the wall of his palace declaring his doom. In the midst of his orgy of surfeiting and drunkenness, he turned pale, his joints were loosed and his knees smote together—his guilty conscience now telling him that he would have to account for his evil deeds.

Our own and other nations are being weighed in the balances of the sanctuary at present and any candid person must admit that we are far from having attained that righteousness which exalts a nation. We have laws on our Statute Book that are not for the welfare of the country and there ought to be laws on it which are not there at all. We cannot but deplore the modern tendency everywhere to secularize the Lord's Day. Railway and Bus companies are fostering this spirit by carrying on their campaign of cheap excursions on the Sabbath despite the opposition and protests of those who love that Day. If those who patronise these excursions only realised the harm they are doing themselves and others by disobeying the Fourth Commandment we believe those Sabbath excursions would soon cease.

Unfortunately they are encouraged in their profanation of the Day of Rest by some ministers of religion in Scotland and England, who see no harm in amusements or travelling on the Lord's Day. It is passing strange to find a minister of the Church of Scotland taking part in a meeting to form a branch of the Lord's Day Observance Association in Lochaber repudiating the suggestion that efforts should be made to stop excursion trains on Sabbath and saying that all he desired was that such excursionists should behave decently! To flout openly the Fourth Commandment is not to behave decently. Not content with this illogical statement he went on to say we should not dogmatise over others. Certainly not, we say, but it is not to dogmatise over others to ask them to obey God. As a professed minister of the gospel one might pertinently ask this at least: "Is he inculcating on his people obedience to the Moral Law?" It is painful to think of such heathenish ideas being expressed by one who should be a faithful defender of the Sabbath, but what is altogether astonishing is that the suggestions of this reverend gentleman were accepted without protest, although there were some present who by their ordination vows have solemnly sworn to assert, maintain, and defend the truth.

Men with unscriptural views of the Lord's Day are no help whatsoever to a Sabbath Defence Association. In England they have encouraged cinema opening on the Day of Rest when they should have backed up the efforts of those who were doing their utmost to prevent such places being opened on the Sabbath.

The passing of the "Sunday" Entertainments Act 1932, as was apprehended by some, has opened wide the flood-gates of Sabbath desecration. In many places cinemas are now open, and many worship in them the god of this world instead of their Creator, Lawgiver and Judge. Many towns, however, have stoutly resisted Sabbath opening of such places, and the Lord's Day Observance Society are doing splendid service in England to the Cause of God by opposing all kinds of Sabbath profanation. They have been, we are glad to say, largely successful and are rousing the public conscience to see the harmful results that follow the abuse of the Lord's Day.

The Sabbath, Jesus said, was made for man. Its importance is emphasised by the fact that it is mentioned not less than 165 times in the Scriptures. It is one of the elementary needs of human nature, like food and drink. Something like it is found among many nations whether Christian or not, and this has been probably derived from the early patriarchs. The Jew has Saturday, the Persian has Tuesday, the Turk had Friday, but has changed to the Christian Sabbath, and the ancient Assyrians had their one day in seven. The Sabbath of Rest is as essential as the night of sleep. It is said that school children lose their alertness and resiliency by Friday, but come to school requickened on Monday morning. Medical men have proved by means of charts that the heart loses day by day more of its power than a night's sleep can restore. It is at its weakest on Saturday night, but Sabbath gives it back its strength and tone—and every Monday morning a man starts with a sound heart. Experience would seem to show that tailors and shoemakers can see better on Monday morning than on any other day of the week. From an economic and scientific standpoint it has been proved that man needs a seventh day of rest. It

is clear from God's Word that we must work and strive. Multitudes toil like slaves during the week in mines, foundries, brick-kilns, and factories, but on Sabbath they are "free" men. God has provided them with His great charter of liberty, His own Day.

A slave-owner is said to have stated that it was the Day of Worship that made the negroes discontented with their captivity. This day reminded them that they were free men who were entitled to the rights of manhood and freedom. It is a necessity of nature and a necessity of civilisation. Rest of heart, mind, and soul, are needful for all, and where can they be got better than in God's House on His Day. Multitudes in every age have found the truest mental and spiritual rest in waiting upon God in His own ordinances.

The Inverness Sabbath Defence Association endeavoured to check Sabbath travelling and especially the pagan practice of going to the "Wishing Well" at Culloden on Sabbath. Unfortunately in spite of the statements, showing the evils attendant on and the wrongness of allowing Sabbath traffic to the "Well," made by the Deputies that appeared before the Traffic Commissioners for the North, they allowed buses to run to Culloden on the first Sabbath of May. This will bring fresh guilt on us as a nation, for the Commissioners represent the State.

Almost 3500 years ago a nation was warned by the greatest Law-giver that ever lived not to forget the Lord or His Day. That warning has been often repeated by faithful witnesses who valued the Sabbath. It has been well said: "That without Sabbath observance a nation forgets God, and no nation that forgets Him prospers. A nation without the Day of Rest is in danger of losing its soul. Our own attendance on God's House helps to keep us in touch with Him, helps to prevent us from forgetting Him. It is one way of giving Him His rightful place in the nation we love. It is an acknowledgment of Him who is the Father of mercies."

We would urge any who are remiss in attending the means of grace to honour the Lord by waiting upon Him in His House

and listening to His Word. It is only in the path of duty that we may look for His blessing. What a beautiful example our Lord has set before us in this matter as recorded in Luke iv. 16—"As His custom was, He went into the synagogue on the Sabbath Day." No business, pleasure or enticement should keep sinners from the House of Prayer—"My Father's House," as Jesus called it.

Another matter in which we are lacking is Temperance. While there has been a tremendous change in public sentiment towards the drink question, and drunkenness is declining, there is still much evil in this territory to conquer. The following statistics prove our contention. The number of licensed premises for the sale of drink in England and Wales was computed to be 78,886 for 1932. The total in 1895 was 103,341 licences. At the beginning of 1931 registered clubs numbered 13,947, having increased by 421 during the previous twelve months. During the past year it was estimated that they had further increased by about 430. In 1905 registered clubs totalled 6,589. Since 1904 our licences had decreased by 22,143; while clubs had increased by 7,358.

The total number of convictions for drunkenness in England and Wales was 42,343 in the year 1931, as compared with 53,080 in 1930—a decrease of 10,737 or 20.23 per cent. This decrease was common to all parts of the country. In England 57 per cent. of the arrests took place during the week-end and 60 per cent. in Wales, though only 2 per cent. took place in Wales on Sabbath. This would indicate that the idle period from Saturday to Monday was a temptation to many to drink to excess. The highest number of convictions ever recorded was 188,877 in 1913, so that last year's total showed a decrease of 77.5 on that record figure, and is the lowest with the exception of 1918, when only 29,075 convictions were recorded. Of last year's convictions 83 per cent. relate to males, representing 28.73 per 10,000 and 17 per cent. to females, representing 5.08 per 10,000 of the population aged 21 and upwards. The

convictions of males during 1931 were 21.20 per cent. less than in 1930. The drinking of methylated spirits appears to be a common practice in some places, and is on the increase. Steps should be taken to prevent this injurious vice from making headway.

In 1914 there had been 84,000,000 gallons of liquor consumed in Britain, while in 1930 the figure had dropped to 49,000,000 gallons. This shows how sobriety has increased during the last sixteen years, and the streets of our large towns are additional proof of the decline of inebriety. While this is gratifying we regret to say that there is still far too much spent on drink. The annual sum is still about £240,000,000. The figure is staggering when one thinks of the widespread unemployment and poverty that are prevalent almost everywhere. If only this money were spent on food, clothing and other useful products, every loom and spindle in the factories would be working full time. Blast furnaces and shipbuilding yards would be kept busy and industry would flourish again. The following statement by a prominent Scottish politician shows the urgent need there is for strict temperance throughout the land: "During the last twelve months we spent £240,000,000 on the consumption of alcohol. True, a beneficent State extracted 43 per cent. by way of taxation, but there was enough left to give every unemployed man and woman in the land 10/- extra per week. Above that there was enough left to build 100,000 houses at £300 each, without borrowing and letting them rent free. There was also enough left to spend £10,000,000 per annum on the draining and reclamation of our waste land, £10,000,000 per annum for afforestation as well as £10,000,000 to restore the 'cut' in the education of our children. Over and above all, there was still £20,000,000 left for reduction in taxation. With all that there was not a word from the economists."

The Committee view with sorrow and alarm the wide prevalence of these twin evils Gambling and Betting. Forty years ago

betting was confined to a few, but it has increased by leaps and bounds during the past few years. It is especially in connection with horse and dog racing that betting takes place. As far back as ten years ago it was estimated that nearly £300,000,000 were spent annually in making bets in England and Scotland and of this sum four-fifths stayed in the hands of the bookmakers. A detective inspector told the Commission on Betting that more prisoners attribute their downfall to this than to any other cause. The underlying principle of betting is that of getting something for nothing. It takes its worst vengeance on the poorest, and those who know the facts at first hand agree that excess in gambling breaks more lives than excess in drink. Dog racing is an imbecile sport and is used perhaps more than anything else to exploit the poor, the unfortunate and the simple. In Glasgow there was a greyhound track with a crèche and nurse to look after the infants while the mothers were betting on the dogs. In passing sentence on a young man who was found guilty of embezzling £11,000 a Judge in the Court of Session said accused was obviously one of the many victims of the canker which seemed to be eating into the life of the community at present, and which brought misery to many lives with crime in its train.

We are glad to state that the Royal National Lifeboat Institution has made a courageous stand. Recently the committee decided unanimously that they would make no use whatsoever of the profits derived from sweepstakes. This has brought increased subscriptions to this famous life-saving Society. A Dublin hospital which has chosen to remain outside the scheme for receiving money from the Irish Hospital Sweepstakes has met with equally encouraging support. We would strongly warn young and old to shun this vice as they would the plague. By helping to rouse public opinion against this deplorable craze we may see a reform in due time. Already there are indications that betting in certain forms may be prohibited on dog racing tracks.

Coming to the matter of Cinema Entertainments, we find according to the report of the Board of Film Censors that exception was taken by the examiners to 22 films. Although this is the highest number on record it was not due to any deterioration in the character of the films exhibited. Whilst the majority of the exceptions were not of a serious character, and entailed only the elimination of objectionable sounds or of inadmissible words, others entailed a considerable amount of discussion and negotiation with the publishers. In some cases scenes were re-taken at the studios to meet the Board's objections. It is gratifying to be able to state quite definitely that the trade has in an overwhelming number of instances agreed with the Board that the alterations and eliminations demanded were necessary and just. The reasons for the total rejection of the 22 films mentioned above were as under:—(1) Comic and irreverent treatment of religious subjects. (2) Habitual and vicious immorality. (3) Unacceptable vulgarity. (4) Unpleasant details of medical operations and reflections on the medical profession. (5) Collusive divorce. (6) Revolting monstrosities. (7) Sordid and brutal themes. (8) Intimate scenes of childbirth and incidents connected therewith.

Criticism and objections by public bodies are now taking effect and the film producers are, according to the censors, improving their productions. Properly conducted the cinema could be of great educational benefit to the public, but on the other hand, if allowed free scope it will become a menace to civilization, because of its vast potentialities for evil. Happily, filthy American films are becoming unpopular, and the public are appreciating more and more educative and historical pictures. Cinema owners are like the horse-leech, the more they get, the more they want. The huge sum of £36,000,000 was their profit last year, exclusive of the entertainment tax, and they wish to commercialise the Sabbath in order to add to their annual receipts. Those behind the "Sunday" Cinema movement are mostly foreign Jews, according to the testimony of a Bolton picture-house owner, who would have nothing to do with Sabbath

amusements and declared that the Jews in the trade had no regard for the Lord's Day and wished to secularize it to satisfy their unholy greed of gain. We are pleased to say that owing to the efforts of the Lord's Day Observance Society in England, many Local Licensing Authorities have rejected Sabbath opening applications. This Society is doing excellent work in stemming the tide of Sabbath profanation that is sweeping over the country.

What may be described as a new American religion is now spreading in this country. It is called the Oxford Group Movement and is not to be confused with the Oxford Tractarian Movement of a hundred years ago. Dr. Buchman, a Lutheran minister in the States was the originator of this movement, and it receives professing Christians from all denominations. This in itself shows that it is creedless and cannot but be formless and vague in its doctrine and teaching. Apparently some thoroughly irreligious and immoral men and women have through the Group Movement been brought face to face with God and have experienced a change of life. It is said of King Saul that he got another heart but not a new one, and that may happen in connection with this movement. The Group message starts by presenting to men the example of Christ as a pattern of four virtues—absolute honesty, purity, unselfishness and love. Testimonies are given by those whose lives were all wrong, but have now been changed. Those who attend the meetings and become interested are exhorted to repentance and restitution. If they respond they are led further to "Confession," "Surrender," "Sharing," "Listening" and "Guidance." Great importance is attached to Confession of sin either to the person against whom one has offended or Group leaders or the Group meeting. "Surrender" means to give oneself to Christ. "Sharing" means passing one's spiritual experiences to the Group and others. "Listening" is the special method of obtaining guidance. Converts are taught to listen quietly for the voice of God with prayer for guidance. When an impression to do something comes into the mind it is written down and acted upon.

The inspired apostle John says "Beloved, believe not every spirit but try the spirits whether they are of God" (1 John 4 1). No doubt there are some good things in the Group teaching, but it is especially those things that the movement lacks that form the most telling indictment against it. The most serious charge brought against it is that its teaching contains little or nothing of the Bible, welcomes Modernists as leaders and says nothing about the forgiveness of sin through the atoning death of our Lord Jesus Christ. But by all accounts Group leaders often invite sinners to come to Christ as a moral leader and say nothing about the only way by which the sins of the past may be covered in the sight of God, so they may feel that they are justified by their own merits and ignore Christ's sacrifice. It has been well and beautifully said: "God works to a standard of perfection in nature—it would be impossible to calculate the date of eclipses if He did not, and no chemical combinations of the elements could take place—and one broken law destroys the soul as one broken link destroys the chain that holds the ship at anchor. Moral reformation without the entry of Christ in full character as Saviour, Lord and God, is like the house deserted by the evil spirit, swept and garnished, but empty and soon to be repossessed by worse spirits. Lying and drunkenness may go out but spiritual pride and self-righteousness that thinks it is justified before God, may come in and a true conversion be further away than ever."

In the opinion of one who has studied this movement, carefully from within and without, Satan is making use of it as an angel of light to deceive sinners and even some who may be regarded as true believers.

Romanism in Scotland is holding its own well, and Ritualism is steadily advancing in the Church of England. According to the testimony of those who know, in some Anglican churches Jesuit priests officiate occasionally.

The movement initiated in the Church of Scotland for an unrestricted conference with the Church of England was favoured by a majority and this shows that there is a tendency to Ritualism

and even Popery in some who are paid to maintain Presbyterianism in Scotland. Principles for which many of our noble Reformers and Covenanters suffered death and exile are to be thrust aside to gratify the crave for unscriptural worship and priest-craft that is taking possession of some who ought to be faithful defenders of our Protestant heritage. The committee regret that there should be such a tendency in Scotland and they would urge the people to resist any attempts made to betray Presbyterian principles.

In his census report as far back as 1871 the Registrar-General for Scotland fully and clearly set forth the figures and results for Scotland of what he termed "an invasion of the Irish race," and he stated:—"It is painful to contemplate what may be the ultimate effect of the Irish immigration on the morals and habits of the people and on the future prospects of the country." In some ways already the effect has been tragic, but one result is seen in the Roman Catholic hold on the three largest cities. In Dundee, Roman Catholic marriages are 21.5 per cent. of the regular marriages; baptisms equal 29.5 per cent. of the children born and scholars are 21.5 per cent. of the day-school pupils. In Edinburgh, Roman Catholic marriages are 8.6 per cent of the regular marriages; baptisms equal 14.2 per cent. of the children born, and scholars are 10 per cent. of the day-school pupils. In Glasgow, Roman Catholic marriages are 21.6 per cent. of the regular marriages; baptisms equal 30 per cent. of the children born, and scholars are 25 per cent. of the day-school pupils.

The Capital of the West has now a quarter of a million Roman Catholics. By their early marriages and large households they are outgrowing but not outliving the Protestant young people. The outstanding event for the Papacy last year was the blasphemous Eucharistic Congress in Dublin where vast throngs assembled to engage in the idolatrous worship of the Mass and the Virgin. Instead of being the better of this conglomerate gathering of misled and superstitious sinners, Ireland is much worse, for economic depression during the winter has almost reached its lowest ebb in that unfortunate country.

The Pope has proclaimed this year to be a Holy Year, because in the opinion of the majority of learned men it is the 19th centenary of the crucifixion of Jesus Christ. Pilgrimages to Rome will be encouraged, and of course the coffers of "His Holiness" will greatly benefit. The Papal authorities, knowing well the gullibility of human nature astutely arrange all sorts of congresses and pilgrimages to enrich themselves.

The Committee regrets and would strongly protest against the appointment of a new envoy to the Vatican. The announcement was made on the 7th of March and the person appointed was Sir Robert Henry Clive. During the three years we were without such a plenipotentiary we suffered no harm. It is amazing that British statesmen should be so weak as to keep on friendly terms with this most determined and relentless enemy of our Protestant religion. But what was altogether astonishing and reprehensible was the visit of the Prime Minister to the Vatican in an official capacity some weeks ago. This was utterly unbecoming and unwarrantable. When Spain, Mexico and South America were expelling and crushing the emissaries of Rome surely the Protestant Premier of Britain was degrading his high office by doing obeisance to the representative of a politico-ecclesiastico institution with a record for persecution and intolerance unparalleled in human history. Only a short time ago the Pope called upon his Cardinals to fight the menace of Protestant missionaries who are having considerable success throughout Italy. This is sure proof of Rome's unchanging hostility to vital religion.

It is clear that all the nations, our own included, have been trying to order the world and its activities without God, disregarding the precepts of His Word, with the result that suffering and distress are widespread. In the midst of all the chaos they were pursuing a course destined not to alleviate but to aggravate their troubles. What we need is to humble ourselves before God nationally and individually and to plead earnestly with Him to pour on us the spirit of repentance that we may seek to know and to do His will. The people that know their God shall be strong and do exploits (Dan. xi. 32).

Report of Fishing Stations' Committee for 1932-33.

By Rev. M. GILLIES.

THERE is little to report as to opportunities of activity on the part of this Committee, since the Synod met last year. We were discouraged from making provision in the way of sending supply to the fishing stations, by the accounts given in the public prints of the poor prospects and the unlikelihood of the fishing crews being sent from Lewis as in former years. We had no applications from the fishing people belonging to our Church for the usual supply.

In these circumstances, the Committee took no action, and though it turned out that some were sent to Yarmouth, yet not in such numbers as would justify incurring the financial burden which would fall on the few who would benefit and on the Church. The Committee hope that if matters will prove more favourable next season, they will be able to follow, with the Everlasting Gospel, those who harvest the fruits of the Great Deep, so that they may not be wanting in the fruits of the great End of the World Harvest.

Foreign Mission Report.

By Rev. NEIL MACINTYRE.

IN submitting this report there are several items to which I must refer and which the Synod is entitled to know. I would first notice Mr. John Tallach's home-coming with his family on a well earned furlough. As the members of Synod are well aware he arrived in this country in June, 1932, and he purposes to sail, God willing, on his return journey with his family on 9th June. Since arriving in this country Mr. Tallach has had a busy time. He has gone over most, if not all, of our congregations and Mission stations giving lectures

on the work and progress of the Mission. These lectures were highly appreciated by our people and I believe have stirred them up even to greater interest in the prosperity and work of our Mission in Africa.

Reference was made in last year's report to the difficulty, which partly arose through a misunderstanding, in regard to Mr. Tallach's coming home, owing to the heavy expenditure which that would involve. When the Committee, however, understood that he could book his passage at Bulawayo we instructed Mr. John Grant to send him by cable £240. This was to cover his own and his family's fares and also Mr. Edwin Radasi's. Of this sum Mr. Tallach refunded £72 so that the total expenditure for fares came to £168.

In regard to Mr. Edwin Radasi, as no berth could be got for him in the same boat with Mr. Tallach, he had to travel alone a few weeks later but arrived safely at his destination in this country. He appeared before a meeting of the Committee on 30th August when a few simple questions were asked him regarding his belief in the Bible as the Word of God and in the principles and doctrines of the Free Presbyterian Church. Mr. Tallach explained to him in his native language the meaning of the Convener's questions and to all of them he gave satisfactory answers.

The problem then arose where was he to be sent to be educated? We desire to thank Mr. MacHardy, Director of Education for Caithness, and Mr. Murdo Mackenzie, M.A., Wick, for the interest they took and the guidance they gave in fixing this matter. On the suggestion of the above gentlemen, Mr. Mackenzie, M.A., headmaster, Ardgay, was approached and he willingly agreed, with the consent of the Director of Education for Ross-shire, to take Mr. Radasi into his school and also board him in his own house. We are much indebted to Mr. and Mrs. Mackenzie for their kindness and consideration in this matter. Mr. Mackenzie reports most favourably regarding Mr. Radasi's behaviour and diligence in study.

The Committee invited Mr. Tallach to their meeting on 30th August when several aspects of the Mission were discussed. The question of sending out a qualified teacher to take charge of our Secondary School at Ingwenya was considered. Mr. Tallach pointed out that according to the terms of the "Native Development Act" (a copy of which he produced), the Rhodesian Government would not pay any grants but for a fully qualified teacher either in industrial subjects or domestic science. He also explained that even should the Committee have an industrial teacher ready to go the expense of supplying the necessary material would be prohibitive. After listening to Mr. Tallach's reasoned statement the Committee came to the conclusion that it was out of the question to send a male teacher. It was then agreed to take into future consideration the advisability of procuring a female teacher fully qualified in domestic science. I may refer here to what we reported last year, viz., that we had secured the services of Mr. Donald Macaskill, M.A., and with the object of qualifying as a certificated teacher he had been sent to the Glasgow Training College. As the Committee at that time did not possess a copy of the "Native Development Act" they were ignorant of the fact that the Government did not pay grants except for industrial and domestic science subjects. We immediately informed Mr. Macaskill that owing to his lack of having industrial qualifications he could not be sent to Africa. Mr. Macaskill willingly fell in with the decision of the Committee.

At the next meeting of the Committee it was finally agreed that a female teacher, qualified in domestic science, be advertised for in the Church Magazine. Two applications were received in response to that advertisement. After carefully considering each application it was agreed to offer the appointment to Miss Jean Nicolson, M.A., Glasgow. After a form of contract was drawn out, which Miss Nicolson signed, she accepted the appointment. In this connection we have pleasure in stating that Miss Nicolson's mother is to accompany her to Africa. The Synod of course will understand that Mrs. Nicolson is going out on her

own responsibility and at her own expense. We consider this a wonderful providence for we believe Mrs. Nicolson will be a great help and strength to her daughter and to the Mission generally.

By a strange co-incidence Miss Nicolson and her mother booked their passages by the same boat as Mr. Tallach so that they will have each other's company on the way out.

We had to take immediate steps to provide a suitable dwelling-house for Miss Nicolson and at Mr. Tallach's suggestion the Committee ordered the General Treasurer to send on to Dr. Macdonald the sum of £10 for the purpose of making 3000 or 4000 bricks whenever the rainy season would be over. To have a man engaged to make the bricks whenever the rain ceased would mean a saving of labour and expense as he could get water in pools near hand instead of having to draw it from the well. We hope the house will be ready shortly after Miss Nicolson arrives. It will cost from £40 to £50. I may also state that Miss Nicolson's salary was fixed at £200 per annum this sum to be made up of the maximum grant of £100 from the Rhodesian Government and the balance from the Foreign Mission Fund.

Mr. Tallach explained that it was essential that one of the missionaries be appointed as Superintendent who would act as an intermediary between the Rhodesian Government and the members of the Mission; as the Government would not transact any business but through a responsible person. The members of Committee were fully convinced that such an appointment should be made and unanimously appointed Mr. Tallach as Superintendent and Treasurer. It was, however, agreed that each one of the heads of the three departments would be responsible to the Committee and that each would send their annual reports direct to the Convener.

Mr. Tallach reported that the motor car presently used for the work of the Mission was almost useless and asked for permission to collect money on his lecturing tours to purchase either a new or second-hand car. This permission was granted

and it was agreed that the money collected be sent to Mr. Grant, General Treasurer, who would pay for the car and any balance to be kept on deposit by the Treasurer for the upkeep of the car in future.

In view of the fact that Edwin Radasi was now in this country and supported out of the Foreign Mission Fund it was agreed, with the permission of the Synod, that the allowance to Mrs. Radasi might be reduced to £30. The Committee were of the opinion that she on that account would not be reduced to any financial straits.

The usual sums for the upkeep of the Mission and for Kaffir Bibles were sent out by the Treasurer. In a letter from Dr. Macdonald he informed me that there is every prospect of a famine occurring this year as they had had no rain except one slight shower; that the crops were burnt up and the people were already in want. This same calamity happened ten years ago. On that occasion our late Convener, Mr. Cameron, appealed in the Church's Magazine for funds to help the famishing natives. There was a magnificent liberal response to that appeal for no less a sum than £281 9s. 3d. was subscribed. Of that sum £139 was sent out to the late Mr. Radasi and the balance of £142 was deposited in the Savings Bank to meet any future case such as this famine if that be considered advisable. We trust and pray, however, that the Lord whose prerogative it is to give rain in due season may avert this calamity. The Committee would tender their thanks to Dr. Macdonald for superintending the Mission during Mr. Tallach's absence to the satisfaction of all concerned.

We have again in name of the Committee and Synod to express our sincere thanks to Mrs. Miller, Wick, for the great interest and trouble she takes in the Clothing and Medical Funds. She reports that for the Clothing Fund the income for last year was:—Balance from previous year £3 1s. 11d.; Donations received £7 3s., and on Deposit Receipt £10 7s., making a total of £20 11s. 11d. The expenditure was:—For goods sent out, £7 12s. 9d.; Cash in hand, £2 12s. 2d.; on Deposit Receipt,

£10 7s. Total, £20 11s. 11d. For the Medical Fund there is a balance in hand of £1 13s. 9d. There was neither income or expenditure in connection with this fund last year. I would desire to draw the attention of our people particularly to the Clothing Fund. This Fund is most useful in supplying our Missionaries with material to clothe the natives and we should support it as much as possible. In this connection I wish to thank our London friends and especially Miss Sansum for their liberal support. Mrs. Miller informs me that they sent no less than 227 yards of cloth last year. This ought to stir up other congregations in the Church.

In concluding this report we have much reason to acknowledge the Lord's goodness in the liberal mind He gives to our people at home and abroad in supporting the Mission. I have personally to thank the friends who so liberally and willingly responded to my appeal in the Magazine. On the other hand we ought to consider it a privilege and honour to be the means of sending the gospel which is the power of God unto salvation to the people of Africa. No one can deny but the Lord has wonderfully blessed our Mission and still continues to bless it. Let us then, using the natives' apt proverb quoted by Mr. Tallach and Dr. Macdonald in their last year's report: "Do not be weary to-morrow" which we might change to read: "Do not be weary this year." Or we might use the injunction given by Paul to the Galatians: "Let us not be weary in well doing: for in due season we shall reap if we faint not. As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

South African Mission Report.

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

SHORTLY after our combined Report was submitted to the Synod last year the Rev. J. Tallach proceeded on furlough to Scotland, and so an unique opportunity was furnished to our

people in Scotland to hear from one who has been engaged in the work of the Mission for the last eight years an account of the work of the Mission, and the progress made by the good hand of the Lord upon it. I, therefore, submit this Report for the year during which he has been absent in the confidence that it will be received with not less interest than similar Reports have been received in former years.

During 1932 some of our most esteemed Christian members have been taken away, and we feel their loss very much indeed. Mrs. Hlazo, wife of Chief John Hlazo, long associated with the late Rev. J. B. Radasi in the work of the Mission, was a woman of quiet and unassuming disposition, but about whom there was the fragrance of true piety. Many of her family are following their parents' God and are to-day staunch members of the Church. She was laid to rest at the Mission. Peter Matabele, one of our Elders also passed away, holding fast his confidence to the end, and was laid to rest at the Mission.

While the Lord removes His people from among us we have reason to praise Him with thanksgiving that He still continues to countenance the work of the Mission, and that we are able to record that fourteen persons were received into membership as well as a considerable number baptised at Ingwenya. Despite the circumstances under which our people live, and the many temptations to which they are exposed only one case had to be dealt with in a disciplinary manner.

Together with the whole world our people are suffering from the effects of the depression. Last year owing to foot and mouth disease there were severe restrictions on the movement and sale of cattle causing much hardship. The quarterly collections, nevertheless, amounted to £13 17s. 10d. The rains were also late in coming and have to all appearances ceased, the last having fallen in January. The crops have failed and the prospects for this year are very black indeed. Several acres of the Mission ground are under maize but there is very little hope of any return.

None of our outlying stations have been visited during the last year as there has been no means of travelling. The motor car is old and had arrived at the stage when upkeep had become very expensive, and being of an obsolete model spare parts and even tyres had become impossible to obtain in this country. For this reason we decided that the Rev. J. Tallach, while in Scotland, should seek permission to collect money to buy another, a motor car being indispensable to the work being properly undertaken.

Ingwenya school was visited by the Native Development Department Inspectors in May 1932. The Report of Mr. Finkle on the academic work was very satisfactory, as was also the Report by Miss Rudd on the domestic and industrial work. The grants earned by the schools are not yet to hand. There will be a reduction of 15 per cent. for last year. The kraal schools, with the exception of Shangani, were not visited. The attendance of scholars in the various schools has been fair throughout the year. The generosity of some of the home Sabbath Schools and their teachers makes it possible for us to give prizes to the best scholars in each year. A substantial church-school building was put up at Induba to replace that destroyed by white ants, the expenses were met out of a collection among our people to which an opportune gift of £10 from an overseas friend was added.

Our people on Murray Farm are under notice to remove in May, which means that the school and church there will be closed from that date. At Morven also, where there used to be a considerable number of our people the process of depletion goes on. The above instances show how unsatisfactory it is to build schools on farms except in very exceptional cases. The number of scholars in the various schools during 1932 was 533.

The medical work followed the scheme previously adhered to. There were no epidemics in the Reserve and the general incidence of illness was not high. The number of patients seen in

consultation at the Dispensary was 1,800. There were comparatively few visits to kraals. The natives continue to avail themselves of the medical services rendered at the Mission and are coming more and more to put their faith in these services instead of in their own remedies.

We appreciate the fact that our people in Scotland are passing through hard times financially and we should be glad to be able to say that the time had come when they could rest on their oars and relax their efforts on behalf of this work. We look for the day when the Cause here will be self supporting and when the Native Church here will in their turn send out their own missionaries. But that day has not yet come. For the present we would ask for the earnest prayers and financial aid of every person of goodwill. We await the arrival of the Rev. J. Tallach and family and Miss Nicolson and wish them Godspeed on their voyage.

Canadian and Colonial Committee's Report.

By Rev. E. MACQUEEN.

THIS Report will be brief not because the Committee did not meet often enough and tried to do their best to get deputies to go to our people in the Colonies and to U.S.A. but we failed last year to get any one to go and perhaps, owing to the depression in all parts, it was as well. We feel for our people in the Colonies and would do our utmost for them but want of funds prevents us from doing what we would. Our Australian friends have been sending to the Colonial Fund every year but the distance between them and us causes ministers to hold back from such a journey; however, we trust, that soon some one will be found to go. This year we were thankful the Rev. Finlay Macleod, Dornoch, came forward to the help of the Committee. He sailed from Glasgow, as you know, on Friday the 14th day

of April. We tried to get one of our young men, who finished their theological course last session, but we failed to make any impression on them; however, the Lord came to our help for the Far West. We hope some one will come forward to go for a year to Winnipeg. May the Lord of the harvest send me unto His harvest.

Report of Committee appointed by the Synod re Status of Missionaries.

By the Rev. NEIL MACINTYRE.

IN giving in the Report of the Committee appointed for the above purpose, Mr. Macintyre said, I may state that the Committee held two meetings, and my report as Convener may take the form of the minutes of these meetings:—

First Meeting.—At 4 Millburn Road, Inverness, on the 23rd day of August, 1932, the Committee appointed by the Synod of the Free Presbyterian Church of Scotland to investigate into the whole question of the status of missionaries met according to notice sent to members. There were present, Revs. Neil Macintyre, D. M. Macdonald, D. J. Matheson, Malcolm Gillies, ministers (clerks of presbyteries), and Mr. John Grant, General Treasurer. Rev. M. Gillies moved, and Rev. D. J. Matheson seconded, that Rev. Neil Macintyre be appointed Convener of the Committee. This was unanimously agreed to. By the motion of Rev. D. J. Matheson, seconded by Rev. D. M. Macdonald, Rev. M. Gillies was appointed clerk. The meeting was opened with prayer.

Rev. Neil Macintyre, Convener, said he had a difficulty in understanding exactly what Dr. Johnston had in view in bringing forward the motion anent missionaries which became the finding of the Synod. He had asked Dr. Johnston to draw up a statement explanatory of his motion and also asked him to be present. The Committee unanimously agreed that Dr. Johnston should go over the points of his statement before the Committee, and thus his mind on the matters at issue should be fully ascertained.

Dr. Johnston then read his statement, explaining and discussing the main points. On the suggestion of the Committee, he agreed to furnish each member with a typewritten copy for reference purposes. The Committee confined themselves at this stage to the proposal that the missionaries of the Church should hereafter be viewed as belonging to one of three classes: 1st, *Full Time Missionaries*; 2nd, *Part Time Missionaries*; and 3rd, *Preaching Laymen*. The Committee agreed to recommend to the Synod that the sum of £52 be fixed as the basic basis for full time missionaries; £20 per annum for part time missionaries; and nil for preaching laymen. The list of missionaries was gone over, and the case of each missionary carefully considered, in the light of the information given by the several clerks of Presbyteries. The Clerk was instructed to draw up the list, showing the present status and the proposed changes, this list to form part of the minute.

The Clerk received instructions in the case of Mr. Donald Macsween, Sollas, North Uist, to find out from him whether he would consider either to be removed to another station, such as Breaslet, Lewis, or agree to a reduction of salary, seeing that he was sent to Sollas only temporarily, and that the North Uist congregation do not contribute to the funds of the Church in any way like to the sums paid out to minister and missionaries. The Committee agreed that Mr. Finlay Beaton should be classed as a preaching layman, seeing that he supplies Stratherrick only on week-ends, also that Mr. A. Macdiarmaid's salary remain as at present as long as the income of his shop is coming into his family.

Rev. M. Gillies reported that Mr. M. Macleod, Kyles Scalpay, Harris, was retiring, and that Mr. E. Morrison has been doing the work for some time. The Committee agreed to recommend that Mr. M. Macleod receive a pension of £10, and E. Morrison be paid at the rate of £20 till the meeting of Synod. It was pointed out that some preaching laymen might help the Church without accepting any gratuity. The Committee agreed to meet

again on Tuesday, 31st day of January, 1933, at Inverness. The meeting was closed with prayer.

Second Meeting.—The cases of certain missionaries were dealt with by the Committee. The Committee then discussed the duties of the missionaries, and it was agreed to recommend to the Synod that Full Time Missionaries should live within their districts, holding weekly prayer meetings as well as the Sabbath services. They should give all their time to the mission, giving the affairs of the cause preference before their personal interests. They should visit all the people regularly as well as the sick and hold yearly catechisings.

The Committee also considered the question of the absence of missionaries from their several stations, and the following resolution was adopted:—"The Committee recommend that the missionaries of the Church be allowed four Sabbaths' absence from their stations annually, two Sabbaths only being consecutive, and that due care be taken that the meeting places be not closed; that a missionary should not be away from his charge any Sabbath beyond this, without the consent of the moderator or interim moderator, as will fit in with the surrounding circumstances of each congregation and stations."

It was agreed that this minute be confirmed by the personal inspection and assent of each member of the Committee. The meeting was closed with prayer.

Theological Tutor's Report.

By REV. D. BEATON.

DURING last session five students were studying at Oban, viz., Messrs. Archibald Beaton, John Colquhoun, Angus Mackay, M.A., John P. Macqueen, and Donald Macaskill, M.A. Messrs. Archibald Beaton and John Colquhoun have now finished their theological course. The theological instruction covered a somewhat extensive field. In Systematic Theology lectures were

given on the doctrine of the Trinity. The Confession of Faith was gone over from beginning to end, and by means of expository lectures the main doctrines were explained and the sections in the Confession which had come under the fire of criticism either in the past or during the present unsettled state of things in the theological world were dealt with at considerable length. The students also were examined on the Larger and Shorter Catechisms. In pursuance of the course introduced some years ago of thoroughly familiarising the students with the contents of the Bible, questions were put to them in their written class examinations on the history, geography, biographies, and doctrines of the Old Testament—the New Testament had been previously covered.

In Church History the period from the beginning of Christianity to the Schoolmen was dealt by means of a text-book. In Scottish Church History the period from the Revolution Settlement to the Breach in the Secession in 1747 was covered by lectures. In Church Practice Sir Henry Moncrieff's *Practice* was used as a text-book and the students were instructed to read carefully the important documents of the Free Church, such as the Claim, Declaration and Protest of 1842, the Protest of 1843, and the Act and Declaration anent the Publication of the Subordinate Standards and Authoritative Documents of the Free Church of Scotland and also the Deed of Separation of 1893, together with the Resolutions and Findings of Synod embodied in the Church Documents. Brief lectures were also given on the administration of Baptism and the Lord's Supper and Marriage, so that our students might have some knowledge in these matters when called upon to administer them in their office as ministers of the gospel. The students sat two class examinations, and the results indicated that, generally speaking, they had been diligent in their studies and had paid attention to the instruction given. In addition to their regular class work the students attended the weekly Bible Class held for the young people of the Oban congregation, where short lectures on the Second Reformation period, including the Westminster Assembly, were given, and

also brief expositions of the Directory for Public Worship and the Larger Catechism.

As the students receive free tuition the Synod has made it a rule that during the session they are expected to give assistance in preaching. In accordance with this rule they took turn in conducting the Gaelic services and prayer meetings. They also regularly supplied Fort-William, and I desire to direct the attention of the Synod to the fact that they did so without any regular remuneration except payment of their travelling expenses. This was generously done to relieve Fort-William from the financial burden which otherwise would have been entailed. I think the students deserve the thanks of the Synod for their self-denying efforts in this matter.

I need scarcely say, from what has been reported to the Synod, that the office of a theological tutor is no sinecure, and combined as it is with other work in my case it will not come as a surprise to my brethren if I say that I feel relieved that my fellow-tutor, Rev. D. A. Macfarlane, will take this burden off my shoulders for next session. I need not remind my brethren that it is not the time spent in teaching that is burdensome, but the vast amount of reading that has to be done to keep one in touch with the subjects taught in all their aspects—ancient and modern.

Editor of Magazine's Report.

By REV. D. BEATON.

I HAVE not anything special to lay before the Synod. The circulation for the first time in a considerable number of years remained stationary during 1932-33—the number printed being 3500, while 3550 of the double July number were printed. With a little effort, no doubt, the circulation could easily be increased a few hundreds more. Letters of appreciation reach the Editor from all parts of the world—Australia, Canada, U.S.A.,

England, Ireland, and India—from people who have no connection with our Church who, in some way or other, have been brought into touch with the Magazine. There are, no doubt, many belonging to other denominations who love the teaching supplied from month to month in its pages if we could only get in touch with them.

I have to acknowledge the help by many in sending me extracts from books, and cuttings from newspapers and religious periodicals; this service is highly appreciated, though I am not always able to use them. Still, to all helpers in this line I would say with the Apostle: Let us not be weary in well-doing. I have to acknowledge specially the appreciated help given by the Rev. James Macleod in sending a Gaelic sermon and for his Gaelic translation of one of Mr. Spurgeon's sermons. I have, time and again, asked my brethren to send sermons, but I have regretfully to say that my requests have fallen on deaf ears. In the hope that some of them may feel the chidings of conscience in this matter, I renew my request. We shall look forward with interest in the hope of seeing some signs of improvement.

On the financial side the Magazine Fund shows a balance of £32 4s. 4d. as compared with £35 6s. 4d. last year. This balance is rather meagre for working purposes, but it would appear from what our Treasurer reports that the trade depression is affecting even the finances of the Magazine. In a covering letter sent with the Magazine Financial Statement, Mr. Grant writes: "I find it difficult to get payment from some of our agents who are slow in making payment. Taking into account the outstanding accounts due we are fully up to last year. A few of our readers in Canada who appreciate the Magazine wrote to say that owing to circumstances they were unable to pay and asked to cease sending in the meantime. I have not cancelled any, and to this I hope the Committee will not object." I am sure I am expressing not only the Committee's mind but also the Synod's in saying that Mr. Grant acted rightly. The contributions to the Free Distribution Fund amounted to £28 17s. 2d., as compared with £31 17s. 3d. last year.

Report of Committee appointed to draw out a Paper on Differences between the Free Presbyterian Church and the other Presbyterian Churches in Scotland.

By Rev. D. BEATON, Convener.

THE Committee have pleasure in presenting their report to the Synod. The Committee decided to send out printed copies to all members of the Synod for their consideration. Your Committee consider the subject dealt with of special importance to the Church and others interested in our ecclesiastical position, and would, therefore, respectfully recommend to the Synod that the paper should come under the review of the Business Committee before it is issued in its final form and approved by the Synod.

The Committee would add the following clauses to their draft paper at p. 23, immediately after paragraph on *Prayer at the Grave*:—" *Worship*.—The Free Presbyterian Church in contrast to the Church of Scotland and the United Free Church (Continuing) uses the metrical psalms as the only manual of praise in the sanctuary. It also rejects the use of instrumental music in divine worship. *Holy Days*.—The Free Presbyterian Church rejects the modern custom becoming so prevalent in the Church of Scotland of observing Christmas and Easter. It regards the observance of these days as symptomatic of the trend in the Church of Scotland towards closer relations with Episcopacy."

Better to present truth in her native plainness than to hang her ears with counterfeit pearls.—*Thomas Brooks*.

News may come that Truth is sick, but never that it is dead.—*William Gurnall*.

One live coal may set a whole stack on fire.—*John Trapp*.

Losses and disgraces are the wheels of Christ's triumphant chariot.—*Samuel Rutherford*.

Synod's Statement of Differences between the Free Presbyterian Church and the other Presbyterian Churches in Scotland.

FOR the instruction of our people the Synod desire to direct their attention to the following differences between the Free Presbyterian Church and the other Presbyterian Churches in Scotland, viz.—Church of Scotland, Reformed Presbyterian, United Original Secession, United Free (Continuing) and Free Churches. These differences may be set forth under three general divisions—I. Constitutional; II. Doctrinal and III. Differences in Practice.

I. CONSTITUTIONAL DIFFERENCES.

To the casual observer the constitutional differences may appear as scarcely worth any consideration. Yet the question underlying these differences may go far to explain the reason of the separate existence of the various denominations and to indicate their ecclesiastical policy and outlook. We would therefore call attention to the following constitutional differences between the various Presbyterian denominations and in doing so would emphasise the fact that these are not the only constitutional differences but the *main* differences.

I. *The Church of Scotland.* The present Church of Scotland is the result of the union of the Established Church and the United Free Church in 1929. It claims to be “in historical continuity with the Church of Scotland which was reformed in 1560, whose liberties were ratified in 1592, and for whose security provision was made in the Treaty of Union of 1707. The continuity and identity of the Church of Scotland are not prejudiced by the adoption of these Articles (Declaratory).” This extraordinary claim, as will be seen, rests more upon the imaginations of the framers of the Articles Declaratory than upon the facts of history. For the sake of clarity it may be as well to deal with the two sections composing the Church of Scotland. (1) *The Established Church.* This Church claimed

to be the true Church of Scotland but her claim was rejected by the Disruption Church which asserted that it was the Church of Scotland *free* and though this claim has never been recognised by Parliament nor by any legal tribunal yet the righteousness of the claim is not invalidated nor are the historic facts on which it is based as set forth in the Claim, Declaration and Protest (1842) disproved. From 1711 when the General Assembly strengthened its relation to the Confession of Faith until 1889 no change was made either in the Questions or Formula. But in the latter year the spirit of ecclesiastical restlessness bore fruit and an Act was passed by the Assembly entitled: "Act on Subscription of Office-bearers of the Church" which loosened the Church's relation to the Confession. This was followed by the Act of Parliament (1905), skilfully though not creditably engineered by astute ecclesiastics, who, taking advantage of the difficulties of others had a clause inserted in the Act dealing with the property question between the Rainy party of the Free Church and the minority who refused to enter the Union in 1900, which gave permission to the General Assembly to introduce a new formula to be prescribed by it. In the final form of the Questions and Formula adopted by the Assembly there was a further departure from the Church's relation to the Confession. In 1921, in prospect of the union between the Established Church and the United Free Church, an Act was passed through Parliament to declare lawful certain Articles Declaratory which had been passed by the General Assembly. These Articles mark a still further departure from the historic Church of Scotland notwithstanding the claim made in the said Articles that that Church is in historic continuity with the Church of Scotland. If the Established Church was not the Church of Scotland in 1843 it certainly had less claim than ever to be recognized as the Church of Scotland after all these changes.

(2) *The United Free Church.* The United Free Church was made up of the majority (or Rainy) Free Church and the United Presbyterians. In 1892 to pave the way for union the Declaratory Act was passed by the General Assembly. In 1900 the Union

between the majority Free Church and the United Presbyterians took place. A minority refused to enter the Union and there came thus into separate existence the present Free Church. The United Church was a strong Voluntary organization honeycombed with the Higher Criticism. It was this Voluntary Church strange to say which in 1929 united with the State Church. It is one of the ironies of Scottish Church history that such a union ever took place. A section true to their Voluntary principles refused to enter the Union in 1929 and formed the United Free Church (Continuing). Whatever defects the Established Church had constitutionally, it was not improved in any degree by the union with the United Free Church. The claim made by the united Church to be the true Church of Scotland, while sanctioned by law, is rejected by the Reformed Presbyterian Church, United Original Secession Church, Free Church and Free Presbyterian Church, and possibly also by the United Free Church (Continuing).

II. *Reformed Presbyterian Church.* This Church derives its name from the Reformed Presbytery (1743). Ecclesiastically the Reformed Presbyterians are the descendants of the Society people, who were followers of Richard Cameron and James Renwick and who refused to enter the Church of Scotland in 1688. They differ on a number of points from the other Presbyterian bodies. (1) *Revolution Settlement.* They refuse to acknowledge the Church of Scotland because of certain defects in the Revolution Settlement (1690). They hold that the attainments of the Second Reformation were ignored by that Settlement. (2) *The binding obligation of the Covenants.* They likewise hold that the National Covenant and the Solemn League and Covenant are still binding and that it is the duty of the Church to renew the same. This principle is made a term not only of ministerial but, also, of Christian communion, *i.e.*, it is binding on all their communicants. They differ from the United Original Secession Church which also holds the binding obligation of the Covenants in the manner of renewing them, objecting to that Church in leaving out the part of the covenants relating to civil affairs in the state. They hold that

the Secession testimony did not go far enough as it was too exclusively limited to matters that concerned the Church and did not sufficiently contend for Reformation attainments in the State.

(3) *The Civil Magistrate.* The Reformed Presbyterian Church differs from the other Presbyterian bodies in its view of the Civil Magistrate. It holds that God "hath authorised and instituted in His Word the office and ordinance of civil government and governors" and that civil magistracy has "its foundation in the moral-preceptive law of God." A keen and prolonged controversy was carried on between the Seceders and the Reformed Presbyterians on this point. The Reformed Presbyterians, like the Seceders and others, emphasise the point that the Civil Magistrate in Christian States is bound to have respect to the Word of God and the interest of the Kingdom of Christ in all the laws and administration of the State but, in addition, they maintain that this is not simply for the well-being and usefulness of the magisterial office but that the above conditions were necessary before the magistracy could be recognized as having a valid standing.

(4) *Political Dissent.* The Reformed Presbyterians refuse to swear allegiance to, or to take part in, the civil government as presently constituted in this country inasmuch as it is not based on the foregoing principles. They hold that their communicants can neither take the oaths required for government offices nor put others in positions where such oaths are required to be taken. Hence they refuse to accept the right of the elective franchise and do not vote for members of Parliament. This is what is generally known as the principle of Political Dissent. It does not mean that Reformed Presbyterians offer physical opposition to the civil government. They only refuse to render allegiance to the civil institutions of the country as they regard them in opposition to Covenant promises and Second Reformation attainments.

III. *The United Original Secession Church.* The United Original Secession Church (usually called the Original Secession) was formed in 1842 by the Union of the section of the Old

Light Burghers who did not join the Established Church in 1839 and the Original Secession Church. They claim to be the direct ecclesiastical descendants of the Secession Church formed in 1733 by the Secession Fathers and like the Reformed Presbyterians claim to be the true representatives of the Second Reformation. (1) Like them they condemn the Revolution Settlement though regarding it as a great improvement on the Stewart regime. (2) They also hold the principle of the binding obligation of the Covenants which is a term of ministerial and Christian communion. (a) They differ, however, from the Reformed Presbyterians in their view of renewing the covenants—they do not renew them in the exact words nor in the parts referring to the civil magistrate. (b) They differ from the Reformed Presbyterians in their doctrine of the Civil Magistrate. The magistracy, they hold, was instituted by God as the moral Governor of the world and is common to mankind at large, *and not derived from Christ as Mediator or peculiar to Christian nations* and, though like everything else magistracy has been put into Christ's hands in subserviency to His Church, yet neither of these alters its nature or renders it illegitimate when it is not used for this higher purpose. And while it is the duty of Christians and of Christian nations and rulers to regulate their conduct by the revealed will of God yet their neglecting to do so does not release them from subjection and obedience to them in all lawful commands. Adam Gib states the matter as follows: "It is to be considered, that the whole institution of the Magistrate's office lies in *natural principles* being no way founded in the revelation of grace, nor at all peculiar to such as enjoy the benefit of that revelation" (*The Present Truth*, I. 373).

In consistency with their views of the binding obligation of the Covenants and the Revolution Settlement, the United Original Secession Synod condemned the Free Church in additions made to their Testimony in 1853 and 1866 (though these additions form no part of the Authorised Testimony) for declining to take up the position held by themselves at the Second period of the Reformation in the matter of asserting the Divine Right of

Presbytery, acknowledging the perpetual obligation of our National Covenants and declaring in unqualified terms their adherence to the Westminster Standards as Covenanted Standards of conjunction and uniformity for the Churches in the three kingdoms. The Synod further expressed its deep regret on account of the secession of many of their brethren to the Free Church in 1852 "thereby dropping a Judicial Testimony in behalf of the Covenanted Reformation" (*Original Secession Testimony*, p. 219).

IV. *United Free Church (Continuing)*. It consists of the section of the United Free Church which refused to enter the Union in 1929. It is made up largely of former United Presbyterians and is an out and out Voluntary organization. Its relation to the Confession is of a very doubtful nature. The Confession is received in the light of the Declaratory Acts of the United Presbyterian Church (1879) and of the Free Church (1892).

V. *Free Church*. The Free Church came into existence in 1843 and claimed to be the Church of Scotland *free*. It bore a clear testimony on the side of evangelical truth and in 1851 it defined clearly its relation to the attainments of the Second Reformation in the Act passed in this year entitled "Act and Declaration anent the Publication of the Subordinate Standards and other Authoritative Documents of the Free Church of Scotland." It is stated here that the several formularies, Confession of Faith, Catechisms, Directory for Public Worship and Form of Church Government agreed upon by the Westminster Assembly—"as ratified, with certain explanations by divers Acts of Assembly in the years 1645, 1646 and particularly in 1647, this Church continues till this day to acknowledge as her subordinate standards of doctrine, worship, and government; with this difference, however, as regards the authority ascribed to them, that while the Confession of Faith contains the creed to which, as to a confession of his own faith, every office-bearer in the Church must testify in solemn form his personal adherence—and while the Catechisms, Larger and Shorter, are sanctioned as directories for catechising—the Directory for Public Worship, the Form of Church Government, and the Directory for Family Worship

are of the nature of regulations, rather than of tests—to be enforced by the Church like her other laws, but not to be imposed by subscription upon her ministers and elders. These documents, then, together with a practical application of the doctrine of the Confession, in the Sum of Saving Knowledge, a valuable treatise, which, though without any express Act of Assembly, has for ages had its place among them—have, ever since the era of the Second Reformation, constituted the authorised and authoritative symbolic books of the Church of Scotland.” While acknowledging that the fathers of the Second Reformation were fallible in many of their proceedings yet the Act holds that “that the work itself was the work of God.” In regard to the Revolution Settlement the following deliverance is worthy of attention: “That the Revolution Settlement by which the liberties of the Church were secured, under the reign of William and Mary, was in all respects satisfactory, has never been maintained by this Church. Thus, for instance, in the civil sanction then given to Presbytery, the Parliament of 1690, overlooking altogether the higher attainments of the Second Reformation, went back at once to the Act 1592, and based its legislation upon that Act alone, as being the original charter of the Presbyterian Establishment. Accordingly, it left unrepealed the infamous ‘Act Recissory’ of King Charles, by which all that the Church had done, and all that the State had done for her, in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious. Thus the Revolution Settlement failed in adequately acknowledging the Lord’s work done formerly in the land; and it was, besides, in several matters of practical legislation, very generally considered by our fathers at the time to be defective and unsatisfactory.” At the same time adds the Act “it would be in a high degree ungrateful to overlook the signal and seasonable benefits which the Revolution Settlement really did confer upon the Church as well as upon the nation.”* The Free Church, therefore,

* The attitude of the Free Presbyterian Church to Reformation attainments is set forth in “A Declaration anent Reformation Attainments and the Church’s Relation thereto” (*Free Presbyterian Magazine*, xv. 147-153).

claimed to be the true Church of Scotland alike with respect to the attainments of the First and Second Reformations, and though she did find the Revolution Settlement defective, yet, unlike the Reformed Presbyterians and Original Seceders, she accepted the same. Both the present Free Church and the Free Presbyterian Church claim to be heirs of this Church.

(1) *The Free Presbyterian Church.* This Church came into separate existence in 1893. It was owing to the passing of the Declaratory Act of 1892 that those who formed it felt in conscience they could no longer continue in the so-called Free Church. (1) *Declaratory Act.* The Free Presbyterian view of the effect of the Declaratory Act on the constitution of the Free Church was that it seriously affected the Constitution in the explanation it offered of the Confession of Faith. This was the view held by the Constitutionalists during the agitation against the Act before it became law. With no uncertain sound it was declared from pulpit and platform that if the Act became law the Free Church was gone as the Free Church. The utterances of the Constitutional leaders on record prove this to the hilt. Up to this date the ranks of the Constitutionalists presented an unbroken front to the enemy; there were no divided counsels in the camp. It was only after the Act became law that some of the Constitutionalist leaders, realising where their utterances were driving them, began to search for a formula that might conveniently cover their retreat. This hesitation caused a feeling of amazement among those who had hitherto accepted their words at their face value. It was now discovered by these sons of Ephraim that the Declaratory Act was not binding on them—it was only a relieving Act. (2) *Act inoperative.* In their explorations for something to justify their retreat the further discovery was made that the Declaratory Act, being *ultra vires*, was inoperative. That is, the Assembly went beyond its powers in passing the Declaratory Act. Dr. Rainy was too astute an ecclesiastic to engineer, in the face of much opposition, a piece of legislation that was to be inoperative with reference to the supposedly tender consciences of those who were crying for

relief, and when some cases from presbyteries came up before the Assembly, the protests entered on the records of the presbyteries of Inverness and Dornoch were ordered to be deleted. If the Act was inoperative why was there such drastic procedure taken? (3) *Questions and Formula not changed.* This was another reason advanced for remaining in the Church and of all those advanced it is probably the weakest. It is almost incredible that any one with the slightest acquaintance with the law of creed subscription in the Established and Free Churches should ever have advanced such an argument and it would not be worthy of any attention were it not that it has been advanced, and still is, with all seriousness. It is admitted on all hands, both by Free Churchmen and Free Presbyterians, that the Declaratory Act interpreted certain confessional doctrines quite contrary to the view held of them by Constitutionalists in the Free Church. When, therefore, a minister, probationer, or elder answered the Questions and signed the Formula, in the light of the Declaratory Act, was there no change? Did not the very change made by the Declaratory Act of necessity change the Questions and Formula if, not in words, at any rate in sense which after all is the vital point? Will any man, with the facts before him, say that any one of Dr. Rainy's followers answering the Questions and signing the Formula after 1892, attached the same meaning to them as he did before the passing of the Declaratory Act? Would he not on answering these Questions and signing the Formula understand them in the light of the liberty conferred by the Declaratory Act? To advance the above as an argument to justify the Constitutionalists who remained in the Free Church shows the poverty of their argumental resources and the straits to which an inconsistent position drives them. (4) *Positions diametrically opposed.* The view held by the Free Presbyterians was that the Declaratory Act, being passed under the Barrier Act, became a binding rule and constitution in the Church, and that while individuals might refuse to accept it, it was the law of the Church and the machinery of the Church would make it effective for every one who desired to make use of it. This was the position taken up by the Constitutionalists until they broke the ranks and found excuses for

remaining in their tents while seeing their former brethren go out into the wilderness. Nor did they wish them God-speed—on the contrary, some of them assumed a very hostile attitude.

The position of the Constitutionalists who remained in the Free Church was diametrically opposite to that of the Free Presbyterian and the ecclesiastical course followed by the two parties clearly proves this and nothing that has happened since indicates that they were or are at one in the matter. The Free Church in rescinding the Declaratory Act inserted in the preamble the words "this Church adheres as she has always adhered to her subordinate standards in terms of the Act 1846 anent Questions and Formula" while the Free Presbyterian Church in her Deed of Separation asserts: "That by passing the Declaratory Act of 1892 the present subsisting Church, calling herself the Free Church of Scotland, through her General Assemblies, has, in so far as said Church is concerned, destroyed the integrity of the Confession of Faith as understood and accepted by the Disruption Fathers and their predecessors, etc." These two statements are not simply opposites but contraries. The step taken by the Free Presbyterians in 1893 was considered a blunder by the Free Church Constitutionalists and those who took it were declared by them schismatics. The Free Church advocates, time and again, have asserted that the above clause was not intentionally inserted as a condemnation of the Free Presbyterians but the fact that it was inserted implied a virtual condemnation of the Free Presbyterian position. There never has been the slightest attempt in any responsible court of the Free Church to have these words deleted, for should they do so they would condemn their own action in 1893 and onwards. This insuperable barrier to union is not likely soon to be removed. Free Presbyterians have not yet been so far left to themselves as to confess that the step taken in 1893 was a blunder. Besides considering it an exceedingly strange thing on the part of those who profess to be yearning with great affection towards them to characterise them as schismatics they recognise that the gulf separating the two bodies is by such an outlook very much wider than their professed friends are willing to acknowledge.

(2) *The present Free Church.* This Church came into separate existence at the Union between the majority in the Free Church and the United Presbyterians in 1900. *Had there been no union there would have been no body taking up the position of the present Free Church.* There is, therefore, the greatest difference between the constitutional standing of the two Churches—Free Presbyterian and Free. The former came into separate existence through the passing of the Declaratory Act. As stated, had there been no union there would have been no Free Church as presently constituted. This is not a biassed judgment on the part of Free Presbyterians, for Mr. Salvesen (afterwards Lord Salvesen), one of the Free Church counsel, in answer to questions put to him by the Appeal Judges while the case was being heard in the House of Lords, said: "I think they (*i.e.*, the United Free Church) would have to rescind the union, because our view is that the Union necessarily involves the abandonment of the principles of the Free Church; but if they rescinded the Union and came back to the Church, of course they would be entitled to participate with the pursuers" (R. L. Orr's *The Free Church of Scotland Appeals*, p. 315). In other words the Free Church counsel admitted in so many words that *according to the case presented by the Free Church* to the Law Lords, if it had not been for the Union no claim could be made for the property and that the majority with the minority would have remained in possession of the property and be recognized as the *legal* Free Church. The Free Presbyterian Church, if it had gone to law, would have presented a different case and, whether successful or not, it would not, in this way, have played into the hands of the majority. *The House of Lords' Decision.* It has been said that the Free Church has been recognized by the highest legal tribunal and that this settles the matter as far as the claim of the Free Presbyterian to be the Free Church of 1843 is concerned. This short and easy way of settling the matter is based on a false view of the situation. The issue between the Free Church and the Free Presbyterian Church was never before the law courts. Both the

United Free Church and Free Church in presenting their cases assigned a position to the Declaratory Act which was rejected by the Free Presbyterians. (1) The majority in presenting their case maintained that the Barrier Act empowered them to pass legislation such as the Declaratory Act and that, in passing the Act, they did nothing that was *ultra vires*. (2) The Free Church maintained in their pleading that the Barrier Act gave no such power as the majority claimed. They held it was *ultra vires* for the Assembly to have passed the Act, and consequently the Act was not binding on the Church. (3) Free Presbyterians agree with Free Church people in saying that the Act was *ultra vires*, but hold that having been passed into law, under the Barrier Act it became a binding rule and constitution. This, it may be said, is rather a nice distinction, but it is this distinction that made the division in 1893 and caused a separation that has not been healed.

Again the present Free Church hesitated to rescind the Declaratory Act for a number of years after it came into separate existence, simply because that by so doing it might invalidate its claim to the property. As a *tu quoque* argument Free Church advocates retort by saying that the Free Presbyterian Church never repealed the Declaratory Act. One would like to believe that those who bring forward this do so without any serious intention other than to divert attention from the weakness of their own position to a seeming opening in the armour of their opponents. In advancing it, however, they have never yet explained how it came about that those who *left the Church* in 1893 because of the Declaratory Act took that Act with them. When this has been explained the above argument may be dealt with.

In conclusion a few other points of difference between the several Presbyterian denominations may be noted:—

1. *Open Communion*. All the Presbyterian bodies with the exception of the Reformed Presbyterians and Original Seeders hold the principle of Open Communion.

2. *National Recognition of Religion.* All the Presbyterian bodies in Scotland with the exception of the United Free Church (Continuing) hold this principle. It is generally known as the Establishment Principle and sets forth the duty of the State to recognise the Church of Christ.

3. *Claim of Church of Scotland.*—None of the Presbyterian Churches allows the Church of Scotland the claim which she makes for herself though recognised by the law of the land.

II. DOCTRINAL DIFFERENCES.

God. The duty of the Christian theologian is to collect, ascertain, and combine all the facts which God has revealed concerning Himself and our relation to Him. These facts are set before us in the Bible. This is true because everything revealed in nature and in the constitution of man concerning God and our relation to Him is contained in and authenticated by Scripture. The first matter we will here consider is our knowledge of God and how we differ from some other churches in Scotland in the manner in which we regard Him. To us "God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth. While receiving the truth that God is love as a precious revelation from heaven we emphatically protest against the modern interpretation of the text as if it read: "Love is God." The Scripture with no uncertain voice proclaims Him to be holy and just as well as merciful.

Evolution. At the very beginning of the inspired Word God is set before us as the Creator and Upholder of all things. (a) The Church of Scotland does not clearly voice her belief in God as Creator inasmuch as she allows within her pale without using any disciplinary measures against them those who hold and teach the Evolution theory. In its most consistent form this theory is a denial of the doctrine of Creation and robs God of His glory as Creator. (b) No one holding the Evolution theory can accept the doctrine of the Fall as set forth in Scripture nor the doctrine of the atonement. It is not necessary to adduce proofs in support of these statements as all conversant

with the teaching of the advocates of Evolution will readily endorse them.

Person of Christ. As a Church we hold that "the only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person forever." We deny all doctrines and theories which in any way detract from the supreme Deity of the Son of God or call in question the perfection of His humanity. For, though at His incarnation He veiled His Deity, yet He was, and is, and ever shall be, God over all blessed forever (Roms. ix. 5). We deny the teaching of those who assert that our Lord in becoming man so emptied Himself of His divine attributes that He was liable to err. We protest against this dishonouring doctrine which in its various forms is usually designated the Kenosis theory.

Atonement. We also believe and hold forth God's sovereign electing love in that He from all eternity loved some of the human race and elected them in Christ not because He foreknew any merit in them but simply in accordance with the good pleasure of His will. We deny the doctrine of the so-called Universal Fatherhood of God taught in most of the Churches in Scotland to-day. We also deny every kind of teaching which would give the atonement a universalistic application which it has not in Scripture. For while we hold that Christ's death is infinite in value, on the other hand we as firmly hold that its saving benefits are only applied to the elect. While recognizing to the fullest extent the perfect example of the Lord Jesus Christ yet because of man's condemned and helpless condition under sentence of death we deny that mere following of the example of the Saviour apart from a personal interest in His atoning death will avail to save the souls of men. The Churches in Scotland which teach that Christ died for all or that His example with a little effort on their own part will save men are deceiving sinners, and such teaching cannot be for the glory of God or for the eternal good of their fellowmen.

Holy Spirit. We firmly believe in the distinct personality of the Holy Spirit; further we hold that He is the Third Person of the adorable Trinity, God equal with the Father and with the Son. We deny that He is merely an influence proceeding from God. We also believe that, as the incarnation and atonement were absolutely necessary for the salvation of God's elect, so the work of the Holy Spirit is necessary for their regeneration and sanctification. We believe whole-heartedly the teaching of Scripture that it is the Holy Spirit who convinces of sin, of righteousness, and of judgment, and that no scheme devised by man can ever take the place of His work in the conversion and sanctification of sinners. It is when sinners are convinced by the Holy Spirit that they realise total depravity is not merely a doctrine taught in Scripture but a bitter experience. It is then also through the teaching of the Holy Spirit they realise their great need of the atonement and find in it a suitability and a sufficiency to meet their needs.

We deny the teaching too common in the churches of Scotland that there is some moral good in man towards God and that by human effort, influences or associations it may be so wrought upon as to bring him into a state of grace. We also deny that he is "capable of affections and actions" towards God "which in themselves, are virtuous and praiseworthy." We hold that "works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God" (*Confession of Faith*, chap. xvi., sec. vii.).

The Sabbath. We believe in the binding obligation and divine authority of the moral law summarily comprehended in the Ten Commandments of which the Fourth Commandment is the keystone, the removal of which wrecks the whole structure. We

hold that "from the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath." We deny that the Fourth Commandment was merely a Jewish institution and that it was abolished with the ceremonial law. The assertors of this are guilty of denying the binding obligation of any or all of the commandments of the moral law and this if put in practice would let loose hell on earth. We also deny the view that one day of the week is as good as another and that it remains with men to say which day of the week should be observed as the Sabbath.

Spiritism and Prayers for the Dead. This Church in view of the alarming spread of what is called Spiritualism (more correctly Spiritism) and the popish doctrine of praying for the dead would call upon all who value the truth of God to shun churches which tolerate those who teach such unscriptural doctrines which are so manifestly contrary to the supreme and subordinate standards of the Presbyterian Churches of Scotland and are also entirely opposed to those vows made by office-bearers in accepting office. The doctrine of praying for the dead is opposed to the teaching of the historic Church of Scotland and a church which tolerates it places itself beyond the pale of the Reformed Church in Scotland.

We hold that Spiritism is not merely deception but a Satanic doctrine and a revival of the ancient practices and belief of those condemned in Scripture who sought "unto them that have familiar spirits, and unto wizards that peep and mutter" (Is. viii. 19). The Holy Spirit made known of old such departures from the faith—"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (I. Tim. iv. 1).

Scripture. As a Church we hold the doctrine of the inerrancy and verbal inspiration of Holy Scripture as given by the Holy Spirit. In maintaining this position we differ from most of

the Presbyterian Churches in Scotland. For years the higher critical leaven has been at work in the branches now united in the Church of Scotland and also in the United Free Church (Continuing). This is so apparent that it needs no proof. With grief we have also to state that the present Free Church when she got the opportunity of a lifetime did not free herself of this leaven for among her first appointments to a professorial chair was that of one whose teaching in a published work was correctly characterised at the time as "occupying a position far down on the rationalistic stream" (*Northern Chronicle*, 12th July, 1905). Since then both from professor and lay preacher doubt has been voiced as to the Marcan authorship of Mark xvi. 9-20 and the Johannine authorship of I. John v. 7. Instead of the church courts calling these to account the matter was passed over in silence and one of the college staff in a correspondence carried on later in a northern paper passed an eulogium upon a lay preacher who took an active part on the wrong side.

III. DIFFERENCES IN PRACTICE.

Creed and practice. The Free Presbyterian Church firmly maintains that while it is the duty of all churches to have a sound scriptural creed. It is also incumbent upon them that the practice should be in keeping with the profession. It regards the profession of a sound creed without a practice in keeping with the same as a glaring inconsistency unbecoming a professing Church of Christ. In this connection it strongly condemns the unconscionable making of most solemn promises and signing of strict formulas which are never intended to be kept. Where such practices prevail in the admission of office-bearers into office it is not only an indication of a very low ethical standard on the part of those who so act but barefaced deception and dishonesty in order that they may enter a church whose creed it is never their intention to keep.

Church Privileges. While the Free Presbyterian Church does not hold the doctrine of Close Communion it exercises the

greatest care in granting church privileges. The Church's rule is that church privileges, such as Baptism and admission to the Lord's Table, are to be granted only to those who have been carefully examined by, and have given satisfaction to, the kirk-session. All who engage in Sabbath work (except works of necessity and mercy) or who travel by trains or cars run in systematic disregard of the Lord's Day and all who are members of secret societies are denied Church privileges.

We condemn the carelessness of church courts too in Scotland, of the prevalent carelessness of church courts in granting church privileges to those who on account of the life they lead ought never to get such privileges. We also condemn the practice of granting privileges to fugitives from our discipline on the part of other Presbyterian Churches as action fitted to render useless the very purpose for which discipline was set up in the Christian Church. We utter an emphatic protest against the custom prevalent in Scotland of asking young people to become communicants when they attain a certain age without their having undergone a saving change.

Admission into Office. (1) We condemn the practice of allowing into office in the Church men whose only qualifications may be gifts, social position, or wealth but who give manifest signs that they are still in a state of nature, spiritually dead, and have never come under the quickening power of the Holy Spirit. Dead material of this kind is only a drag on the church which carries it.

(2) We condemn the modern movement of admitting women into office in the Church as contrary to Scripture. The United Free Church (Continuing) has already opened its doors for admission of women into office and in the Church of Scotland there are many zealous advocates of the Movement.

Worldliness. The World is the enemy of Christ. Its spirit is as much opposed to Him to-day as when He tabernacled among men and if its hostility may not be so apparent yet this is not because of its friendliness but the outcome of changed tactics on the part of the god of this world. The Church is Christ's

witness in the world and it is her duty as the professing Bride of Christ to keep her garments unspotted from the world. In Scotland the churches have opened the door and the world has poured into the sanctuary until in many cases it is difficult to distinguish the one from the other. 1. We condemn as partaking of a worldly nature (a) bazaars, (b) sales of works, (c) social meetings. These have many advocates, especially the latter, but when one remembers the cheap buffonery often indulged in by professing ministers of Christ, its frivolous atmosphere, and its copious floods of empty flattery, and the mixture of the songs of Sion with the songs of the world, the less said in defence of the social meeting in connection with the church the better. Its history in Scotland ought to be a warning to all who say that it is quite innocent and in keeping with the aims of the Church of Christ. We condemn without hesitation raffling at church bazaars and other unscriptural schemes such as whist drives, etc., for raising money for church purposes.

2. In the same category are to be placed Boys' Brigades; Boy Scouts; Girl Guides; football, cricket, golf, badminton, boxing, dramatic and ramblers clubs connected with Churches. The professing Church of Christ was never intended to provide recreation or entertainment for the young. The plea usually offered is that something must be done to keep hold of the young but there are other legitimate ways of caring for the interests of the young than dangling before them a hook with such baits.

We condemn without hesitation the modern movement of Community Drama which is capturing so many of the young and is making its way into the Church. The professing Church of Christ in Scotland in its best days always stood clear of any association with the stage and we advise our people to set their faces sternly against this insidious movement to popularise the stage.

Burns' Concerts and Dinners, etc. The Church condemns the practice now so common of ministers either presiding or giving appreciations of the poet at Burns' concerts and dinners. Burns

in his lifetime was not such a friend to the true church of Christ nor did he live such a virtuous life that professing ministers should fall over one another in their efforts to flatter and canonize the poet. We also condemn the objectionable practices of the Comunn Gaidhealach and the Women's Rural Institute.

False Charity. We condemn the false charity masquerading under the names of good feeling, neighbourliness, and brotherly love but which is armed to the teeth against vital godliness. This is not the charity the Apostle wrote of so beautifully in I. Cor. xiii. Satan has made use of this false charity as a drug to deaden the feelings and to lull to a sense of security where there was real danger of his kingdom being attacked. Its poisonous effect is seen in its power to pervert the judgment so that otherwise intelligent men speak of condemnation of error as fault finding and the exposure of worldly practices as the religion of miscalling.

Memorial Services. While recognizing and appreciating as fully as any of our countrymen the great and noble sacrifices made by those of our young men who fell in the Great War we would emphatically sound the trumpet against the view that because of these sacrifices they had a passport into heaven without the need of any saving change. The habit common throughout the country of having religious services at the War Memorials once a year is liable to create a spirit of hero-worship and tends to idolatry and leans in the direction of prayers for the dead. God alone is the object of worship and He is jealous for the glory of His name. Besides, from the purely humanitarian viewpoint it is well-known that these services are a yearly opening of deep wounds, not yet healed, to bleed afresh in the hearts of those who lost dear ones in the terrible struggle. It is no lack of patriotism or want of sympathy with the bereaved that moves us to condemn these services, but a deep sense of the honour that is due to God.

Prayer at the Grave. The Free Presbyterian Church, we believe, stands alone among the Churches in Scotland in having no prayer at the grave though the Church of Scotland and the Free Church, like us, have accepted the Directory of Public Worship for a guide. It has been urged against our practice that the reasons given by the Westminster Divines for such a prohibition, viz., that it has been grossly abused and is in many ways hurtful to the living, no longer exist. In answer to this we have only to point to the Church of Scotland, some of whose ministers tell us unblushingly that they have been offering prayers for the dead for years.

Worship. The Free Presbyterian Church in contrast to the Church of Scotland and the United Free Church (Continuing) uses the metrical psalms as the only manual of praise in the sanctuary. It rejects also the use of instrumental music in divine worship.

Holy Days. The Free Presbyterian Church rejects the modern custom becoming so prevalent in the Church of Scotland of observing Christmas and Easter. It regards the observance of these days as symptomatic of the trend in the Church of Scotland towards closer relations with Episcopacy.

In summing up, the Free Presbyterian Church accepts the Bible as her infallible supreme standard; and the *whole* doctrine of the Confession of Faith as her subordinate standard because we believe it to be founded upon God's Word and it is our desire to hand down this priceless heritage to our children and our children's children unimpaired. We make no claim to perfection, we are painfully conscious of many defects in ourselves and in our witnessing for the truth yet we believe the truths we are contending for and which call us to maintain a separate existence are the truths of God's Word and therefore are to be upheld at all costs.

He that rides to be crowned will not think much of a rainy day.—*John Trapp.*

The Scofield Reference Bible.*

THIS much advertised edition of the Bible which receives its name from its editor, Dr. Scofield, is excellent in many ways. The notes generally are very helpful but inasmuch as it is one of the most powerful propagandist agencies for the dissemination of what is known as Dispensational Truth teaching we consider it necessary to warn our readers who may have purchased copies to be on their guard against this teaching. This edition of the Bible is published in the United States by the Oxford University Press and in this country by the same Press (Humphrey Milford). What, it may be asked, is wrong with Dispensational Truth teaching that a warning of this kind should be uttered against it? Our readers will be in a position to judge for themselves when the position is stated to them. At the outset it may be explained that there are two main schools—first the school as represented by the teaching of Dr. Scofield and that represented by Dr. Bullinger sometimes called Bullingerism. By the advocates of the former school Dr. Bullinger's teaching is regarded as Ultra-Dispensationalism and as we do not purpose to enter into a discussion of the respective positions taken up by the two schools† we shall confine our attention to some of the points which Dr. Scofield sets forth in his edition of the Bible as Dispensational Truth teaching. The great text of the advocates of Dispensational Truth is: "Rightly dividing the word of truth" (II. Tim. ii. 15). According to

*The Scofield Reference Bible: The Holy Bible containing the Old and New Testaments—Authorised Version—with a new System of connected topical References to all the Greater Themes of Scripture, with Annotations, revised Marginal Renderings, Summaries, Definitions, Chronology and Index to which are added helps at hard places, explanations of seeming discrepancies and a new System of Paragraphs edited by Rev. C. I. Scofield, D.D.

†Those who are interested in these subjects will find Dr. Bullinger's position stated in his *The Foundations of Dispensational Truth* (London: Eyre & Spottiswoode) and a criticism of Bullingerism by William Hoste (Glasgow: Pickering & Inglis). Needless to say we have no sympathy with either school and unhesitatingly condemn both. So that our footnote is to be taken more as information than commendation.—Editor.

Dispensational Truth there are seven Dispensations—Innocence (Gen. i. 28-ii. 13), Conscience (Gen. iii. 23), Human Government (Gen. viii. 20), Promise (Gen. xii. 1), Law (Ex. ix. 8), Grace (John i. 18), Kingdom (Eph. i. 10). A Dispensation, according to the Scofield Bible, “is a period of time during which man is tested in respect of some specific revelation of the will of God” (Note on Gen. i. 28). In the same note we read: “Seven such dispensations are distinguished in Scripture.” These dispensations it is scarcely necessary to add are purely arbitrary divisions of the Scripture never heard of until recent times. Dispensational Truth teaching had its origin among the Plymouth Brethren though in fairness to their outstanding leaders some of the most objectionable points were not advocated by them. It is believed that the new system of doctrine had been brought to New York by Mr. Malachi Taylor. Among those who were captivated by the new teaching was the late Dr. C. I. Scofield and in his edition of the Bible as one has put it “the peculiar doctrines of this new dispensationalism are woven into the very warp and woof thereof, in the form of notes, headings, sub-headings, and summaries.” Why the Second Dispensation should be designated the Dispensation of Conscience it is difficult to see. Nothing is said in Scripture concerning the human conscience during that period though much is said in the New Testament about the part the enlightened conscience has in shaping our conduct. Again why is the Third Dispensation called the Dispensation of Human Government? There is nothing in Scripture emphasising that this period had this peculiar characteristic. The Fourth Dispensation is the Dispensation of Promise. No doubt great promises were given to Abraham, Isaac and Jacob during this period but what of the great primeval promise (Gen. iii. 15) and the promise given to Noah (Gen. ix. 9-17) and what about the exceeding great and precious promises given at sundry times in Old and New Testament times. Then according to the Dispensationalists comes the Dispensation of Law which extends from Sinai to Calvary—from Ex. xix. 8 to Matt. xxvii. 35 (Scofield Bible cross

heading at Ex. xix. 8). It is at this stage that some of the worst features of Dispensational Teaching reveal themselves. The reader may pass by, without noticing the significance of the note: "from Ex. xix. 8 to *Matt. xxvii. 35*" but when it is pointed out the Dispensationalists hold that the Gospels belong to the dispensation of Law that one begins to realise where this new teaching is leading to. Yet we have the Saviour's own statement: "*The Law and the Prophets were until John; since that time the kingdom of God is preached and every man presseth into it*" (Luke, xvi. 16).

What is the teaching of Dispensational Truth concerning the Law? "At Sinai," says the Scofield Bible, "they (Israel) exchanged Grace for Law. They rashly accepted Law." This is surely teaching of the newest type concerning the giving of the Law at Sinai. The Sixth Dispensation is that of Grace which we have seen covers the period from the death and resurrection of Christ (Roms. iii. 24-26: iv. 24, 25) "The predicted end of the testing of man under grace is the apostasy of the professing church, and the resultant apocalyptic judgments" (Scofield Bible note on John i. 16). But we ask what right have the advocates of this new scheme to make such an arbitrary division as this? The last of the Dispensations according to this teaching is the Kingdom or the Dispensation of the Fulness of Times. This is what is generally known as the Millennium. The Dispensationalists are, of course, pre-millennarians.

In his introductory notes to the Four Gospels Dr. Scofield says: "Expect, therefore, a strong legal and Jewish colouring up to the cross (*e.g.*, Matt. v. 17-19; vi. 12; cf. Eph. iv. 32; Matt. x. 5, 6; xv. 22-28; Mark, i. 44; Matt. xxiii. 2, etc.). The Sermon on the Mount is Law, not grace, for it demands as the condition of blessing (Matt. v. 3-9) that perfect character which grace, through divine power, creates (Gal. v. 22, 23). The doctrines of grace are to be sought in the Epistles, not in the Gospels." Surely no reader with open eyes and an understanding heart can read these marvellous records of the teaching

of our Lord without joining with the Psalmist in saying: "Grace is poured into thy lips" (Ps. xlv. 2). The whole attitude of this new teaching to the Law of God is unsatisfactory in the highest degree. Believers certainly are not under the law as a covenant of works yet as our Confession puts it; "Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet it is of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although not as due to them by the law as a covenant of works: so as to man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace" (Confession of Faith, chap. xix. sec. vi.). The whole question was thoroughly thrashed out during the seventeenth century in the Anti-nomian Controversy and in the eighteenth century in the Neo-nomian and Marrow Controversies. The Westminster Divines reject the Anti-nomian teaching which was rife at the period the Confession was drawn up. The Marrowmen—the Erskines, Thomas Boston, etc., as emphatically rejected the same doctrine and steered a middle course between it and Neo-nomianism or the New Law doctrine which holds that the believer is not under it even as a rule of life. This doctrine is strongly entrenched in the position taken up by the advocates

of Dispensational Truth to the Law. But our space will not allow us to deal with this subject at the length its importance demands.

There are many other objectionable statements in the Scofield Bible which might be quoted but sufficient has been presented to our readers to give them an idea of what this edition of the Bible teaches. To those who may be inclined to say that it would be better to take no notice of these doctrines as the most of our readers are not troubled by them we would point out that error which is making progress should be pointed out and that our readers should be warned against it.

Notes and Comments.

Five-Hundredth Anniversary of Martyrdom of Paul Cawar.—Five hundred years ago Paul Cawar, a native of Bohemia, suffered in Scotland at the stake for his faith. He was not the first martyr in Scotland for the faith. In 1407 James Resby, a follower of Wyclif, was burnt at Perth. Knox in his history of the Reformation says that they "put a ball of brass in his mouth to the end that he should not give confession of his faith to the people, nor that they should understand the defence that he had against their unjust accusation and condemnation."

The Formation of the Secession in 1733.—The recent General Assembly of the Church of Scotland recalls the misdeeds of the fathers and the infatuated policy that led to the formation of the Secession, Relief and Free Churches. Two hundred years ago the General Assembly of the Church of Scotland confirmed the sentence passed on the Rev. Ebenezer Erskine, Stirling, by the Synod of Perth and Stirling for his Synod sermon in which he strongly denounced Patronage. Erskine and his supporters—James Fisher, Kinclaven; Alexander Monerieff, Abernethy; and William Wilson, Perth—were declared to be no longer ministers of the Church of Scotland. This was the beginning of that stupid and wrong headed policy that ultimately split the Church

of Scotland in two at the Disruption in 1843. In December, 1733, the Seceders formed themselves into the Associate Presbytery at Gairney Bridge and as the event is of more than ordinary importance in the ecclesiastical history of Scotland we may return to it later on.

Report of Royal Commission on Lotteries and Betting.

—The Royal Commission appointed by the Government made public its recommendations on 9th June. We cannot say that its recommendations get near the root of the evil—too much is allowed and if legalised will only make matters worse. Fortunately it condemns large public lotteries or sweepstakes and recommends that the sale of tickets in foreign lotteries should remain prohibited and that the prohibition should be made as effective as possible. It also recommends the strengthening of the law against foreign and illegal lotteries and that some limitation should be imposed upon competitions run by newspapers and trading firms. It also recommends the legalizing of small private lotteries and raffling at bazaars. It will thus be seen that the Commission's recommendations give little pleasure to those who would desire to see the betting evil more drastically dealt with. If the Government decide to legislate along the lines recommended in the Report there will be deservedly strong opposition from anti-gambling organisations in the country.

Literary Notice.

ANN H. JUDSON, by E. R. PITMAN. Glasgow : Pickering & Inglis.
Price 1/- net.

This is one of the "Memoir" Series published by Messrs. Pickering & Inglis. The story of Mrs. Judson's trials as the devoted companion of her noble husband, "Judson of Burmah" is one of the most touching in the story of missionary annals. Adoniram Judson will ever be remembered as the missionary who brought the news of God's way of salvation to the benighted Burmese. For four long years all his efforts seemed utterly in

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Church Notes.

Communion.—July—First Sabbath, Raasay, Lairg, Thurso, and Beaulay; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, Stratherrick; fifth, North Uist, Bracadale, and Achmore. August—First Sabbath, Dingwall; second, Portree; third, Laide, Breasclete and Bonar-Bridge; fourth, Stornoway. September—First Sabbath, Vatten, Ullapool, and Uig (Lewis); second, Strathly; third, Stoer. 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.

Day of Humiliation and Prayer.—The Synod has appointed the 19th or 20th July as a Day of Humiliation and Prayer for the present state of the country.

Death of Captain K. K. Macleod.—It is with sincere regret we chronicle once again the death of one of our office-bearers in the person of Capt. Macleod, Achmore, Lewis. We hope to have a fuller notice later on. Meantime we tender our sincere sympathy to his widow and family and to the people at Achmore to whom he ministered.

Death of Mr. Alex. Maciver, Stornoway.—We regret to learn that another of our office-bearers in the person of Mr. Alex. Maciver, Stornoway, has passed away. We extend our sympathy to his widow and family and also to the Stornoway congregation.

Held Over.—Owing to the space taken up with Synod matter we have had to hold over a number of articles and also the

Abstract of the Financial Statement. The Report of the Synod proceedings, which we have endeavoured to curtail as much as possible (while reporting the matters of general interest to the Church), and the Reports of the Standing Committees of the Church give an idea of the activities of the Church and the increased space required to report them.

Acknowledgment of Donations.

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

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