

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 General Assemblies.

THE General Assemblies of the Church of Scotland and the Free Church met in Edinburgh on Tuesday, the 22nd day of May. The opening ceremonies of the General Assembly of the Church of Scotland were attended with the usual pomp and show. There is something, to say the least of it, in all this gorgeous pageantry and ceremony out of keeping with the opening of a court of Christ's professing Church. The Moderator of the larger Church was Dr. P. D. Thomson, minister of Kelvinside Church, Glasgow. The High Commissioner for the year was Mr. John Buchan, M.P., who thus acted for the second time as the King's representative. The Moderator of the Free Church Assembly was Rev. Duncan Macdonald, Milton Free Church, Glasgow.

CHURCH OF SCOTLAND.

Minimum Stipend.—On Wednesday the Rev. Prof. Daniel Lamont, Edinburgh, submitted the report of the Maintenance of the Ministry Committee. He warned the Assembly that "if the steady decrease in congregational contributions be not substantially retarded, we shall not for long be in a position to provide even the £300 minimum stipend." "Practically all the economies," he said, "which has been effected through local unions and otherwise has been offset by the continued diminution in contributions from congregations. For the last four years they had been dropping something like £6,000 per annum under that

head." It is scarcely necessary to explain that the £300 minimum stipend does not mean that there are a great number of ministers in the Church of Scotland who receive only £300. Such is not the case though we are not in a position at present to give the number. One wonders after all the efforts made to husband the various resources of this wealthy Church that there should be any of her ministers with a salary so low as £300. Before the union of 1900 the ecclesiastical engineers of that movement with an assurance that future facts belied spoke with unfaltering confidence of the benefits that would accrue to the united church financially. It was the same in 1929 and now five years after that event, notwithstanding the decrease of charges through unions and the various economies effected, the newspapers in black type announce: "The Minimum Salary of £300 in Danger." There must be something wrong somewhere—the financial stringency cannot altogether account for this financial landslide in this wealthy Church. The Rev. Dr. J. Robertson Cameron, Biggar, uttered a strong protest against financial questions occupying the Assembly's attention at the outset of their deliberations. "The Church," he said, "is striking a wrong note in making so much of money at the very first business meeting of the Assembly. If the Church spoke less about money and ministers' stipends it would grow in power enormously. We have allowed money to take hold of us, as if we were in business." He suggested that the Maintenance of the Ministry Fund should in future take its own subordinate place after more important things has been dealt with.

♦ *The Church's Huge Income.*—Mr. J. I. Herdman, convener of the General Finance Committee, in submitting his report said that 1933 was a year of more than usual anxiety, and in the month of October last the ecclesiastical financial outlook was very black indeed but the clouds had passed away and he had pleasure in reporting that the entire income for the year had been very nearly two and a half millions—the exact figure was £2,465,037.

Persecution of the Jews in Germany.—When the report of the Jewish and Women's Jewish Mission Committee was submitted Dr. G. A. Frank Knight, Glasgow, thought the deliverance of the Committee on the persecution of the Jews in Germany did not go far enough. He thought they should emphatically condemn the spirit of "cruelty, injustice, and oppression causing untold misery among the Jews" and tell the world clearly what was their standpoint as a Church. It was decided to send a copy of Dr. Knight's protest to the Chief Rabbi in Edinburgh. Objection was raised to this on the ground that the Chief Rabbi continually attacked the Assembly for the work it was doing among the Jews. It was further pointed out that the proper procedure was to send such a document to the Chief Rabbi in London only. This was agreed to.

Foreign Missions.—On Thursday the report of the Committee on Foreign Missions was submitted by the convener, Rev. Dr. C. W. G. Taylor, Edinburgh. The year 1933 he said had been the most critical for the Committee since the union of the Churches. It had also been the most memorable. There had been a remarkable response to their appeal and the year ended with a debt of £21,000 as compared with £22,000 last year. The Foreign Missions Committee planned to carry on the work for the present year on its existing scale. It was emphasised, however, that the danger of serious curtailment was not yet passed.

Organ for the Assembly Hall.—On the same day the Committee on General Administration incorporated in their report the decision to proceed with the installation of an organ in the Assembly Hall. £3,000 it was explained was lying at the credit of the Church of Scotland, being the accumulated savings of the Praise Committee of the United Free Church and accepted by the Assembly Arrangements Committee of that Church before the union of 1929 for the purpose of providing the Assembly Hall with an organ. The deliverance asked the General Assembly while maintaining the ancient tradition of unaccompanied singing in the meetings of the Assembly itself, to empower the Committee

on General Administration, in consultation with the Committee on Public Worship and Aids to Devotion, to consider the whole question, and, if the amount at the disposal of the Church be adequate, and if so advised, to arrange for the erection of a pipe organ in the hall, due regard being had to the necessity of maintaining the largest possible accommodation for the meetings of the General Assembly.

The Rev. Dr. James Harvey, joint senior clerk, said that while it was not intended to disturb the practice of unaccompanied praise at the meetings of the Assembly, it was definitely felt that the addition of an organ to the hall would be an asset to the Church, which derived a considerable income from the letting of the hall. An amendment was submitted by the Rev. A. R. Taylor to the effect that the Committee be requested to consider the whole question and report to next Assembly. On a vote the amendment was defeated by a large majority. This is the thin end of the wedge for the introduction of instrumental music into the Assembly services of praise and thus setting aside the immemorial custom of the General Assembly from 1560.

Local Unions.—The Rev. Duncan Ross, Dumfries, in submitting the report of the Committee on Union of Congregations and Readjustment of Agencies said they had dealt with 147 cases—46 of these cases were still under consideration and the other 101 have been determined. In 33 cases the Committee found that readjustment was either undesirable or meantime impracticable. In 32 cases they had secured union and in 10 cases union was pending. Two cases were referred to the Assembly for decision. There had now been 271 local unions since 1929. "That," said Mr. Ross, "was surely a golden harvest for four and a half years and the way of securing economy without sacrificing efficiency in their Church." Nothing was said, however, of the unseemly squabbles and unchristian bickerings connected with many of these attempts to bring about the union of congregations which figure so largely in the press. If the Committee would say all that they felt probably they would make it clearer

than they did that it is very hard work to unite cold pieces of iron and as for the economies effected these did not seem to allay the anxieties of the Maintenance of the Ministry Committee.

Religious Instruction in Primary and Secondary Schools.—On Monday (28th May) the Rev. Dr. Alexander Andrew, Baillieston, presented the report of the Committee on Education. In many of the Secondary schools in Scotland, he said, the place of religious teaching was regarded as vital, but in a good many others there was less achieved than ought to be. There were, however, signs of amendment and improvement with regard to the place and influence of religious instruction. Dr. Andrew further added that the Educational Institute had expressed a desire for a joint committee of the Church and the Institute to examine anew the religious syllabus formerly agreed to for the purposes of improvement. It is to be hoped if this materialises that the proposed Committee will draw up a better and sounder syllabus than the last one. The Rev. J. B. Jamieson, Motherwell, said that less time was devoted to religious instruction in secondary schools than in primary schools. For every subject other than religious instruction there was a special teacher. In secondary schools nowadays many teachers owed their positions not merely to their ability in their subjects but to their skill in football, cricket, hockey, or tennis, and were able to give coaching to the pupils in these games, while the religious instruction was left to teachers who were ready to give it, and who had no special qualification to do so compared with their qualifications in other subjects. That must affect the value of religion in the eyes of the pupil. He looked forward to the day when there would be in every secondary school a teacher with special qualifications for giving religious instruction as apart from any other subject. Unfortunately what Mr. Jamieson said is too true. Religious instruction gets too little attention in our secondary schools. We are faced here with a difficult problem; for, while recognizing the importance of religious instruction, we are confronted with the danger, which is not

imaginary, of that instruction being given by those who have little interest in or, which is worse, by those whose views are directly opposed to the teaching of the Bible.

Conference with the Anglican Church.—The report of the Conferences with representatives of the Anglican communion was submitted by Dr. John White. There was, he said, much closer agreement on fundamentals than many had supposed. He stated nine points on which they were in agreement. The Committee made the following recommendations:—(1) Mutual admission to pulpits: in both Churches it was recognised that those so admitted must be persons duly ordained—the qualification or ordination to the preaching of the Word was essential. (2) A welcome to communicant members of either communion at home or abroad—out of reach of their own accustomed ordinances—to the table of the Lord “as members of the Catholic Church of Christ.” The qualification was membership of the Catholic Church of Christ. (3) Delegations. (4) Joint-pronouncements. (5) A joint-advisory council for the preliminary consideration of practical matters affecting the local relations of the conferring Churches at home and abroad. (6) The promotion of better understanding of the history and genius of each other’s communion, etc. Following from this the General Assembly were asked to appoint a committee to report to the Assembly on the methods to be adopted to carry into effect these six recommendations. They had accomplished all that could be done meantime by conference. The grave differences of polity, and of doctrine as associated with polity which divided their Churches, would have to be faced by the Churches and faced soon. The Churches would have no option, and though the conferences were being suspended this problem still faced the Church. A first step had been taken, after centuries of apartness, towards fostering a closer fellowship. Even to confer on the question was to admit that it was possible for these two Churches, despite widely different ecclesiastical traditions, to hold a true Catholic unity and communion with one another. The

world situation revealed the urgency of Christian unity. He moved the deliverance. Principal W. M. Macgregor, Glasgow, said he might have proposed an addendum to the deliverance, but he thought it would be generally in the mind of the Assembly that it seemed a desirable thing that they should without division agree upon the deliverance. After all, those who had never liked this conference could be pacified by the golden words at the end, that the Committee be discharged. In order to get the Committee discharged they were willing to swallow almost anything. What struck him most in the report was in the first place that, in spite of all Dr. John White had said, there was nothing that was new in it. Nothing substantial was being attained that was not conceded in the previous conversations with the Free Churches of England. Beyond that he was conscious right through the report of a rather disturbing element of ambiguity. That ambiguity appeared often in the use of terms. They had references to their being members of the Reformed Church. Most members of the House were aware that a great many of the influential and vocal members of the Anglican Church would decline to associate their Church with the group of the Reformed Churches. There was also an extremely ambiguous use of those two great terms, catholic and evangelical. Dr. White objected to the thought that it was a geographical conception of Holy Communion that was contained in the report. What else was it? If they were members of the Catholic Church of Jesus Christ why might they not receive Communion at any time? Why must it only be if there was no Presbyterian Church within ten, or twenty, or thirty miles of them? This was an entire dishonouring conception of the Holy Sacrament of the body and blood of Jesus Christ.

It is evident that the Church of Scotland or, at least, many in its communion hope for the larger union. The present halt is made with the purpose of moving forward at a later date. The recommendations of the Committee are a long step towards the realization of the dreams of the Anglo-minded in the Church of Scotland and a decided move from the old moorings.

The Church's Attitude to War.—A motion calling on the General Assembly to counsel all members of the Church to renounce all active and willing participation in war was brought forward by the Rev. A. C. Craig, Glasgow, when the report of the Committee on Church and Nation was under consideration on the same day. The deliverance approved by the Assembly recognized the principle of the lawful employment of force on just occasion, sympathised profoundly with the Christian abhorrence of modern war, and declared that war as a method of international policy was contrary to the spirit, teaching, purpose, and method of Jesus Christ.

Rise of Roman Catholicism in Scotland.—When the report of the Committee on Church Interests was presented on Wednesday (31st May) by Prof. Curtis attention was called to the rise of Roman Catholicism in Scotland during last century, coincident with the emigration of two million of the best Highland and Lowland Scottish stock. He said there had not been found any evidence of widespread defection of Scottish people to the Roman faith. In the past 100 years the Roman Catholic community in Scotland had increased six-fold. It was now close on 700,000, and of these, one in five was a native of Ireland. In referring to the Education Act of 1918, Prof. Curtis said "it rankled in the minds of the Scottish people that no such composition had ever been paid to the Church of Scotland (and he might have added the Free Church of 1872 also) when its schools were similarly taken over at an earlier date." Prof. Burleigh in speaking to the motion leaves the impression on our mind that a policy of toleration to the enemy within our gates is commendable and ought to be followed as far as possible. In his reference to the Education Act he said, "that the Roman Church was able to make its own terms when the voluntary schools were transferred. It sold its schools to the State for £771,000, was relieved of all financial responsibility for them, had them modernised at a cost of £1,335,000, and in all other

respects, including salaries of teachers, brought up to the standard of the State schools." We regret that Prof. Burleigh thinks that to all this we could take no exception as the nation gained by her citizens having equal educational advantages. He further added: "Here let me point out that the increase so noticeable in the matter of Roman Catholic chapels and agencies is the direct effect of the 1918 Act. What we ask for our Church Extension Scheme is £180,000. What the Roman Church received for hers was £771,000." This sum let it be noted came mainly out of the pockets of the Protestant ratepayers and is still being augmented in the payment of the educational rate.

The Rev. F. E. Watson, Bellshill, who is waging so strenuously the fight against Romanism, moved an addendum that in view of the widespread misgiving and resentment regarding socially unjust provisions of Section 18 of the Educational (Scotland) Act, 1918, revealed by the parochial returns, the General Assembly decide to approach the Government without delay to secure its repeal. Mr. Watson said that it was humiliating to Scottish people that they were actually educating a body of people within their midst who were largely alien in origin, who in season and out of season were seeking to undermine what was most precious to them. He thought it was not generally recognised that there was an irreconcilable difference between Papal ideas on education and the education principle of every modern State. The only Church in Protestant Scotland to-day that had its teaching legally safe-guarded in the public schools in the country was the Roman Catholic Church. They of the great Church of Scotland had no legal safeguard or guarantee that even the Bible should be taught in the public schools of Scotland to-day. Mr. Watson suggested that unless Scotland secured the repeal of Section 18 of the 1918 Act before many days had passed they would discover that the Roman Catholic Church would make more demands in England and Wales. The only thing which was preventing [England and Wales to-day from making the same demands there was the fact that Section

18 might be upset in Scotland. The time was coming for action, and thousands of Scottish people were looking to the General Assembly to see what lead they would give on that question.

The Rev. J. G. Grant Fleming, Lasswade, submitted an addendum that in view of the widespread misgivings and resentment in regard to the provisions of Section 18 of the Education Act, the General Assembly instruct the Committee to institute a careful and dispassionate survey of the whole position with a view to ascertaining whether the Act of 1918 was a permanent settlement, and if not in what direction an amendment should be stated. Following further discussion, Mr. Watson agreed to withdraw his addendum in favour of that submitted by Mr. Fleming. The General Assembly approved of Mr. Fleming's addendum and also instructed the Committee to consult with the Educational Committees on the matter, and present a full report at next Assembly. It is a pity that Mr. Watson withdrew his motion for the motion accepted by the Assembly is only delaying the action that is required if the present extraordinary situation is to be brought to an end. The seriousness of this situation has continued for sixteen years during which Protestant ratepayers have been pouring money into the exchequers of Rome in Scotland by which she is building magnificent chapels and schools and all that we have done is simply to protest against clause 18 of the Education Act in church courts.

Place of Women in the Church.—In reporting what the Committee had done Prof. Main said in 1933, the committee asked that the mind of the Church in its presbyteries should be taken. There was wonderful interest—yea, even enthusiasm—and even the synods did not forbear to enter the fray. The presbyteries did their duty, and the committee had tabulated the returns. Three questions were asked—Do you approve of women being elected to the deacons' court? Do you approve of women being eligible for the eldership? Do you approve of having corresponding membership of certain women appointed

by the Woman's Guild? To the first question 58 Presbyteries replied favourably and seven were against the proposal, while one expressed no opinion; as regards the eldership, 16 voted in favour and 50 against; and 20 presbyteries favoured the admission of corresponding members, 45 being against, and one giving no opinion. There spoke the voice of the Church, the convener said. So far the committee had done its job fairly well, but some one might ask—What about the third crave of the women, that for eligibility to the holy ministry? That deliberately was not sent down to the presbyteries. One reason was that the committee felt it would not be fair to mix up the question by the introduction of the question of eligibility for the holy ministry. It would not have been fair to advocates of women elders that they should have had that matter mixed up with another and which some would call a more important matter. Another reason why that question was not sent to the presbyteries was because a good number of the members of the committee treated the questions referred to the Presbyteries as a test case. If there was a large majority of presbyteries which did not believe that women should be made eligible for the eldership, then they felt they could not go on with the matter of eligibility for the holy ministry. As Prof. Main was not a member of the Assembly the Committee's deliverance was moved by Mr. Arthur H. C. Hope, Edinburgh, and seconded by Rev. Dr. Harvey, senior clerk of the Assembly. An amendment was moved but defeated by a large majority.

Women to be Licensed to Preach.—An addendum to the deliverance of the Life and Work Committee, suggesting consideration of the advisability of Presbyteries being authorised to take on trial for licences and to license to preach such members of the Order of Deaconesses as should have had University training and be otherwise qualified, was submitted by the Rev. W. W. D. Gardiner, Edinburgh. Mr. Gardiner said he thought it was desirable that that searching for extension of women's work should be directed towards a place where an

opening might be found, and that was within the Deaconess Order. He hoped members would notice that he had put in his motion that the members of the Deaconess Order should be University training and be qualified to preach the gospel. It seemed to him that the future of the Order of Deaconesses might be of the utmost value to the Church if it could be developed along these lines. Their women were anxious to be trained for the work. They were willing to take courses of training for it, and it was only for the Church to open the way for them to do work when they had had such training. They should be appointed as assistants in the congregations in order that they might be given a definite authentication by the people of the Church and the individual sense of vocation to preach the Word. It seemed to him, Mr. Gardiner said, that the effort to secure a larger place for women in the Church had unwittingly tried to find an opening where there was the greatest obstacle in its way, namely, in the eldership, in the place of government in the Church. The matter of preaching—of declaring the Word—was an entirely different thing. The Rev. John M. Munro, Falkirk, who seconded, described the motion as a very logical one. There was no reason why a church sister who conducted services in a hall should not take them in the church. Dr. Norman McLean, convener of the committee, accepted the motion for the consideration of the authorities. The deliverance was approved.

Restatement of the Church's Faith.—Rev. Professor H. R. Mackintosh, Edinburgh, in presenting the report of the Committee on the Re-statement of the Church's Faith, said that on every section of the brief statement contained in the report the most reiterative thought had been given. They had not attempted anything that was ambitious. The document was not to be a constitutional document. It was going to presbyteries, but not under the Barrier Act. They had tried to frame a testimony which the Church proclaimed, and a document which might usefully serve as a basis for the teaching of young communicants.

The Rev. Oswald B. Milligan, Edinburgh, said that the statement gave them at last something definite as to what they meant by the sum and substance of the Reformed faith to which they subscribed. He ventured to think that although there might be no intention whatever to substitute the statement for the Confession of Faith it would more and more be regarded a definitive statement of what the Church regarded as fundamental in its belief. He believed that the greatest need of the Church to-day is a revival in the pulpit of the teaching function of the Church. It seemed to him there was a danger of preaching sermons which were merely hortatory or topical. Mr. Milligan, we believe notwithstanding the effort to throw dust in the eyes of the simple was speaking not only for himself but for many in the Church of Scotland when he said that he ventured to think that although there might be no intention whatever to substitute the Statement for the Confession of Faith it *would more and more be regarded a definitive statement of what the Church regarded as fundamental in its belief.* This Statement is sent down to Presbyteries and when its fate will be made known at next Assembly it will be necessary to point out its serious defects.

From certain of the Assembly's proceedings it is becoming more and more evident that the Church of Scotland is fast drifting from her moorings on a quickly ebbing tide and is making for an open sea, a sea, unknown and uncharted. Who could believe forty years ago that there would be such a change and that the huge endowments belonging to the historic Church of Scotland, the name of which the present Church bears though she is not the true heir to the heritage, should be permitted by law to be hers?

FREE CHURCH.

Dickens' Life of Christ.—At the evening session on Tuesday when the report of the Welfare of Youth and Publications Committee was presented reference was made by the Rev. Peter Miller, Partick, to Charles Dickens' *Life of Christ* recently published. Mr. Miller while commending the book for some of its

qualities and its literary excellence pointed out that "there are amazing inaccuracies in simple matters of fact, and statements are made which tend to slur over and deny doctrines like the Virgin birth and supreme Deity of Christ. All mention of Christ's dying as a sacrifice for sin is deliberately avoided and an opposite 'gospel' of works is insidiously taught. The offence of the cross is all too evident in the tone of this work, and that makes this much lauded guide thoroughly unsafe for present day teachers and children."

Sustentation Fund Report.—On Wednesday the report of the Sustentation Fund Committee was submitted by Mr. George H. Macdonald, Dingwall, vice-convenor. He said 1933 had been a year of much anxiety to the Committee. 1930 was the peak year in contributions to the Sustentation Fund; since then there had been a decrease—the decrease for 1933 was £508. Expenditure showed a tendency to increase. Stipends paid to ministers in 1933 exceeded those of 1932 by £606. The Committee in view of the financial situation recommended that the equal dividend would be reduced from £250 to £245. This was agreed to after some discussion.

Romanism.—The report of the Committee on Public Questions was submitted by the Rev. John Macleod, Glasgow. Reference was made to Scotland's churchless million and to the growth of Romanism in Scotland. There were three aspects of this question, said Mr. Macleod, which had prominently been brought before the country during the past few months—(1) the Education Act of 1918, (2) the *Ne Temere Decree*, (3) and naval honours to the Pope and his representatives. Mr. Macleod said in regard to the 1918 Education Act, he believed they were too late in making their protests. All that they had been saying of late ought to have been said in 1918.

Sabbath Observance.—The Rev. Kenneth MacRae, Stornoway, moved an addendum to the report that the committee be instructed to prepare a memorandum to be circulated among Scottish M.P.s

and the Government Officials concerned calling upon the Government to initiate legislation whereby the Sabbath law of the country would be made operative throughout Scotland, and whereby existing statutes protecting the Lord's Day would be made applicable to modern conditions, so that such illegalities as excursions by land or sea, sports, flying, trading, and working on the Sabbath day would no longer be allowed to flout the law of the land. Mr. MacRae moved a further addendum which called for the remitting to the committee the preparation of a protest against the recent amendment of the King's Regulations by which naval salutes are accorded to the Pope and his representatives. The report and deliverance of the committee, together with the addenda, were unanimously adopted.

Church Finance.—Mr. D. M. Smith in submitting the report of the Finance Committee called attention to the diminution of interest on investments. Congregational givings had shown a decrease of £121 as compared with last year while contributions to Foreign Missions were down by £175.

Foreign Missions.—The Rev. Dr. A. Stewart submitted this report to the Assembly and summarised the Church's activities in various parts of the mission field. He made reference to the question of the relation of missionaries in the foreign field to the home presbyteries by which they were ordained. This is a question with which we ourselves are confronted and as it has been remitted to the Foreign Missions Committee of our Church to report on the matter to next Synod we refrain from making any comment on the discussions that took place and the finding come to in the Free Church Assembly. The subject of Foreign Missions was not finished on Thursday and so it was continued on Friday when a number of missionaries and others spoke.

Co-operation with other Churches.—The effort to bring the Reformed Presbyterians, Original Seceders and ourselves within the Free Church fold having collapsed the idea of co-operation was fallen back on. The Committee dealing with Co-operation

of other Churches had prepared a draft scheme which aimed at creating a Federal Council of members of the co-operating Churches. Some thought the basis was too narrow and that they should attempt to draw into it men of other Churches who were as loyally attached to the Reformed doctrines as they were. "The Free Church representatives, however," Dr. Maclean said, "were committed to the terms of the remit." The conferring Churches, instead of accepting a scheme for a Federal Council, had come to a unanimous finding. They might well ask, after four years, he said, What was the advantage of this scheme of co-operation? There was much advantage every way, but chiefly in the following directions: (1) The proposal provided in a practical form the idea of federal relationship among Reformed Churches, with the same or similar confessions, such as was popular again on the Continent of Europe; (2) it illustrated the possibility of federating Presbyterian Churches in common effort without impinging on individual independence or curtailing individual testimony, as all organic unions did, and, consequently failed to unite, but multiplied division; (3) it afforded opportunity for a united pronouncement on matters affecting our Reformed Faith and national interests; and (4) it provided—what was very important—a forum for quickening interest in our Reformed doctrine such as was taking place at the present moment in Europe and throughout the other parts of the world, to which Reformed doctrine Scotland owed all its abiding spiritual achievement. There was, he said, practical accomplishment in this federating scheme. He did not think they would find anything else that had brought the Churches concerned more closely together than the united resolution recorded in the Report. Referring to the value of the definite Confession of Faith which was held by the Reformed Churches, he declared that if Scotland was to be delivered from its present condition of indifference to religion, if it was to be delivered from the influences of unbelief in every sphere of life, in his judgment it could only be done by a return

to the definite teachings of the Reformed system. Professor Cameron seconded. The Rev. Kenneth Macrae, Stornoway, moved an Amendment to the effect that the Assembly "continue the remit to the Committee as limited by the finding of last Assembly." He did so, he said, (1) on the ground of expense. It would be unwise to increase the expenditure involved in the work of a Standing Committee at a time when they were seeking to reduce expenses of administration. (2) Because of lack of scope for such a Committee. What was meant by the co-operation intended? He maintained that the creation of a Federal Council raised a real issue which was not intended by the finding of last Assembly, and that the effect of such a step would be to endanger the peace of the Church. (3) Because it created unnecessary machinery, encroaching on the sphere of the Claim of Right Committee and taking from that Committee work which properly belonged to it. (4) Because the Church with which they were mainly associated in this proposal appeared to be rent in two, one party making no secret of its hope that it might return to the Church of Scotland. The time, he concluded, was not ripe for the setting up of a Federal Council.

Rev. Angus Mackinnon, Aulbea, seconded this Amendment, and Rev. W. Fraser, Govan, supported it on the ground that there was a party in the Original Secession Church whose sympathies appeared to be more with the Church of Scotland than with the Free Church. After discussion the Committee's proposals were accepted. The party in the O. S. Church who have their eyes turned to the Church of Scotland make no hiding where their heart lies and it seems strange to us that so much should be made of this scheme of co-operation with this disintegrating element at work in one of the co-operating Churches.

The best saints in this world are like the tribe of Manassah—half on this side Jordan and half on that.—*Thomas Brooks.*

Pride is the very image of the devil.—*Thomas Boston.*

Theological Tutor's Report.

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

THE classes in Hebrew and Greek were begun here on 1st November, 1933. We had 80 meetings for regular class work, apart from days set apart for examination purposes. We met usually for 2 hours per day—usually more—and on 4 days per week except when there was some unavoidable break.

The students attending were Messrs. D. J. Macaskill, J. P. MacQueen and A. F. Mackay.

The first part of our report sets forth our courses of study in each of the above subjects. I. Hebrew. (1) It was necessary here to begin with the Alphabet. McFadyen's Grammar was our text-book. As progress was made, it became almost a regular part of our work to give lists of words for translation from Hebrew to English, or *vice versa*, also to give unpointed paradigms for pointing. A very large part of the time given to Hebrew during the session was devoted to the Grammar. (2) In Hebrew reading, the Book of Ruth was taken up and read through, with Introduction, etc., based on Kennedy, Wright and Cox. The students were called upon to study minutely such subjects as those of the Goël, the customs bearing on gleaning and winnowing, etc., and to commit to memory the Jewish Calendar—also the subject of Jewish weights and measures—all which naturally came up in connection with the Book of Ruth.

The opening section of the Book of Genesis was at the close of the session discussed, and an account given them of useful books, for grammatical and other purposes, on that book.

(3) In Old Testament Introduction, Green on the "Canon" and on the "Text" were studied by them. In addition to the above, ten lectures based on Green's "Higher Criticism of the Pentateuch" were given with a view to their having a grasp of the plan of the Pentateuch, as so excellently set forth by Green, and that they might adequately know, for their own

further study in due course, the views of the destructive Critical School, on the other hand.

II. Greek. This class met at first on two days a week. Latterly, except for special arrangements to get tolerably over the field, we held it only on one day and devoted three to Hebrew.

(1) In this department, the Book of Acts was begun at once. Our standard book of reference for introduction, notes, etc., was that of Rawson Lumby, but we sought to glean, as able, in the fields of Ramsay, J. A. Alexander, Davis, Smeaton, Allen, etc.

(2) Notes from Deissmann's "Philology of Greek Bible" were given and part of the College Fund grant was used to buy 3 copies of the recent Robertson and Davis' Hellenistic Grammar that they might study as far as time permitted the main changes between Classical and later colloquial Greek.

(3) Textual Criticism. Miller's Guide was gone over—also the 2 vols. of Burgon and Miller up to about the half of vol. 2. Only the main features of these volumes were taken up. They were not expected to make any detailed study of points raised as there was not time for that during class-hours. Special attention was devoted to the great MSS.—B and Aleph—and for further study, they were directed to Scrivener, Canon Cook, Burgon's "Revision Revised," and Dr. Salmon's genial but devastating work, "Some Criticism of the Revised Version, etc."

(4) What, finally, may be perhaps classified as miscellaneous matter embraced such articles or lectures, as, *e.g.*, one on the N. T. Canon, another on the Books of the New Testament, etc. This generally comprises the ground of study covered.

III. Report on the Students' Work. The students applied themselves very satisfactorily to their studies. It may be well to remark that one of them who was not too well in health had to exercise care against overstrain, but nevertheless the results were most satisfactory and are elsewhere reported. Mr. A. F. MacKay took first place in both departments.

I reported once and again to the Training of the Ministry Committee on matters which were necessary, for their advice and guidance. We have much cause of gratitude to the Most High for the large measure of health we all enjoyed.

I would add, in conclusion, that perhaps the students were asked to take services somewhat too frequently during the session, but the circumstances were special, owing to the Rev. F. MacLeod being in Canada, etc.

Magazine Report.

By Rev. D. BEATON.

THERE is nothing very special to report this year. The circulation of the Magazine is still maintained but I think, now that things are looking a little brighter financially that an effort should be made to bring the circulation of the Magazine up to 4000 copies per month. If 50 congregations and mission stations would find 9 new subscribers each this end would be attained. I leave the matter with my brethren to bring this before their congregations and hope that the report next year will show, if not the attainment of the 4000 goal, at least, a considerable increase in new subscriptions. When the Magazine was taken over in 1921 the circulation was 2850. It is now 3550. The Magazine costs less than a penny a week. We have compared its price with quite a number of religious monthly magazines that we get in exchange with a limited circulation like our own and I think I am not overstating the case when I say we give more matter for the money than most of them. All interested in the Free Presbyterian Church should become subscribers for in addition to the usual historical, doctrinal, religious and experimental articles which appear in its pages there are the monthly church notes which inform the readers what is going on in the Church. The work of editing a Magazine like our's is extremely interesting. Apart from letters, warmly appreciative of the material provided

in the Magazine, received from different parts of the world, and often from people who have no connection with our Church, the editor gets letters of all kinds—some asking advice about spiritual matters; others in distant lands asking where books on certain subjects may be obtained; while others send him books asking his opinion as to whether they are sound or not. Such correspondence is interesting and though replying to it takes up a considerable amount of time it is a phase of editorial work which has its own special pleasure and delight.

We are greatly indebted to many kind friends who send us newspaper cuttings and extracts from books they are reading. Many of these we cannot use owing to the limitations of space but we trust that the senders will not come to the conclusion that the editor despises the efforts of these friends in giving him a helping hand. Far from it; and to each of them he says: Be not weary in well-doing. May I here state also that the editor is, in a way, in the hands of the printers at times as to whether certain articles appear in an issue or not. They have only a certain space and if the article is beyond that it has to be held over to another issue. Our relations with our printers are all that could be desired. They turn out splendid work and meet our wishes in a way that makes it pleasant for us to work with them.

In the material presented in the Magazine we try to meet so far the wishes of two classes of readers—(1) those who find pleasure in the good, sound, scriptural theology of other days; (2) those who like sound, scriptural teaching, but prefer it from modern (we use this term in its good sense) sources. For instance some greatly relish the sermons of the great and good who have gone to heaven, while others would prefer sermons from our own ministers. Take for instance a recent experience. A friendly critic approached the editor in a kindly tone that disarmed all hostility, saying that he would like more of the sermons of our own ministers appearing in the Magazine, as for the sermons of the old divines, he said, they could easily

get them in books. The reply he received was that we thoroughly agreed with his first point and, as we had failed notwithstanding many requests, to get sermons from our ministers, if he would suggest how it could be done we would make another attempt. In regard to the other point he mentioned we wished to point out to him that the sermons usually appearing in the Magazine from ministers of other days were from books and periodicals that are rarely found in small household libraries though the names of the preachers may be familiar enough.

I have again to acknowledge my indebtedness to Rev. James MacLeod for his Gaelic contributions; by his diligence and interest more than the half of the Gaelic for last year was contributed by him. It is to be hoped his example will be emulated by others of our Gaelic-speaking brethren. Short notes and translations in typescript would be highly acceptable.

Financially the Magazine is in a fairly sound position; strictly speaking, however, the balance would require to be increased and we are endeavouring to keep this in view. The General Treasurer reports that the balance on hand is slightly better than last year. While the total subscriptions are less that is more than made good by the increase in contributions to the Free Distribution Fund. It may be stated in connection with this Fund that 50 copies are sent to Mr. Brider for distribution among soldiers and sailors; copies are also sent to public libraries and to some missionaries in the foreign field, among them the well-known African traveller and missionary, Mr. Dugald Campbell, who has written appreciatively of the gift. All our lay missionaries at home get free copies.

Accounts due by agents at this date (3rd May) amount to £48 9s. 7d. and with a fair number of subscriptions yet to come in, the state of the Fund may be considered quite good. The drop in the value of the dollar is felt; 90 cents only amount to 3s 5d.; it takes 97 cents or nearly a dollar to cover the amount 3s 9d. Yet it is satisfactory that we are able

to give away so many free copies which is much appreciated. The contributions to the Free Distribution Fund this year amounted to £41 15s. 4d. as compared with £28 17s. 2d. last year; an increase of £12 18s. 2d. The balance at the end of the Magazine financial year was £34 12s. 10d. as compared with £32 4s. 4d. last year; an increase of £2 8s. 6d. The Magazine Financial Statement is presented annually to the Church auditors by Mr. Grant, Treasurer, and after being audited is submitted to the Magazine Committee for their inspection.

Some Notes from the late Captain Macleod, Lewis.

THE "Question" at the Stornoway communion some years ago was:—"Therefore prophecy and say unto them, Thus saith the Lord, God: 'O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel' (Ezek. xxxvii. 12). The Captain who, as usual, broke the ground for the brethren was not long speaking when he said:—"I remember one day in France, when the Germans were shelling us very badly, one great shell came and tore up the ground of the cemetery. It cast out the bodies of our comrades, recently buried there, and left them exposed to the light of heaven. This happened in a spiritual sense to God's people. They were buried in the grave of a state of nature, but the commandment came, and they were cast out of that grave, and brought to the light their lost and ruined condition as sinners."

He was speaking on another occasion about the love and gratitude of the sinner to God in the day he tastes of His mercy in Christ Jesus. "An incident comes to my mind," he said, "in connection with the Battle of Omdurman, when Lord Kitchener, in 1898, gained his sweeping victory which brought the Soudan under British sway as a British Protectorate. After the battle, parties were sent out to separate the living from

the dead, to render first-aid to the wounded, and carry them to hospital. There was one ferocious looking dervish on the field, severely wounded, who kept his glazing eyes on us as we were handling our own wounded and doing everything possible for them. Wherever we were employed, the eyes of the dervish followed us, dumbly imploring succour which seemed to be not for him the enemy of Britain's King. But at last, we turned our attention to our wounded foes, this dervish among them, doing as much for him as we had done to our own men. The dervish recovered, under the hand of God, and the kindness and skill of British doctors and nurses, and instead of being our blood-thirsty enemy, there was no one in all the Soudan who had a warmer place or a better word for the British flag and the British race than he."

Illustrating the difficulties of the Lord's people in taking comfort from, and in resting on, the promises which once were made life to them, he said: "There is a small river near the place where I was born. I was so used to the stepping stones across this rivulet, in my boyhood, that I could step across on them blindfolded. I remember coming home on one occasion on furlough, arriving at night on a visit to the old home. I expected no difficulty in crossing over. But the river was in spate, the stepping stones were covered deeply in the water, and with the darkness of the night, all combined to make the crossing once so easy, a matter of great difficulty and grave danger. Thus it happens in the experience of the Lord's people. The truths on which once upon a time, they could rest with confidence are to them no longer what they were, owing to the temptations of Satan and the darkness in which they often times walk."

The following illustrations were never used by Captain Macleod in public, as far as we are aware, but they may be useful to some one.

Giving as a mark of the Lord's people, that they rejoice at the hearing of a sinner being born again and brought into

the Saviour's Kingdom, he would tell the following: "There was an old lady in our village, whose perigrinations down the village street was a sure sign to us boys that a birth was expected. We knew as we saw her entering a house that we would soon hear of an event that would bring happiness to that home. When everything would be put in due order and the old lady duly refreshed after accomplishing her duties, the contented smile on her face as she made her way homewards assured us boys that we had made no mistake as to the errand which had necessitated her friendly visit."

He often rehearsed in private what he called "The General's Inspection" to show the distinction between the true believer and the hypocrite. "The first thing a soldier receives is his regimental number. Every article of his kit has this number branded on it; every sock, shirt, belt, etc. There is always a great bustle of preparation on the night before the General's inspection, and every article not on the soldier's person must have its place on his bed, next morning, with regimental number up. The stated hour finds each soldier standing at the foot of his bed with his extra pair of socks, extra shirt, razor, razor-strop, etc., spread out on the bed before him. At the bed nearest the door stands a new recruit, in the full blaze of his new uniform, full-confident that he will obtain the General's utmost praise. The next bed is that of an old soldier who has fought many battles and knows more than any soldier in the room about the realities of warfare. The state of his kit is an eyesore to him; his socks have been so often darned that it is difficult to know what was their first colour, his shirt has been patched, until the wearing parts have lost all identity with the loom at which it was woven; the razor-strop is a pitiable sight with disfiguring cuts and hacks all over its surface. The old veteran expects nothing from his General but a severe reprimand for the state of his kit. The next bed is a scene of sorrow and fear; the owner stands lamenting the loss of several articles of his kit; some one has

been at work during the night and this poor fellow finds himself deprived of what he had carefully arranged the night before. He is sure he will get into trouble when the General comes. Impudence reigns supreme at the foot of the remaining bed in the barrack room; he who stands there is confident that he has everything in right order, and that if he will not be applauded, that he will pass the inspection in safety.

The General enters, stops at bed one, "How long have you been in the army?" "Six months, Sir." The General passes on, advising the new recruit to keep his kit in good condition. He stops at bed number two. "How long have you been in the army?" "Twenty-one years, Sir." "Twenty-one years! I heartily congratulate you on the splendid condition in which you have kept your kit. How nicely you have darned that sock. How neatly you have patched that shirt. I have nothing but the utmost commendation for you after your twenty-one years' service." The General passes on. "What's wrong here? a sock missing, a belt missing, razor-strop missing." "Please, Sir,—I had everything in order last night, but during the night, some one came and robbed me of these articles." "Have you reported your loss to your sergeant?" "Yes, Sir." "Sergeant, has this man reported to you that he has been robbed during last night?" "Yes, Sir." "Very well," the General says: "Do your best to find the thief," and passes on to the next bed. He glances over the array on the bed. His eye catches wrong numbers on some of the articles. "Hallo! what's wrong here," he exclaims. Up comes his cane. It goes under a sock, he throws it over his head. "That's not your sock." Cane down again, this time under a belt. He throws it over his head. "That's not your belt." "Sergeant, call the guard!" The guard enters, and the soldier who was so confident finds himself under arrest for claiming what did not belong to him.

Captain Macleod delighted in telling about his conversation with the late Donald Mackenzie, North Tolsta, father of John Mackenzie, student who was killed in France. Donald was

unable to attend the evening services at the last communion of his life and the Captain went to see him after the prayer meeting on the Saturday. "What was occupying your mind, Donald, when we were at the prayer meeting?" the Captain asked. Donald replied: "You know that our church in Tolsta faces towards the south, and that the sun shines directly on the door end of it at noon. I was thinking that if a hole no bigger than the breadth of a pin were made through the church wall, and then a wider one, and one wider than that till you made a hole so wide that a horse and cart might go through it that when the sun would shine at noonday, if you would ask the pin hole: 'Are you getting plenty of the sun?' it would say, 'I am as full of the sun as I can well be,' and every hole would say the same, even the one through which the horse and cart could go could only say what the pin hole could say. And that is how the saints in glory will be. Some will be greater than others, but everyone of them will be filled with the fulness of the Sun of Righteousness." Donald, in less than a fortnight after that, entered in to be filled with that glory himself.

On one occasion he compared the ruined race of Adam to a crowd of pleasure-seekers in a train. All on board seemed to be so happy, singing songs, playing cards, and acting only as those who are madly bent on pleasure act. The men driving the train and conducting it were as foolish as the people they were driving. Most of the station agents were of the same mind as the pleasure-seekers; they laughed at their rude jests and smiled as they heard their songs. At some stations a man calls out to the gay travellers to come out as the train is sure to come to grief. A few listen to him and come out but the others are bent on having all the pleasure they can. The train speeds on with its merry crowd until it is whirled into a deep gully the bridge over which had been carried away by a flood. Such is the end of the crowd who seemed so happy and who neglected the invitations and warnings given to them.

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

FOR THE YEAR ENDING 31st MARCH, 1954.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.			Home Mission Fund.			Jewish and Foreign Missions Fund.			Aged & Infirm Ministers and Widows and Orphans Fund.			College Fund.			Organisa- tion Fund.			General Building Fund.			TOTAL.		
Northern Presbytery—		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1. Creich ...	D. J. Matheson, minister	37	0	0	3	2	0	2	4	6	0	19	9	2	7	3	2	2	9	...	...	...	47	16	3
2. Daviot ...	...	30	16	6	2	0	0	3	0	0	1	0	0	2	0	0	1	10	0	...	...	...	40	6	6
3. Dingwall ...	D. A. Macfarlane, M.A., minister	126	8	0	16	3	0	18	8	6	3	10	0	6	0	0	4	0	0	3	0	0	177	9	6
4. Dornoch ...	F. Macleod, minister	82	11	0	7	3	0	4	4	0	1	9	6	3	0	0	4	0	0	...	...	...	102	7	6
5. Farr ...	M. Mackay, missionary	6	15	0	1	8	6	1	7	10	0	17	0	0	14	0	...	...	...	1	0	0	12	2	4
6. Fearn ...	W. MacAngus, missionary	14	14	0	3	10	0	1	10	0	1	10	0	1	10	0	1	10	0	...	...	...	25	4	0
7. Halkirk ...	Wm. Grant, minister	127	0	0	12	11	6	6	2	7	4	7	3	5	6	9	2	17	9	3	9	7	161	15	5
8. Helmsdale ...	Do. do.	22	0	0	3	15	6	2	0	0	1	8	0	1	5	0	1	5	0	...	...	...	31	13	6
9. Inverness ...	E. Macqueen, minister	256	0	0	25	0	0	15	0	0	8	10	0	17	0	0	10	13	0	10	0	0	342	3	0
10. Kilmorack ...	D. A. Macfarlane, M.A., minister	90	5	0	9	2	3	5	0	0	3	10	7	3	1	3	4	13	2	3	18	9	119	11	0
11. Lairg ...	D. J. Matheson, minister	81	0	0	8	10	9	3	13	10	3	4	11	3	8	10	3	13	8	2	3	1	105	15	1
12. Moy ...	A. V. Dougan, missionary	26	4	7	5	6	0	3	17	6	3	8	0	3	4	0	4	12	3	...	...	...	46	12	4
13. Rogart ...	F. Macleod, minister	35	0	0	2	15	0	2	0	0	...	...	...	1	0	0	1	0	0	...	...	...	41	15	0
14. Stratherrick ...	F. Beaton, missionary	25	18	0	6	2	0	4	0	0	2	10	0	2	10	0	3	0	0	...	...	...	44	0	0
15. Strathay ...	M. Mackay, missionary	32	0	0	18	0	0	4	0	0	2	10	0	3	0	0	2	10	0	2	0	0	64	0	0
16. Tain ...	A. Robertson, missionary	19	5	0	3	7	5	0	17	10	0	15	0	0	12	3	0	18	0	0	9	6	26	5	0
17. Thurso ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18. Wick ...	R. R. Sinclair, minister	100	0	0	4	7	6	3	0	0	3	0	0	2	15	0	1	5	0	2	15	0	117	2	6
Southern Presbytery—		1,112	17	1	132	4	5	80	6	7	42	10	0	58	14	4	49	10	7	29	15	11	1,505	18	11
19. Clydebank ...	Students and Elders	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20. Dumbarton ...	Do. do.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
21. Dunoon ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
22. Edinburgh ...	N. Macintyre, minister	182	8	3	13	0	0	11	10	0	4	10	0	5	0	0	4	10	0	4	10	0	225	8	3
23. Glasgow — St. Jude's Church	Rev. R. Mackenzie, M.A.	752	16	9	60	0	0	142	0	0	19	0	0	17	0	0	29	0	0	16	0	0	1,035	16	9
24. Greenock ...	J. MacLeod, min'ster	83	2	9	8	5	11	6	11	9	2	12	0	2	13	3	3	12	6	2	0	0	108	18	2
25. Kames ...	Jas. A. Tallach, minister	220	0	0	16	0	0	16	0	0	7	0	0	8	0	0	...	...	...	...	...	...	267	0	0
26. Lochgilphead ...	Students and Elders	...	...	...	2	0	0	3	0	0	1	5	0	1	5	0	1	5	0	...	...	...	8	15	0
27. Oban ...	D. Beaton, minister	138	0	0	23	2	8	13	11	0	3	12	3	7	7	1	7	15	5	4	0	0	197	8	5
28. Stockton-on-Tees	...	2	1	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	1	0
29. Tarbert, Loch Fyne ...	Students and Elders	...	...	...	0	15	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	0	15	0
Outer Isles Presbytery—		1,378	8	9	123	3	7	192	12	9	37	19	3	41	5	4	46	2	11	26	10	0	1,846	2	7
30. Achmore ...	...	17	18	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	17	18	0
31. Bayhead ...	A. Macdiarmid, mission-ary	47	6	6	9	5	6	1	14	11	2	8	3	1	19	9	2	3	0	1	4	9	66	2	8
32. Breasclete ...	D. MacSween, missionary	30	18	6	6	8	6	1	4	6	1	0	0	1	12	4	1	6	0	1	7	0	43	16	10
33. North Tolsta ...	...	64	0	0	4	1	0	4	0	0	3	3	0	2	6	0	2	10	0	...	...	...	80	0	0
34. Tarris, Tarbert	D. R. Macdonald, minister	182	18	0	33	5	8	8	3	2	5	15	8	5	18	7	5	19	0	5	2	3	247	2	4
35. South } Northton	R. Ferguson, missionary	25	0	0	10	0	0	2	3	6	0	17	2	1	0	6	1	2	8	0	18	7	41	2	5
36. Harris } Strond	M. Martin, missionary	32	14	0	12	0	0	1	11	6	1	14	0	1	7	0	1	8	0	1	8	0	52	2	6
37. Finsbay	Ken. Mackenzie, do.	29	14	0	8	4	6	2	1	6	1	10	0	2	13	0	1	13	6	1	15	0	47	11	6

38. Ness, Lewis	A. Finlayson, missionary	28 0 0	15 11 0	2 18 0	3 3 0	4 2 0	3 3 0	...	56 17 0
39. Stormoway	M. Gillies, minister	154 19 9	20 0 0	13 11 6	6 0 0	10 0 0	5 0 0	5 0 0	214 11 3
40. Uig, Lewis	R. MacInnes, minister	115 8 0	5 0 0	2 0 0	2 0 0	3 0 0	2 0 0	2 0 0	131 8 0
Western Presbytery—		728 16 9	123 16 2	39 8 7	27 11 1	33 19 2	26 5 2	18 15 7	998 12 6
41. Applecross	J. Campbell, missionary	103 4 0	10 7 6	2 9 6	2 13 9	2 2 0	2 1 5	3 10 0	126 8 2
42. Aultbea	...	42 1 0	9 16 6	1 14 0	1 15 6	3 4 0	2 6 6	2 0 0	62 17 6
43. Bracadale	Elders	16 9 6	11 9 0	2 2 0	1 0 0	1 0 0	1 2 0	2 0 4	35 2 10
44. Broadford	A. Macaskill, missionary	18 17 0	2 18 0	1 0 0	1 0 0	...	...	...	23 15 0
45. Elgoll	Do.	16 1 6	3 8 0	1 17 0	1 ...	...	1 19 0	...	23 5 6
46. Flashadder	J. Nicolson, missionary	29 12 6	5 9 6	1 0 0	1 3 0	1 11 0	1 0 0	0 16 0	40 12 0
47. Gairloch	A. Beaton, minister	260 0 0	65 2 1	35 0 0	10 14 4	15 11 10	12 7 3	10 0 0	408 15 6
48. Glendale	J. Colquhoun, do.	114 9 0	12 10 6	8 13 9	3 11 2	4 13 5	4 0 0	3 5 0	151 2 10
49. Kilmuir	A. Mackay, missionary	52 12 0	10 7 0	4 2 6	2 13 8	3 7 3	...	...	73 2 5
50. Kinlochbervie	Chas Sutherland, do.	11 13 6	4 9 0	1 5 0	2 0 0	2 1 6	3 0 0	2 7 6	26 16 6
51. Kishorn	...	...	...	...	...	...	...	...	...
52. Kyle of Lochalsh	D. Matheson, missionary	12 7 0	6 8 7	1 14 4	1 17 5	1 15 1	2 2 8	1 9 7	27 14 8
53. Lochbroom	D. N. Macleod, minister	214 10 1	31 4 6	7 6 0	6 2 3	6 17 3	8 4 1	5 0 3	279 4 5
54. Lochcarron	D. Macleod, minister	84 18 6	15 13 2	3 2 0	2 5 0	3 8 6	3 10 0	2 0 0	114 12 2
55. Lochinver	Elders	25 14 0	4 11 6	3 2 6	2 10 0	2 16 6	3 5 5	2 12 1	44 12 0
56. Luib	...	13 4 6	...	...	...	...	...	...	13 4 6
57. Plockton	D. Matheson, missionary	29 16 6	7 3 6	1 10 0	1 11 8	1 13 6	1 8 0	1 6 4	44 9 6
58. Portree	D. M. Macdonald, minister	249 0 0	23 18 8	24 0 6	6 0 0	6 14 5	6 5 10	4 0 0	319 19 5
59. Raasay	M. Morrison, minister	49 7 0	27 1 0	3 6 0	3 4 0	5 0 3	3 12 6	3 7 0	94 17 9
60. Scourie	C. Sutherland, missionary	4 5 0	6 13 8	2 13 5	1 8 11	3 6 6	3 2 0	2 4 0	23 13 6
61. Shieldaig	D. Macleod, minister	76 6 6	15 9 0	2 16 4	2 15 0	2 16 3	3 16 9	2 2 6	106 2 4
62. Stoeir	Chas. Landels, missionary	25 10 0	20 7 0	3 15 0	2 0 0	2 10 0	3 18 6	1 10 0	59 10 6
63. Struan	A. Beaton, missionary	20 13 0	6 13 0	0 10 6	0 13 0	1 0 0	1 6 0	1 0 0	31 15 6
64. Vatten	J. Colquhoun, minister	54 7 0	8 11 6	3 0 0	...	2 0 0	2 0 0	...	69 18 6
65. Watermish	W. Morrison, missionary	9 6 0	3 0 0	...	...	...	1 0 0	...	13 6 0
SUMMARY.		1,534 5 1	312 12 2	116 0 4	56 18 8	73 4 3	71 7 11	50 10 7	2,214 19 0
Northern Presbytery	...	1,112 17 1	182 4 5	80 6 7	42 10 0	58 14 4	49 10 7	29 15 11	1,505 18 11
Southern Presbytery	...	1,378 8 9	123 3 7	192 12 9	37 19 3	41 5 4	46 2 11	26 10 0	1,846 2 7
Outer Isles Presbytery	...	728 16 9	123 16 2	39 8 7	27 11 1	33 19 2	26 5 2	18 15 7	998 12 6
Western Presbytery	...	1,534 5 1	312 12 2	116 0 4	56 18 8	73 4 3	71 7 11	50 10 7	2,214 19 0
Congregational Contributions	...	4,754 7 8	691 16 4	428 8 3	164 19 0	207 3 1	193 6 7	125 12 1	6,565 13 0
Legacies	...	...	...	...	...	...	...	...	...
Donations	...	134 4 10	11 18 3	668 5 7	253 5 0	2 3 0	96 3 1	8 10 0	1,174 9 9
Interest	...	97 3 0	1 14 0	32 3 11	59 13 4	0 17 10	0 7 4	0 5 1	192 4 6
Transferred from Organisation Fund	...	...	...	...	...	20 0 0	...	...	20 0 0
Balance at 31st March, 1933	...	4,985 15 6 8,205 19 4	705 8 7	1,128 17 9 2,405 16 5	477 17 4 1,836 1 11	230 3 11 106 17 0	289 17 0 53 17 7	134 7 2 34 8 0	7,952 7 3 12,643 0 3
Legacy Fund on Deposit Receipt	...	13,191 14 10	705 8 7	3,584 14 2	2,313 19 3	337 0 11	343 14 7	168 15 2	20,595 7 6
Kaffir Bible Fund, &c., on Receipt	...	...	...	...	...	...	...	...	4,547 13 11
Colonial Mission Fund on Receipt	...	...	...	...	...	...	...	...	246 3 8
Balance of Bond on Kerr Street Property	...	...	...	...	...	...	...	...	120 1 1
Sums on Deposit Receipt held on behalf of Congregations, &c.	...	...	...	...	...	...	...	...	300 0 0
									153 15 5
									25,963 1 2

Abstract of the Public Accounts of the Free Presbyterian Church of Scotland, Year ending 31st March, 1934.

SUSTENTATION FUND.

INCOME.			
Balance on Hand at 31st March, 1933	..	£8205	19 4
CREDITS—			
1. Congregational Contributions	£4754	7	8
2. Donations	134	4	10
3. Home Mission Fund—Balance			
Transferred	580	6	7
4. Interest on Deposit Receipts	89	15	2
5. Interest from Mackenzie Trust	7	7	10
		5566	2 1

£13,772 1 5

EXPENDITURE.			
DEBITS—			
1. Payment to Ministers at			
30th June, 1933	£1130	0	0
2. " 30th Sept., 1933	1255	0	0
3. " 31st Dec., 1933	1182	0	0
4. " 31st March, 1934	1190	0	0
		£4757	0 0
5. Payment to Missionaries at			
30th June, 1933	£472	2	6
6. " 30th Sept., 1933	470	2	6
7. " 31st Dec., 1933	477	15	10
8. " 31st March, 1934	515	7	6
		1935	8 4
		£6692	8 4
Payment to Publishers o/a			
" History of F.P. Church "	£183	19	2
Paid to account from Sales of			
" History of F.P. Church "	83	19	2
		100	0 0
Payment for supply of " Con-			
fession of Faith " Book ..	£138	4	7
Paid to account from Sales of			
" Confession of Faith " Book	15	4	7
		123	0 0
Payment to London Mission Fund	..	..	52 0 0
Cheque Books .. .. .	..	..	6 0 0
Postages, Stationery, etc.	5 10 4
		£6978	18 8
Balance on Hand as of 31st March, 1934 ..		6793	2 9
		£13,772	1 5

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COLONIAL MISSIONS FUND.

INCOME.

Balance on Hand at 31st March, 1933	..	£117 13 0
1. Donations £1 5 0	
2. Interest	.. .. 1 3 1	
		<u>2 8 1</u>
		<u>£120 1 1</u>

EXPENDITURE.

Balance on Hand at 31st March, 1934	..	£120 1 1
		<u>£120 1 1</u>

COLLEGE FUND.

INCOME.

Balance on Hand at 31st March, 1933	..	£106 17 0
1. Congregational Contributions	£207 3 1	
2. Donations	.. .. 2 3 0	
3. From Organisation Fund	.. .. 20 0 0	
4. Interest	.. .. 0 17 10	
		<u>230 3 11</u>
		<u>£337 0 11</u>

EXPENDITURE.

1. Paid Rev. D. Beaton, Theological Tutor	.. .. £30 0 0	
2. Do. Rev. D. A. Macfarlane, Theological Tutor	.. .. 30 0 0	
3. Do. Grant for Books	.. .. 10 0 0	
4. Do. Annual Grant to Students	260 0 0	
5. Postages, Stationery, etc. 0 13 6	
		<u>£330 13 6</u>
Balance on Hand at 31st March, 1934	..	<u>6 7 5</u>
		<u>£337 0 11</u>

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GENERAL BUILDING FUND.

INCOME.

Balance on Hand at 31st March, 1933	..	£34 8 0
1. Congregational Contributions	£125 12 1	
2. Donations	.. .. 8 10 0	
3. Interest	.. .. 0 5 1	
		<u>134 7 2</u>
		<u>£168 15 2</u>

EXPENDITURE.

1. Paid in reduction of Debt on Church and Manse Buildings	£137 12 0	
2. Postages, Stationery, etc.	.. .. 0 14 6	
		<u>£138 6 6</u>
Balance on Hand at 31st March, 1934	..	<u>30 8 8</u>
		<u>£168 15 2</u>

HOME MISSION FUND.

CREDITS—		INCOME.	
1. Congregational Contributions	£691 16 4		
2. Donations	11 18 3		
3. From Sale of Rev. D. Macfarlane's Memoirs	1 14 0		
		£705 8 7	
		<u>£705 8 7</u>	

DEBITS—		EXPENDITURE.	
1. National Health, Pension and Unemployment Insurance			
Stamps	£122 15 4		
2. Printing, Stationery, &c. ..	1 4 6		
3. Postages, &c.	1 2 2		
		£125 2 0	
Balance transferred to Sustentation Fund ..	580 6 7		
		<u>£705 8 7</u>	

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

CREDITS—		INCOME.	
1. Congregational Contributions	£164 19 0		
2. Donations	3 5 0		
3. Interest	40 18 4		
4. Interest on £300 H.P. Bond	12 4 4		
5. Payment in Reduction of Bond	250 0 0		
6. Income Tax Refunded ..	6 10 8		
		£477 17 4	
Balance on Hand at 31st March, 1933 ..	1836 1 11		
		<u>£2313 19 3</u>	

DEBITS—		EXPENDITURE.	
1. Paid Mrs. Sinclair, Glasgow	£50 0 0		
2. Do. Mrs. Mackenzie, Kames	50 0 0		
3. Do. Miss Graham, o/a Mrs. Graham (deceased) ..	5 0 0		
4. Printing, Postages, etc. ..	0 13 7		
		£105 13 7	
Balance on Hand as at 31st March, 1934 ..	2208 5 8		
		<u>£2313 19 3</u>	

JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

INCOME.	
Balance on Hand at 31st March, 1933 ..	£52 15 1
Interest on Deposit Receipt	0 9 11
	<u>£53 5 0</u>

EXPENDITURE.	
Paid Rev. J. Tallach, o/a Kaffir Bibles ..	£12 0 0
Balance on Hand at 31st March, 1934 ..	41 5 0
	<u>£53 5 0</u>

JEWISH AND FOREIGN MISSION FUND.

INCOME.

Balance on Hand as at 31st March, 1933	..	£2405	16	5
CREDITS—				
1. Congregational Contributions		£428	8	3
2. Donations		237	17	7
3. Interest on £500 3½ per cent. War Loan		17	10	0
4. Interest on Deposit Receipts ..		14	13	11
5. From Sale of Rev. N. Cameron's Memoirs		251	16	10
6. Refunded o/a Government Grants, 1932		103	15	2
7. Do. do. 1933		75	0	0
				<hr/>
		1128	17	9

£3534 14 2

EXPENDITURE.

DEBITS—

1. Paid Rev. J. Tallach's Salary 31st March, 1934		£250	0	0
2. Do. Rev. Dr. E. Macdonald do.		300	0	0
3. Do. Miss Nicolson do.		116	13	4
4. Do. Rev. D. J. Urquhart do.		104	3	4
5. Do. Mr. I. Reuter do.		78	0	0
6. Do. Mr. Edwin Radasi— Maintenance do.		84	16	0
				<hr/>
		£933	12	8
7. Do. Rev. J. Tallach's Ex- penses to South Africa		£104	4	7
8. Do. Miss Nicolson's do.		55	13	0
9. Do. Rev. D. J. Urquhart's Ex- penses to Jerusalem		23	2	6
				<hr/>
				183 0 1
10. Do. Rev. J. Tallach, Grant o/a Old Car ..		£70	0	0
11. Do. Upkeep of Mission ..		30	0	0
12. Do. o/a Missionary at Shangani		26	0	0
13. Do. o/a Miss M. Radasi ..		10	0	0
14. Do. o/a Mrs. Radasi ..		30	0	0
15. Do. o/a Paul Hlazo ..		10	0	0
16. Do. o/a Teachers' Salaries		100	0	0
17. Do. o/a Sundry Mission Exps.		26	0	0
18. Do. o/a Donations ..		22	1	3
19. Do. o/a Teachers' House and Sundry Expenses ..		58	2	0
20. Do. o/a Grant — Hospital, Drugs, etc.		30	0	0
21. Do. o/a Psalm Books (English)		1	7	9
22. Exchange and Commission on Drafts		3	5	1
23. Postages, Stationery, etc. ..		3	12	8
				<hr/>
		420	8	9

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Balance on Hand at 31st March, 1934 .. £1537 1 6
 .. 1997 12 8
£3534 14 2

KAFFIR BIBLE AND CLOTHING FUND.

INCOME.

Received from the Executors of the late Rev. N. Cameron, being sum on Deposit with the Glasgow Savings Bank, with Interest thereon	£40 19 8
Interest to 31st March, 1934	0 5 0
	<hr/>
	£41 4 8
	<hr/>

EXPENDITURE.

Balance on Hand at 31st March, 1934 ..	£41 4 8
	<hr/>
	£41 4 8
	<hr/>

BEMBESI FAMINE AND CLOTHING FUND.

INCOME.

Received from the Executors of the late Rev. N. Cameron, being sum deposited with the Glasgow Savings Bank with Interest thereon	£182 12 0
Interest to 31st March, 1934	1 1 7
	<hr/>
	£183 13 7
	<hr/>

EXPENDITURE.

Paid Rev. J. Tallach, o/a of Native Needs ..	£20 0 0
Balance on Hand at 31st March, 1934 ..	163 13 7
	<hr/>
	£183 13 7
	<hr/>

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SOUTH AFRICAN MISSION—CAR FUND.

INCOME.

Received from Rev. J. Tallach, being sum of Collections received o/a of Car Fund ..	£218 11 8
Interest on Deposit Receipt to 31st March, 1934 ..	0 12 7
	<hr/>
	£219 4 3
	<hr/>

EXPENDITURE.

Paid Rev. J. Tallach, price of Car, etc. ..	£182 8 0
Balance on Deposit Receipt at 31st March, 1934 ..	36 16 3
	<hr/>
	£219 4 3
	<hr/>

WINNIPEG CHURCH FUND.

INCOME.

Donations	£4 5 0
	<hr/>
	£4 5 0
	<hr/>

EXPENDITURE.

Balance on Hand at 31st March, 1934 ..	£4 5 0
	<hr/>
	£4 5 0
	<hr/>

LEGACY FUND.

LEGACIES RECEIVED.

From the Executors of the late Mr. John Mackenzie, Retired Bank Agent, Beauly—	
Residue of Estate	£4522 14 4
Interest thereon to 31st March, 1934 ..	24 19 7
	<hr/>
	£4547 13 11
	<hr/>

HOW DISPOSED OF.

Deposited in Inverness Savings Bank o/a	
“Mackenzie Trust”	£500 0 0
Do. do. to await instructions of Synod ..	1013 16 8
Do. Bank of Scotland do. do. ..	3033 17 3
	<hr/>
	£4547 13 11
	<hr/>

ORGANISATION FUND.

INCOME.

Balance on Hand at 31st March, 1933 ..	£53 17 7
1. Congregational Contributions £193 6 7	
2. Donations 16 0 3	
3. From Vancouver o/a Rev. F. McLeod's Expenses .. 80 0 0	
4. From Sale of Collectors' Books 0 1 6	
5. From Sale of Church Documents 0 1 4	
6. Interest 0 7 4	
	<hr/>
	289 17 0
	<hr/>
	£343 14 7
	<hr/>

EXPENDITURE.

1. Paid Rev. D. Beaton, Salary as Clerk of Synod ..	£15 0 0
2. Do. Rev. M. Gillies, as Synod Clerk's Assistant	10 0 0
3. Do. do. (Year 1932-33) ..	10 0 0
4. Synod Expenses at Inverness ..	7 0 0
5. Printing Financial Statement in Magazine	5 0 0
6. Expenses of Deputies to Raasay ..	5 15 0
7. Deputy to Canada—Quota Visa Fee ..	2 16 3
8. Do. Gaelic Mission at Wick ..	5 0 0
9. Printing and Synod Expenses ..	9 10 6
10. Sundry Expenses (Dunoon, etc.) ..	1 18 6
11. Printing, Stationery and Postages ..	9 17 6
12. Treasurer's Salary	86 0 0
13. Clerical Assistance	9 5 0
14. Payment to College Fund ..	20 0 0
15. Travelling Expenses to Synod at Inverness	32 16 0
	<hr/>
	£229 18 9
Balance on Hand at 31st March, 1934 ..	113 15 10
	<hr/>
	£343 14 7
	<hr/>

INVERNESS, 24th April, 1934.—Examined Vouchers of foregoing Accounts for year ending 31st March, 1934, and found same correct.

JOHN FRASER, } Auditors.
J. CAMPBELL, }

Literary Notice.

THE STONES CRY OUT by T. W. FAWTHROP, D. Litt., F.R.G.S.,
London. Marshall, Morgan & Scott. Price 6/-.

This is one of the most informative books we have read on the archaeological discoveries which have so remarkably confounded the Higher Critics. Dr. Fawthrop has cast his net wide and gathered within it material from ancient times of events and persons from Egypt, Palestine, Babylonia, Asia Minor, etc., which the Higher Critics with their superior knowledge denied as ever having taken place or ever having existed. Though one may be familiar with these remarkable discoveries from reading books on the subject yet their cumulative effect as they are gathered within the compass of one book and skilfully presented by one who is evidently a master of his subject produces an effect on the mind of the utter untenableness of the so-called assured results of the Higher Critics. Unfortunately we cannot recommend the book unreservedly. Dr. Fawthrop's Arminianism gets in among his archaeology and in our estimation spoils the archaeology. We refer to such expressions as the Saviour dying to redeem the race, dying to redeem mankind, the redemption of the race. In saying the book of Genesis was probably compiled from ancient documents, some of them older than the Abrahamic age, Dr. Fawthrop is adopting a modified documentary hypothesis which if our memory serves us right was held by Dr. Orr. We much prefer the view set forth by Dr. W. H. Green in his *Unity of Genesis*. One of the most serious statements in the book to which we take exception is that made in connection with the pool of Bethesda narrative. Dr. Fawthrop follows the Wescott-Hort school here and regards the statement regarding the angel as an interpolation. We sincerely hope if a second edition of this book is called for that its learned author will delete what he has written on the above subject on pp. 207, 208. The book is beautifully printed and illustrated, and is a credit to the publishers in its whole get up.

The proof-reading has been well done and only a few mis-prints have been noticed, but none of them is serious enough to call attention to with the exception, perhaps, of "them ezuzah" for "the mezuzah" which might puzzle the reader.

Church Notes.

Communion.—August—First Sabbath, Dingwall; second, Portree and Farr; third, Laide, and Bonar-Bridge; fourth, Stornoway, Finisbay, and Vatten (*note change of date*). September—First Sabbath, Ullapool and Breasclete; second, Strathy; 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 alterations of, the above dates of Communion should be sent to the Editor.

Synod Report—Errata. We regret that a number of errata occurred in the Synod Magazine. Some of these are of such a nature that they can be easily corrected by the reader but others are different. We, therefore, call our readers' attention to the following: Page 93,—line 6 from top of page for "in the case of students who shall make application, or shall be received after 28th May, 1934, with the exception of the sections dealing with applicants and University students. The Regulations shall not be applicable to students at present in training" read "in the case of all students who shall make application, or shall be received after 28th May, 1934. With the exception of the sections dealing with Applicants and University Students, the Regulations shall now be applicable to students at present in training." Page 98—*Church Collections*: The Foreign Mission Collection is omitted, it is to be taken up in February (1935), notice to be sent by Rev. N. Macintyre. Page 99—the words "with interest accruing on the whole sum" should come after General Building Fund.

Held Over.—Owing to pressure on our space the usual sermon and Gaelic, etc., are held over.

Day of Humiliation and Prayer.—According to the Synod's instructions two of the Presbyteries have decided that Thursday, 9th August, be observed as a Day of Humiliation and Prayer throughout the Church on account of the low religious condition of the nation, and the other Presbyteries will probably acquiesce in this date when they meet.

Collection for this Month.—The Collection appointed for this month by the Synod is for the College Fund.

Acknowledgment of Donations.

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

Sustentation Fund.—Friend abroad, £4; Mr. M. G. A. of China Inland Mission, £5; Mr. R. W. A., St. Vincent Place, Glasgow, £5; Mrs. J. G. Billingshurst, Sussex, £2; Miss M. M., Burghley House, Stamford, Lincs., £2; Mrs. H. M., Fort William, Ontario, 12s; Mr. & Mrs. D. McR., Menai Bridge, Anglesey, £2.

Jewish and Foreign Missions.—A Friend, Ullapool, £20; Friend Abroad, £4; Miss M. M., Burghley House, Stamford, £2; D. F., 18 Skigersta, Ness, 10s; Mrs. A. McN., Corroul for Mrs. Radasi, 6s 3d; Mrs. F. McG., 19 Hodge Street, Hurstville, Sydney, 10s; Painter, 2s; A. McP., Lochgilphead, 10s; F. McD. Ardheslaig, for best English pupil in Miss Nicolson's Mission School, 5s; Anon., Glasgow Postmark, £1.

Rev. N. McIntyre, acknowledges with sincere thanks the following donations:—

One interested, Glendale, Ps. 72-19—£4; Mrs. M. S. Nedd, Stoer, for Kaffir Bibles, £1 1s.

Mr. H. S. MacGillivray, Dunoon, desires to acknowledge with grateful thanks the following gifts for South Africa Day School:

(1). Mr. Donald Grant, J.P., (Grant Educational Co., Ltd.) Union Street, Glasgow, 239 School Reader Illustrated, 3 Gross Exercise Books, 5 Dozen Drawing Books, 11 Atlases, 250 Plain Drawing Cards, 2 Bales Assorted Educational Books.

(2). Messrs. Perry & Co., Ltd., Perryan Works, Birmingham, 25 gross Pens.

(3). Messrs. T. B. Ford, Ltd., Snakeley Paper Mills, High Wycombe, England, Large parcel of their famous Gold Medal blotting paper.

(4). An interested friend. Revolving Globe Atlas of the World on Stand.

(5). Dunoon Congregation. 5 gross special pencils per Rev. Jas. McLeod, Moderator.

Winnipeg Church Fund.—A Friend Abroad, £2.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr. M. Gillanders acknowledges with sincere thanks the following donations:—Friend per Mr. D. Macrae, Camustiel £2; Rev. A. B. Gairloch, £1; Friend, Lonbain, 10s; Mrs. M. K. Jeantown, Lochcarron, per Mr. J. MacAulay, Missionary, £1.

London Church Building Fund.—Dr. M. G. Tallach, 216 Peckham Rye, acknowledges with grateful thanks a donation of 10s "First fruits London."

Tallisker Church Building Fund.—Mr. James R. MacRae, Carbst, acknowledges with sincere thanks a donation of £1 from Mr. D. M., Portree.

The Magazine.

3s 9d Subscriptions.—J. Weir, Glenellen, Tarbert; Miss Livingstone, Craigrownie, Cove; A. Campbell, 5 Diabaig; J. MacLennan, 22 Diabaig; M. MacKenzie, 24 Diabaig; D. MacKenzie, 7 Diabaig; R. Cameron, 11 Diabaig; Mrs. A. MacDonald, 14 Diabaig; Mrs. D. MacDonald, 12 Diabaig; Mrs. MacMaster, Rogart; S. MacKenzie, Polbain, Achiltibuie; Mrs. MacDonald, Aird Badachro; K. McRae, Hill House, Cuaig, Arrina; Nurse Cameron, 6 Arlington Road, Middlesbrough; Mrs. MacLeod, Grudie, Durness; Neil MacLean, Skinidin, Skye; Murdo MacKenzie, Annat, Torridon; Miss C. A. MacCuish, Leacklee, Harris; Ken. Kemp, Cullicudden, Conon; Rod. Kerr, Recharn, Lochinver; M. Maciver, 108 Drumlanrig St., Thornhill; H. MacCrimmon, Husabost, Dunvegan; Miss M. Campbell, Dores, Inverness; Murdo Macaskill, Inverkikaig, Lochinver; A. Fraser, Conaglen, Ardgour; Miss A. MacNicol, Corroul; Miss C. Morrison, Arnisdale, Glenelg; Mrs. MacKenzie, Pier Rd., Tarbert, Harris; Alex. Macleod, Brynaport, Kishorn; G. Fletcher, Bellanoch Br., Lochgilphead; Rev. F. Macleod, F.P. Manse, Dornoch; Don MacKenzie, Point Farm, Gairloch; Mrs. S. R. Tinley, Beattock, Dumfries; Miss A. MacLeod, 10 Achmore, Stornoway; Alex. A. MacPherson, 8 Brachelston St., Greenock; Mrs. D. E. Macdonald, Drinishadder, Harris; J. MacLeod, Merchant, West Tarbert, Harris.

4s Subscriptions.—Miss McColl, 85 George Street, Oban; D. J. MacKinnon, 10 Arivruaich, Lochs; Mrs. Guthrie, Coneyhurst Court, Billingshurst, Sussex; Mrs. MacKenzie, Rosebank, Ullapool; Rev. D. Urquhart, P.O. Box 848, Jerusalem; Don. Macleod, Leod

Hill, Geocrab; George Hendry, Birichen, Dornoch; Mrs. McPherson, Duriner, Shieldaig; Don. MacDonald, Oak Villa, Invergarry; Mrs. Bethune, Borge, Skeabost; N. MacLean, 10 W. End, Leurbost; Miss J. MacKenzie, Camustiel, Applecross; D. MacKay, Shamrock Cott., Lochcarron; M. MacRae, Craigard Hse., Kyle; M. MacLennan, 14 Hacklet, Bernera; Geo. McDonald, View Hill, Kirkhill; D. MacRae, Brynmel Cottage, Glenarth, Anglesey; D. MacDougall, 8 Croft Gardens, Rinslip; Dun. McLeod, Vancouver; Mr. McKlison, Vancouver; Mrs. Lang, Vancouver; Mrs. McDonald, Vancouver; Mrs. Ross, Vancouver; Mr. Noble, Vancouver; Mrs. Esson, Vancouver; Jas. MacKay, Vancouver; Chas. MacKay, Vancouver; Mrs. Morrison, Vancouver; Mrs. Dixon, Vancouver; Mrs. Geo. MacKay, Vancouver; H. MacKay, Vancouver; Ken. A. MacDonald, Ardvie, Finsbay; Miss C. Clunas, 23 Barterholm Road, Paisley; Mrs. E. H. Wheat, c/o Zeitler, Maryfield, Sask., Canada; Mrs. M. M. MacCallum, Box 244, Mundare, Alta.; A. MacRae, Ardochy, Beaulieu.

5s Subscriptions.—Mrs. A. McLeod, Police Station, Dalnally; Mrs. D. MacKenzie, 47 Crichton Road, Craigmare, Rothesay; Miss Macrae, 6 Templewood Av., Hampstead, London; Mr. C. Urquhart, Pennyfair Lodge, Oban; F. McDonald, Ardherslaig, Strathcarron; A. Campbell, Borodale, Glendale; D. Finlayson, 18 Skigersta, Ness; Mrs. R. L. Smith, 11507; 95 A. St., Edmonton, Alta.; Mrs. A. Macpherson, Badachro House, Gairloch.

7s 6d Subscriptions.—John S. Polson, Clayock, Halkirk; Alex. Macrae, 2 Braes of Ullapool; Mr. F. Matheson, 30 Charlton Street, Granville, N. S. Wales; J. MacKenzie, Borreraig, Dunvegan; Mrs. Bannerman, Inchcape, Rogart; Mrs. MacGregor, 19 Hodge Street, Hurstville, Sydney; George G. Fraser, West Birichen, Dornoch.

Other Subscriptions.—Miss J. Hendry, 4 Caticol, Lochranza, 7d; Mrs. John McKay, 3340 Pender Street, E. Vancouver, 17s 7d; J. MacKay, 1 Achmore, 2s; Miss M. MacKay, c/o MacLeod, 80 Earl Grey Road, Toronto, 10s 6d; Rev. Thos. Fraser, Dalchiel, Dornoch, 1s 6d; "Interested," 15s; Mr. Robertson, Vancouver, 8s; Miss J. Noble, 28 Elgin Cres., Nottingham, London, £1; M. MacKenzie, Millburn Cottage, Letter, Lochbroom, 4s 6d; Angus McLeod, 29 North Tolsta, 10s; Miss E. MacBean, Clune House, Newtonmore, 10s; Miss M. Matheson, Burghley House, Stamford, 10s; Wm. MacAngus, F.P. Missionary, Fearn, 10s.

Free Distribution.—Miss M. Livingstone, Craigrownie, Cove, 3s 9d; Mrs. A. MacNicol, Corroun, 4s; Murdo MacKenzie, Annat, Torridon, 3s 9d; Mrs. R. L. Smith, 11507; 95 A. St., Edmonton, 5s; G. Fletcher, Bellanoch, Lochgilphead, 6s 3d; Mrs. R. Dunstan, 1264 Edgewood Road, Lake Forest, Ill., 10s; Miss M. M. McCallum, Box 244, Mundare, Alta., Canada, 4s; H. Morrison, Missionary, Scourie, 4s.