

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.

Meeting of Synod.*

FIRST SEDERUNT.

THE Synod of the Free Presbyterian Church of Scotland met within the hall of St. Jude's Free Presbyterian Church, Glasgow, on Tuesday, the 22nd May, 1934. The Rev. Ewen Macqueen conducted public worship and preached from Isaiah lix. 19, last clause of the verse, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." There was a very large attendance of the public.

Public Worship being ended, Rev. Donald J. Matheson, Moderator of Synod *pro tem.*, constituted the Synod, in the absence of Rev. John Tallach, Moderator.

The Roll was then called and there were present—*Western Presbytery*:—Revs. D. M. Macdonald, D. Macleod, J. Colquhoun, A. Beaton, ministers; with Messrs. M. Macaskill, J. Macaulay, James Fraser, ruling elders. *Outer Isles Presbytery*:—Revs. M. Gillies, R. Macinnes, ministers. *Northern Presbytery*:—Revs. E. Macqueen, D. A. Macfarlane, F. Macleod, D. J. Matheson, R. R. Sinclair, ministers; with Messrs. F. Beaton, K. Matheson, ruling elders. *Southern Presbytery*:—Revs. N. Macintyre, D. Beaton, James Macleod, R. Mackenzie, James A. Tallach, ministers; with Messrs. A. Macdougall, Dr. Johnston, A. Mackay and D. Macpherson, ruling elders.

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

Letters of apology from Rev. D. N. Macleod, Rev. M. Morrison, and Messrs. Malcolm Fraser and Hector Campbell were intimated. The Clerk referred to the bereavement sustained by Mr. Charles Sutherland and said it would be becoming that the Synod express its sympathy with their brother. Rev. Jas. Macleod moved as follows—"The Synod having received the news of the death of the wife of Mr. Charles Sutherland, a member of this Court, wish to express our deepest sympathy with him in his sore bereavement." Rev. R. Mackenzie seconded and the motion was agreed to. The minutes of last meeting of Synod were read and approved.

Rev. D. M. Macdonald moved, and Rev. N. Macintyre seconded, that the Rev. D. J. Matheson, Moderator *pro tem.*, be authorized to sign the Synod minutes of 1933 in place of Rev. John Tallach, Moderator. This was agreed to.

Rev. R. Mackenzie moved that Mr. Neil Macleod be appointed officer of Court. Mr. M. Macaskill seconded and Mr. Macleod having agreed, the motion was adopted.

Rev. D. Beaton intimated that Messrs. Donald Macaskill and Angus Mackay, students, were now ready for licence.

The Rev. E. Macqueen moved that Rev. James A. Tallach be appointed Moderator of Synod, Rev. D. Macleod seconded and the motion was approved. Rev. James A. Tallach intimated his acceptance and thanked the Synod for the honour conferred upon him.

Rev. James Macleod moved the appointment of the following examiners of records :—Revs. N. Macintyre and D. M. Macdonald to examine the Synod records; Revs. E. Macqueen and D. A. Macfarlane to examine records of Southern Presbytery; Revs. James Macleod and R. Mackenzie to examine Outer Isles Presbytery records; Revs. R. Macinnes and M. Gillies to examine Western Presbytery records; Revs. D. Macleod and A. Beaton to examine Northern Presbytery records. Rev. F. Macleod seconded this motion which was agreed to.

Committee appointed to draw up Loyal Address to be submitted to 1935 Synod.—The following Committee were appointed to draw up the Loyal Address for next year:—Revs. D. M. Macdonald, James Macleod, and D. J. Matheson.

Rev. D. Beaton moved that the following Committee be appointed to draw up a tribute to the late Rev. John MacIachlan:—Revs. M. Gillies, D. M. Macdonald, Finlay Macleod and R. Mackenzie with Rev. D. M. Macdonald as Convener. Rev. Jas. Macleod seconded the motion which was agreed to.

Rev. D. Beaton moved that the Synod meet in private at 5 p.m. to-morrow, Wednesday, and at 6.30 p.m. in public, within St. Jude's Hall: further, that the Synod's Business Committee meet in the same place on the same date at 10 a.m. Rev. N. Macintyre seconded this motion which was approved. The meeting was closed with praise and prayer.

SECOND SEDERUNT.

The Synod met again on Wednesday in public at 6.30 p.m. and was duly constituted.

History of the Church.—The Rev. D. Beaton reported that the Committee appointed by the Synod had finished its work and he suggested that the Committee be discontinued. The Rev. James Macleod moved that the Committee be thanked for its work and be now discontinued. Rev. John Colquhoun seconded. This was agreed to.

Model Clause.—The Rev. N. Macintyre reported that he had carried out the instructions of the Synod in consulting an expert in conveyancing law as to the clause "in all time coming" in the Model Clause required by the Church to be inserted in all feu-charters. He read a letter from Prof. Wedderburn, of Edinburgh University, on the subject. Professor Wedderburn gave as his opinion that it would be advisable to leave out, in the future, the words in question. Mr. Macintyre, accordingly, moved that: "The Synod having had submitted to them the advice of Professor Wedderburn, Edinburgh University, Conveyancing Lawyer, on the Church's Model Clause, adopt the

same, and instruct their congregations that in future the words 'in all time coming' be omitted from the Model Clause when inserted in Title-Deeds." This was seconded by the Rev. D. Beaton who said: "In regard to the phrase 'in all time coming' it had a long history. It was inserted in the Free Church Model Trust Deed drawn up in 1844 by a Committee of which Dr. Begg was Convener. It was passed as an Act (xviii.) by the Assembly of that year. In 1893 it was transferred to our Model Clause. It is now 90 years since it was inserted in the Free Church Model Trust Deed and nothing has happened since then in all the legal contentions in reference to property, as far as I am aware, to indicate in any way the incorrectness of the phrase but as there are doubts in the mind of some of the members of Synod as to its correctness it is better to act on the advice tendered us. This, of course, does not apply to feu charters in which the Model Clause is already inserted."

Title Deeds of Church Properties.—In connection with the foregoing the Rev. N. Macintyre moved:—"1. The Synod instruct Moderators and Interim Moderators of Congregations to examine Title-Deeds of Church property (Churches, Meeting Houses, and Manses) as to whether the Model Clause is inserted in the Title-Deeds, and to report to their respective Presbyteries, at their earliest convenience, so that Clerks of Presbyteries may report to the 1935 Synod. 2. And, further, the Synod instruct said Moderators to state where Title-Deeds are kept." This was seconded by the Rev. James Macleod and unanimously agreed to. Mr. James Fraser called attention to the question of Church property built on crofts. It was pointed out that this matter would probably be raised in connection with some of the reports which may be submitted at the 1935 Synod.

*Loyal Address to the King.**—This Address was submitted by Rev. N. Macintyre. Its adoption was moved by Mr. Finlay Beaton and seconded by Rev. R. R. Sinclair and agreed to.

*This Address is printed on another page of the Magazine. All cross-headings marked with an asterisk indicate that the Reports will be found printed in this issue unless where, owing to pressure of space, they are held over to next issue.—Editor.

Rev. N. Macintyre moved, and Rev. R. Mackenzie seconded, that the following Committee be appointed to draw up a loyal address to the King—Revs. D. J. Matheson, D. M. Macdonald and James Macleod. This motion was approved.

*Training of the Ministry Report.**—This Report was submitted by the Rev. Ewen Macqueen who moved its adoption. This was seconded by Mr. Finlay Beaton and agreed to.

*Theological Tutor's Report.**—The Rev. D. A. Macfarlane, M.A., theological tutor, submitted this Report. The Rev. D. Beaton, in moving its adoption, said he had much pleasure in listening to his fellow tutor's report. The field covered as indicated in the report was very extensive and it is only those who have gone over work of this kind who know the amount of study required to be able to communicate to others the knowledge thus gleaned. The Rev. Ewen Macqueen said he had pleasure in seconding the Report which was unanimously agreed to.

Annual Financial Statement.—The Annual Financial Statement was submitted by Mr. John Grant, General Treasurer. The contributions to the Sustentation Fund showed a slight decrease of £59 as compared with last year. The College Fund showed a balance of £6 7s. 5d. as compared with £106 17s. last year. The Aged and Infirm Ministers', Widows', and Orphans' Fund showed a balance of £2208 5s 8d. as compared with £1836 1s. 11d. last year. Jewish and Foreign Missions Fund showed a balance of £1997 12s. 6d. as compared with £2405 16s. 5d. of last year. Organization Fund showed a balance of £113 15s. 10d. as compared with £53 17s. 7d. last year. Legacies amounted to £4547 13s. 11d. as compared with £96 last year. The General Treasurer pointed out that the funds were in a satisfactory state generally and where there were decreases in the balances it was due to special increased demands that had been made during last year which would not likely fall upon these funds this year.

Rev. N. Macintyre moved "that the Synod adopt the Financial Report and acknowledge the Lord's goodness in supplying the material needs of ministers and missionaries during the past year; that the General Treasurer be thanked for his valuable services and also the Auditors, Messrs. John Fraser and James Campbell; that they be re-appointed 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." "I think," he said, "we have every reason to thank the Giver of All Good for His liberality and kindness in this respect. The late Mr. Macfarlane who often moved the adoption of this report used to say, 'we came out without a penny' and who could say 41 years ago that we should have a balance in round figures of £7,000.* Not only that but when we think of Mr. Macfarlane and Mr. Macdonald who were evicted from their property, and had not a place to go to, it is nothing short of marvellous when one thinks of all the churches and mission houses that have been erected since then. I would also like to say at this Court that we should, as ministers, thank our people for the great kindness which we meet with in all places we go."

Mr. Kenneth Matheson in seconding the adoption of the Report said:—"I have great pleasure in seconding the adoption of the Financial Report. We have great cause of thankfulness to the Most High, as has already been said by Mr. Macintyre, that when the Lord removed our worthy fathers who are now in glory He has continued His kindness to us. The eye of the fathers was not on the bread box but on the glory of God. The Lord proves in many ways that this Financial Statement is indeed a miracle of grace and providence; the way in which the Lord has kept us up as a Church in providing for our ministers and missionaries since 1893 is wonderful.

*This does not include the amount allocated to the Sustentation Fund from Mr. Mackenzie's Legacy.

There is no doubt at all if the Lord will bless us as a Church with the grace of faithfulness, with His glory alone in view, the purse of our General Treasurer will be full. When the gospel came with power of old there was a big collection with it and, as our dear late Mr. Macfarlane used to say: 'When the gospel will go into the soul of a man, it will go into the purse also.' We believe that none who stood by the testimony of 1893 can say they are poor because of what they gave to His cause. It is a privilege that we are asked to give to the cause of Christ. We are only asked by the gospel to give what we can for that cause. By giving to the cause of Christ in word and practice, and helping it we are doing what the Apostle Paul was recommending to the Church of Philippi; 'Not because I desire a gift: but I desire fruit that may abound to your account.' We have much cause to be in the dust because of the Lord's goodness to us in His providence and that we are blessed with God-fearing ministers and missionaries, and we should do everything in our power to help. May the Lord continue that blessing in our Church and may we be found on our knees seeking that the Lord would keep us faithful as a Church." Mr. James Fraser followed with a few remarks. "I have great pleasure," he said, "in associating myself with what the mover and seconder said. There is just one thing I would like to point out, we should not be lax in any way and every congregation should make up their mind to be self-supporting. I would like to endorse what Mr. Macintyre has said that he has yet to meet any one who has lost anything by helping the cause. Perhaps in the North some congregations might do a little better than what they are doing."

Finance Committee's Report.—This Report was submitted by Rev. E. Macqueen who moved its adoption. Rev. R. Mackenzie:—"May I request that, for a technical reason, the adoption of the Report be deferred and taken up in private?" This request was acted on.

*Foreign Mission Report.**—The Report of the Foreign Mission was submitted by the Rev. N. Macintyre who after reading it added:—"I wish, in the name of the Committee, to sincerely thank Mr. D. Grant of the Grant Educational Company, Union Street, Glasgow, for his gift to the South African Mission of 340 school readers, 288 jotters and exercises, 8 boxes of crayons and 8 boxes of rubbers. These gifts were most acceptable and were obtained through the good offices of Mr. H. S. Macgillivray, Dunoon. I also wish to thank the Drummond Tract Dépôt for their gift of books and Messrs. Adshead for a parcel of pencils. Mr. Macgillivray informed me that he had secured another lot of books from Mr. Grant and that he had also a revolving globe atlas of the world which he was sending out to Africa. I desire to, again, thank Mr. Grant for his great kindness. I also wish to thank Mr. Macgillivray for sending the gifts to our Mission."

Rev. D. M. Macdonald in moving the adoption of the Report said: "I beg to move the adoption of the Report and I think it should give us great satisfaction that the Mission in Africa is making such progress. The figures read in the Report are really remarkable and show that the Most High is blessing abundantly our work out there. We are, I believe, getting some blessing ourselves; for, 'bread cast upon the waters' will come back in some form or other to those who cast forth the bread, and it is most encouraging to the Church, I think, to see from the Report that not only is the gospel blessed to the natives of Africa but our work there appears to be appreciated by the Government of Rhodesia. They know very well that the Free Presbyterian Church is doing excellent work among the natives. I have pleasure in moving the adoption of the Report." Mr. M. Macaskill seconded.

Thanks of Synod tendered to Mr. D. Grant.—The Rev. D. J. Matheson moved that the Clerk of Synod with Rev. N. Macintyre, Convener of the Foreign Mission Committee call on Mr. Grant to thank him for the books and other useful gifts which he has given for the South African Mission. Rev. A. Beaton seconded.

*Rev. John Tallach's Report.**—The Report was read by Rev. N. Macintyre in Mr. Tallach's absence. The Rev. W. Grant, in moving its adoption said :—"I have much pleasure in moving the adoption of Mr. Tallach's interesting Report. He concludes with the words :—'They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this. This is our one reason for being in this part of the world and the one reason that the Church ought to have in keeping us here.' We have not sent missionaries to Africa merely to educate the natives. Education is as a handmaid to the preaching of the gospel and all that takes place there is to the end that the natives will come under the blessings of the everlasting gospel. I believe that that is where many missions fail to-day. They give a place to education higher than the preaching of the gospel and, in consequence, there is failure. We are not in that danger in Africa and I hope that it will never come to that. It is the gospel that we desire to be sent to the natives there." Mr. James Fraser seconded and the adoption of the Report was agreed to.

*Dr. Macdonald's Report.**—After this Report was read the Rev. E. Macqueen moved its adoption and Rev. D. J. Matheson seconded.

Grants to the South African Mission.—The Rev. N. Macintyre moved :—"That the usual grants be made to the Mission :—£10 for the boy acting as nurse in the hospital; £10 to Paul Hlazo; £20 for the Hospital; £10 for medicine, and £30 for upkeep of Mission." Rev. A. Beaton seconded.

*Miss Nicolson's Report.**—After the Report was read Dr. J. M. Johnston, in moving its adoption, said :—"I beg to move the adoption of this Report. On reading it one is struck, on the one hand, with a sense of appreciation of what Mr. Tallach and Dr. Macdonald had to face when, in addition to their pastoral duties, they had the education of the native children to deal with. On the other hand, Miss Nicolson's Report bears a maturity of thought and a practical grasp of the situation

which might be expected, not from a young recruit, but from a seasoned veteran. I would point out that this educative work in its proper place is a great step in the gospel service. You will notice how Mr. Tallach and Miss Nicolson, each in their special sphere, have run in parallel lines in concentrating on the future mothers of the native race. In any country the mother in the home is always the potent factor in family life. I desire also to draw attention to two items in this Report which should be useful in shaping our policy in the Foreign Mission field, viz.:—(i.) instruction in diet and personal cleanliness; (ii.) the introduction of practical industrial and craft work of a kind, which, by its extension in the right direction, will tend to make this Mission in some measure self-supporting. Miss Nicolson in a few short months has actually blazed a trail on the path the Church should follow in the matter of education."

Rev. R. Mackenzie, in seconding the Report, said:—"I am specially anxious to second this report. I have been struck in hearing the reports of Mr. Tallach, Dr. Macdonald and Miss Nicolson by the fact that they have evidently, from design, confined themselves to one aspect of their work, *i.e.*, the congenial and the joyful aspect. They have said not one word about their hardships and difficulties, and I think I should say—as one who has visited the field myself and has seen what they have to contend with—in order to avoid a possible misunderstanding, that it is not all joy out in Africa. They have undoubtedly a great measure of joy in the success of the work, and I think their intention, in devoting themselves to this side in the reports, is to share as much as they can their joy with the Home Church, with those who are supporting them to bear the burdens. This is a creditable thing in Missionaries. If I had time I could narrate certain of their difficulties and hardships, but it is sufficient to say that they have all kept on one and the same path, and we should see in that the more reason why we should back them up and specially bear them on our spirits at a throne of grace."

Mr. James Fraser, in supporting the motion, said :—"I would like to associate myself with some of the remarks made. I have been out in that country myself and there is a *dark* side. I would not like to discourage anybody from going out there, but to most of our young ladies a Kaffir Kraal or Matabele hut would be hard to stand, besides having to work there and train these people. We have no idea of the *dark* side in this country and of what these people have to face who have offered themselves to train the natives in cleanliness and other things. I want to associate myself with what has been said on that point."

*Rev. Donald Urquhart's Report.**—After the Report was read the Rev. W. Grant, in moving its adoption, said :—"I have much pleasure in moving the adoption of Mr. Urquhart's report, and I would express the hope that he will receive every encouragement in his difficult mission to the Jews. Mr. Urquhart and all the Missionaries should be remembered in prayer in secret and in public. Events are moving mysteriously all over the world to-day and, particularly, in relation to the Jews. They have been under the calamity which overtook them 1900 years ago when they said : 'His blood be upon our heads and on our children,' but there is another day coming which shall be as 'life from the dead' to the Gentile world, and, remembering of Dr. 'Rabbi' Duncan's and Mr. Murray McCheyne's zeal for the conversion of the Jews, let us pray for them and remember Mr. Urquhart in his difficult work among them."

Rev. R. R. Sinclair, in seconding the adoption of this Report, said :—"There is one thing very specially before my mind with reference to an aspect of the Jewish question as it affects our own nation. Our nation is very clearly a backsliding nation and the Jews, in our midst as a people, are largely at the root of much Sabbath desecration in connection with varied commercial enterprises. Let these two things be as they may, yet there is a feature in connection with our relationship as a nation to the Jews; that we, among the nations of

the world, are to be commended in that we appear to have no hand in the least endeavour to persecute the Jews or oppress them. You have the Hitler Government to-day in Germany, and every one of us knows the diabolical, unscriptural, and anti-Christian methods of the Hitler Government in persecuting the Jew. Over against this, our own Government seem to be favouring the Jew and favouring Palestine, from time to time even giving monetary grants for their aid; and I may say that this is one redeeming feature in connection with our own nation."

Huts for South African Mission.—The Rev. N. Macintyre, in calling the Synod's attention to the reference made in Mr. Tallach's Report to huts that require to be built, said:—"I think it is better that Mr. Tallach should have the authority of the Synod in building these huts. Therefore, 'I beg to move that the Jewish and Foreign Missions Committee will have the authority of the Synod in building these huts that are necessary.'" Rev. D. A. Macfarlane seconded and this was agreed to.

The Clerk then moved that the Synod meet in private to-morrow at 4 o'clock and in public at 6.30 p.m., and that the Members of Synod meet as a Business Committee to-morrow at 10 o'clock. Rev. James Macleod seconded. The meeting was closed with devotional exercises.

THIRD SEDERUNT.

The Synod met on Thursday according to terms of adjournment in public at 6.30 p.m. and was duly constituted. The first business dealt with was the Report of the Committee appointed to draw up Regulations for Students. These regulations had been gone over thoroughly in the Business Committee and one or two slight changes made.

Adoption of Regulations for the Reception and Training of Students for the Ministry.—The Rev. D. Beaton suggested as these Regulations had been already read and carefully considered that they might be taken as read. This was agreed to by the

Synod. The Rev. Ewen Macqueen then moved and the Rev. D. Macleod seconded that :—"The Synod adopt the Regulations for the Reception and Training of Students for the Ministry submitted in draft by the Committee and as now revised and declare that their provisions shall come into force herewith 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."

Appointment of Board of Examiners.—In connection with the foregoing Regulations the Rev. E. Macqueen moved that :—"The Synod appoint the theological tutors and the Revs. R. Mackenzie, D. M. Macdonald and James Macleod as a Board of Examiners in accordance with Section 4 of the Regulations for the Reception and Training of Students for the Ministry." This was seconded by the Rev. N. Macintyre and agreed to.

Printing of the Regulations.—The Rev. James Macleod moved that the Synod thank the Committee for their labours and that copies of the Regulations be printed for the use of Presbyteries and students. Rev. D. M. Macdonald seconded. Rev. N. Macintyre moved that 200 copies of the Regulations be printed for the use of students. Rev. James Macleod seconded.

Clerk of Synod and Successor in Office Appointed one of the General Trustees.—The Rev. N. Macintyre moved that the Clerk of Synod and his successor in office be appointed one of the General Trustees. Rev. E. Macqueen seconded. This was agreed to.

Printing of the Regulations.—The Rev. James Macleod moved was submitted by Rev. D. M. Macdonald who also moved its adoption. The motion was seconded by Mr. Alexander Macdougall and agreed to.

Protest against Naval Salutes for the Pope.—In connection with the Naval Salutes for the Pope the Rev. W. Grant said :—"Reference was made in the Loyal Address to the King to

'Naval Salutes for the Pope.' The Church of Rome has never ceased to demand submission to the Roman See and we are gradually surrendering to that demand. Protestant Britain has now actually instructed its Navy to honour the Pope and his representatives with a Naval Salute of twenty-one guns. Even the Union Jack is becoming subordinated to the Papal flag. The Vatican has ever been a centre of political intrigue and, if it could, it would turn all the guns of Europe against this country to bring it down. The Vatican Dictator, the Man of Sin, may be left in the judgment of God to be a rod upon the back of this country. I beg to move that the Synod of the Free Presbyterian Church of Scotland calls upon the Government to cancel the King's Regulations and Admiralty Instructions directing Naval Salutes to be given to the Pope. The British Constitution forbids any recognition of the Pope's claim to sovereignty in the Bill of Rights in the matter of communion with the See of Rome. The Synod also calls upon all Protestant representatives of the British Government and respectfully requests that the Envoy to the Vatican be recalled." Rev. J. Colquhoun seconded and wished to be associated with the remarks of the mover.

Mixed Marriage Question.—The Rev. W. Grant said:—"Reference was made in the Report on Religion and Morals to the *Ne Temere Decree*, or Mixed Marriage question. Marriage has been exalted by the Church of Rome into a sacrament and thereby control is claimed over that institution on which human society is founded. In Canada and New Zealand if a priest states that a Protestant and a Roman Catholic, married by a Protestant minister, are not legally married, he is liable to a fine of £100; but, why should we in this country tolerate priestly organisations? We are entitled to have legislation to protect our people against that, and 'I beg to move that the Synod of the Free Presbyterian Church of Scotland calls upon the Government to bring in legislation against the operation of the *Ne Temere Decree*.' This Papal Decree places Canon

Law against Civil Law. It brings the greatest injustice into the lives of many." Mr. Finlay Beaton seconded.

*Canadian and Colonial Committee's Report.**—This Report was submitted by the Rev. E. Macqueen who also moved its adoption. The Rev. James Macleod seconded the motion which was agreed to.

*Report by the Deputy to Canada and the United States.**—This Report was submitted by the Rev. F. Macleod. The Rev. E. Macqueen, in moving its adoption, said:—"I have much pleasure in moving the adoption. To me, and I believe to all who visited those parts, it is a most interesting report. All the stations mentioned, and the people mentioned by Mr. Macleod in his report, are known to me and to some of the other ministers also." If it could be that a minister would be placed there, or more than one minister, it would be our desire that that should be the case, so that we would not need to be sending out men every now and again but that there would be 'a man, or men there, to take charge of the work in that big country.' Rev. D. A. Macfarlane, in seconding, said:—"I have very much pleasure in seconding Mr. Macqueen's motion. Indeed the main reason why I rise is that there is a suggestion in the Report as to advertising in the Magazine about communions in Vancouver and Winnipeg. I hope that suggestion will just be carefully noted by Mr. Beaton and attended to." Mr. Beaton pointed out that dates of communions in Canada were always inserted in the Magazine when received in time but in cases where the notice was received a day after the Magazine had gone to press it was useless in certain cases to insert the date in the next issue as it would be too late to be of any use to those interested. Deputies should keep in mind that in sending the date of say, the communion in Vancouver, it required to be sent about two months in advance owing to the time taken by mail (unless by air mail) and the reception of the Magazine by those interested. If such notices were

received only one day late it would extend the time to considerably over two months.

Detroit.—The Rev. F. Macleod said :—" I would like to bring before the Synod the case of Detroit. The reason why I did not bring forward a motion is that Mr. Mackenzie said that I could not do so without having definite word that Detroit was wanting a minister. I may say that there is a large congregation of young people in Detroit. I feel that they are only being supplied, say six Sabbaths in the whole year. That was all I was able to give. I asked Mr. Mackenzie, our Treasurer there, and he said that he would let Mr. Macfarlane, as Clerk of the Canadian and Colonial Mission Committee, know what they could do about July or August. What they wanted was that a minister would be sent out in September and remain with them for three months, or perhaps more. I think that there is one, at least, who is quite willing to go if Mr. Mackenzie, Detroit, should think that a minister should be sent. This congregation is able to meet the outlay financially."

Report of the Examiners of Synod and Presbytery Records.—Revs. J. Macleod and R. Mackenzie examined the Outer Isles Presbytery Records and found them all correct. Revs. D. M. Macdonald and N. Macintyre examined the Synod Records and found them in order. Rev. M. Gillies examined the records of the Western Presbytery and found them in very good order. Revs. D. Macleod and A. Beaton examined the Northern Presbytery Records and found them in good order. Rev. D. A. Macfarlane examined the Records of the Southern Presbytery and found them all in order.

*Editor of Magazine's Report.**—This Report was submitted by the Rev. D. Beaton who moved its adoption. The motion was seconded by Dr. Johnston and agreed to.

Magazine Financial Year.—Mr. Beaton reported that the Finance Committee suggested that the Magazine Financial Year

end on 31st March instead of 30th April as at present. The Magazine Committee were quite agreeable to the change for though it would cause a slight dislocation for this year matters would adjust themselves for next year. The Rev. William Grant moved that the Magazine Financial Year end 31st March. This was seconded by the Rev. Finlay Macleod and agreed to.

*Report of Fishing Stations Committee.**—This Report was submitted by the Rev. M. Gillies who moved the adoption of the same. Mr. Kenneth Matheson, in seconding, said :—"That the Lord of us hath mindful been in spreading the gospel, and also to our fishermen, many of whom have been blessed with the fear of God. We should follow them with our prayers and seek that His Kingdom would come on sea and land, if such a day is in the purposes of God."

Standing Church Committees.—The Rev. R. R. Sinclair moved and Rev. D. Macleod seconded that the following Committees be appointed :—

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

Religion and Morals—Revs. D. M. Macdonald (Convener), D. A. Macfarlane, William Grant and John Colquhoun.

Finance Committee—Revs. Ewen Macqueen (Convener), N. Macintyre, M. Gillies, A. Beaton and the representative Elders of Inverness and Dingwall. Mr. John Grant, General Treasurer, to be associated with the Committee.

Canadian and Colonial Mission Committee—Revs. D. A. Macfarlane, W. Grant, Finlay Macleod, D. J. Matheson and R. R. Sinclair.

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

Training of the Ministry Committee—Revs. D. M. Macdonald (Convener), Finlay Macleod and R. R. Sinclair.

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

General Trustees—Clerk of Synod with Clerks of the four Presbyteries. The Rev. N. Macintyre, Convener.

Church Collections.—It was moved by the Rev. James Macleod and seconded by the Rev. D. M. Macdonald that the Church Collections be taken up as follows: 1. Aged and Infirm Ministers', Widows', and Orphans' Fund in June—notice to be sent by the Rev. E. Macqueen. 2. College Fund in August—notice to be sent by the Rev. D. M. Macdonald. 3. Organization Fund in September—notice to be sent by the Rev. D. Beaton. 4. Home Mission Fund (Missionaries and Catechists), *first* collection in October—notice to be sent by Rev. E. Macqueen. 5. General Church Building Fund in December—notice to be sent by Rev. D. Beaton. 6. Home Mission Fund (second collection) in April, 1935—notice to be sent by Rev. E. Macqueen.

*Tribute to Rev. John MacLachlan, North Uist.**—The Committee appointed to draw up a tribute to the late Rev. John MacLachlan submitted their Report. The Rev. E. Macqueen moved the adoption of this tribute and also that the Committee who drew it up be thanked; that it be published in an early issue of the Magazine and entered on the Records of the Synod also. This was seconded by the Rev. James Macleod and agreed to.

The Synod then met in private. At this meeting the following motion was agreed to:—

Licensing and Ordination of Mr. John P. Macqueen.—The Rev. Ewen Macqueen moved that Mr. John P. Macqueen be licensed by the Southern Presbytery and thereafter be ordained by them as the Church's missionary to the stations in the U.S.A. and in Canada and also in Australia. This was seconded by the Rev. James Macleod and agreed to.

The business taken up at the meetings of Synod on Friday and Saturday was mainly of a private nature. The following items, however, are of general interest:—

Bonus to Ministers and Missionaries.—It was moved, seconded and agreed to, that £20 bonus in addition to that received last year be given to ministers. Rev. W. Grant offered objection to this proposal but did not dissent. £5 bonus was given to all missionaries for 1934-5.

Bonus to Widows.—The Synod decided that £10 be given to Widows for year 1934-35.

Allocation of the late Mr. Mackenzie's Legacy.—The Synod decided on the following allocation: £2422 14s. 4d. to the Sustentation Fund; £1000 to the Jewish and Foreign Missions Fund; £450 to the College Fund; £50 to the Organization Fund; £75 to the General Building Fund; £25 (with interest accruing on the whole sum) to the Ministers', Widows', and Orphans' Fund.

Motion re Sabbath Newspapers and Papers Printed on Sabbath.—The Synod exhort and admonish our people that they do not countenance or encourage the production or sale of Sabbath newspapers or of newspapers which can only be published on Monday morning as the result of Sabbath labour. In the view of the Synod, it is clear that there can be no necessity for Sabbath or Monday morning newspapers whose publication and distribution make it inevitable that many of our fellows work on the Sabbath Day. The Synod feel that when this fact is appreciated no one with conscience toward God and love to the Lord Jesus Christ will knowingly help to maintain such conditions of labour under which commercial gain is valued higher than the glory of the Lord and the holiness of His Day.

The Synod decided to meet again (D.V.) at Inverness, in the Free Presbyterian Church there, on Tuesday after the 3rd Sabbath of May, 1935, at 6.30 p.m.

Loyal Address.

TO THE KING'S MOST EXCELLENT MAJESTY.
MAY IT PLEASE YOUR MAJESTY

We, the Synod of the Free Presbyterian Church of Scotland convened at Glasgow this twenty-third day of May, nineteen hundred and thirty-four years, desire most humbly to present this renewed expression of loyalty to Your Majesty's person and throne.

We feel called upon to acknowledge the abounding goodness of God in so favourably maintaining the health of Your Majesty and that of your Majesty's consort and of the Royal Family and in securing to Your Majesty's dominions the return of a measure of economic prosperity which makes the position of our nation exceptional in these troublous times.

Being firmly persuaded that the interests of this nation, civilly as well as otherwise, are bound up with the maintenance of the Protestant religion, we take occasion to acquaint Your Majesty with our feelings of grief and alarm on account of the tendency in official circles to resile from Reformation principles and constitutions—a tendency which appears to us clearly enough evidenced by the recent actions of Your Majesty's Government in appointing a royal salute in honour of the Pope and in sending a new envoy to the Vatican. We would most humbly but most earnestly implore Your Majesty to use the influence of Your Majesty's exalted station to correct so baneful a tendency, and to conserve for our nation the liberties which our forefathers procured for us at great cost.

We would anew express our heartfelt sympathy with Your Majesty in view of the difficulties of the present international situation, which we believe continues to burden Your Majesty's mind, and we pray that the Most High would graciously uphold and guide Your Majesty in all the duties of Your Majesty's responsible position.

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

JAMES A. TALLACH, *Moderator of Synod.*

Tribute to the Late Rev. John MacLachlan.

THE Cause of Christ in general and the Free Presbyterian Church in particular has been deprived of a true friend and labourer in the removal by death of the Rev. John MacLachlan, North Uist. Mr. MacLachlan was born about the year 1876 in the Fort-William district, his father having been a merchant in that town. He had the sad experience of losing both parents at an early age, a loss which was grievous but in some measure made up by the kindness of relatives and especially of Miss Macmillan, Fort-William, by whom he was brought up.

He came to Glasgow about the age of twenty, and soon after beginning his career there, the Holy Spirit brought him face to face with the stern realities of sin, death, and judgment and his absolute need of a Saviour. That the change initiated at this time was permanent and saving, no one who knew him had the least doubt. He began to study with the permission of the Southern Presbytery in 1913, and in 1922, he was licensed and ordained by the Western Presbytery to the charge of our North Uist congregation, among whom he laboured for eleven years.

Mr. MacLachlan had a special aptitude for the pastoral work of the ministry, and was held in high esteem by all who knew him on this account. The Synod would place on record their sincere respect for his memory, their regard for his example as a devout and humble Christian, and their admiration of the unselfish manner in which he devoted himself to the service of Christ's cause. They would, in particular, express their appreciation of his unwearied attendance upon the duties of pastoral visitation and fervent prayer, in which he excelled. He was only a fortnight confined to bed during his last illness, although he had been failing in health for some time previously. He was called to his rest on Friday, 12th August, 1933, and

his remains were laid to rest in Kilmallie Cemetery on the following Tuesday.

The Synod deeply sympathise with the North Uist congregation in their pastorless condition, and would pray that the Chief Shepherd would make up their loss. They would also extend their warmest sympathy to the surviving relatives.

Report of Deputy to Canada and the U.S.A.

By Rev. FINLAY MACLEOD.

WHEN four years ago I gave a report of a visit to our mission stations in Canada and the United States of America I did not then expect that I would be called upon to report on the same mission field so soon again. It is now thirty-two years since the first Deputies went out to Canada from us, and, although these have passed from our midst to receive their reward in eternal glory, the work is being carried on, however, weak the instruments.

When it became apparent at the beginning of 1933 that the Canadian and Colonial Mission Committee had some difficulty in getting supply for that year I felt my mind drawn to our people there, with the result that I promised Rev. D. J. Matheson, then clerk *pro tem.* to the Committee, that I would go failing any other supply. At the beginning of March the Committee accepted my offer, with the request that most of my time would be given to Vancouver. After getting my passage booked, and other necessary arrangements settled I sailed from Glasgow by the S.S. Letitia (Anchor-Donaldson Line) on Friday the 14th day of April, 1933. Belfast was reached that night, and Liverpool the following day. Leaving Liverpool late on Saturday afternoon, we arrived in Montreal the second Monday after sailing. I was asked to preach on my first Sabbath at sea, using only the psalms for praise. The following Sabbath, I was told that some of the passengers wanted instrumental music, hence I

did not take the service. It is very painful to witness so much sabbath desecration, and, now, deck sports are allowed on Sabbath as on week-days. We had a most favourable passage, and arrived in Montreal on the 24th day of April. I immediately left for Toronto, staying with Mr. R. and Mrs. Campbell until the following Friday. During the week I visited friends, and conducted the service Wednesday evening in the Bloor Street Church.

There was a letter awaiting me at Toronto from Mr. MacKenzie, Detroit, arranging for services at Rodney for the last Sabbath of April, and in Detroit the first two Sabbaths in May. This was my first visit to Rodney, and a very pleasant week was spent with Mr. and Mrs. MacLennan. The services were held in a school, and we had a fair attendance at both services. According to arrangement I was in Detroit the first Sabbath of May. The effect of the depression on our congregation in this city was very marked, as a large number of those who formerly worshipped with us had left the city. The congregation at the Gaelic services are generally larger, but a fair number attend the English services also. I stayed with Miss MacKenzie, then of Bethune Avenue. It was refreshing to meet again the friends in this city, although the time was but short for I had to leave after my second Sabbath there.

On the Monday morning I left for Toronto and that evening got the Winnipeg train as I was expected in Saskatoon for the 3rd Sabbath of May. Reaching Winnipeg on the Wednesday morning, I spent two days with the Rev. D. Urquhart who was then supplying our Congregation there. At his request I took the prayer meeting, and was pleased to meet again the friends there. The following Friday I left for Saskatoon—about a days' journey by a Canadian National fast train. The friends were waiting me at the station, and conveyed me to the house of Mr. and Mrs. Macaskill where I soon felt at home. I met for the first time Mr. Macdonald, Brock, also two brothers of the late Mr. Malcolm Macewan, Tain, who had come in to the services. On the Sabbath the services were well attended, as were the

prayer meetings during the week. Leaving on the Thursday evening for Calgary, I got there Friday morning. Mr. Beaton 13 Avenue West, being from home Mrs. Beaton and family did everything possible for my comfort. I feel very much for our people there and at other stations where they have not the gospel every Sabbath. We in Scotland have great privileges in gospel ordinances denied to them. They appreciate one or two Sabbaths in the year of such ordinances more than they can express in words. We had large gatherings in this city. I went with Mr. MacKay, Innisfail, to his home for a night, but had to leave on the Wednesday for Edmonton where I joined the Vancouver train the following morning. There was no service held at Edmonton, but I visited friends from the home-country. I arrived in Vancouver, my final destination on Friday morning, and was met at the station by Mr. H. MacKay. I received a very warm welcome from him, and the congregation there. During the eight months I had the pleasure of ministering to our people in this city, one could not meet with more attention and kindness anywhere. Mr. MacKay arranged that I would stay in his own home, as Mr. and Mrs. Robertson's eldest daughter had been ill for some time previous to my arrival. I am pleased to say that she is somewhat better, and we pray for her recovery to health of soul and body.

As you are aware, Mr. MacKay had to carry on the work of the congregation since Rev. E. Macqueen had left over a year and a half before I arrived. My duties began on the first Sabbath of June, 1933, and I remained there until after the first Sabbath of January, 1934. During that time we had three services every Sabbath, and a prayer-meeting during the week. Mr. MacKay conducts a Bible Class on the Sabbath and there is also a Sabbath School. The congregation has not gone back in numbers since I was there four years before and if I am a judge the faithfulness to the Word of God which was conspicuous in their case has not abated. May this continue, and may the children rising up in the midst of much

wickedness be raised up as living witnesses to the power of the truth. The services were as a rule well attended. May the fruit be unto holiness and the end eternal life. Vancouver, like all the Canadian cities, requires the gospel of our Lord and Saviour Jesus Christ. In most of the churches, sad to say, the gospel is not known. It is our duty as a church, and our great privilege to go to the ends of the earth with the glorious message of salvation.

It was decided that the sacrament of the Lord's Supper be dispensed on the second Sabbath of September. Mr. MacKay, Innisfail, who assisted as an elder on former occasions was present with us. The communion services were well attended, both the week day, and the Sabbath services. On Friday evening we had a fellowship-meeting in Gaelic and English. It was our experience that the Lord did not deny His gracious presence during the solemn ordinance. After the service on Monday evening Mr. John H. Macleod was elected to the eldership, and was ordained to the office of elder in the congregation on Sabbath evening, the 19th day of November.

I may mention here that the Canadian Railways now run cheap excursions to and from Vancouver during the summer. If the dates of the Communions, both in Vancouver and Winnipeg were inserted in our Church Magazine about two months before they are held, I believe some of our people would attend from a distance. The Magazine goes to places which local papers cannot reach. This should be done for the benefit of our people in Canada and the U.S.A., whether it is communion occasions, or the time the Deputy is expected at the several places in which he preaches.

The visiting part of congregational duties is very necessary, and eagerly expected when one is only on a visit from the homeland. There were several cases of sickness in the congregation during the time I was there. The Word was read with them, prayer offered and the great and solemn matters of the soul's salvation brought before them. I am pleased to say that in all the cases, or mostly all, there is some progress to health, if not former health yet attained.

On the first day of the year a service was held in the forenoon; at which reference was made for the benefit of the congregation to the Presbyterian form of government. That is how the affairs of a Free Presbyterian Congregation should be conducted, especially with reference to the powers of a Finance Committee and the Kirk-Session. At a meeting of the Kirk-Session before I left various matters affecting the welfare of the congregation were taken up and discussed. There was also a meeting of the Finance Committee, and several matters requiring adjustment were settled. The result of a congregational meeting was sent to the Convener of the Canadian and Colonial Committee. There were four children received into the Church through the sacrament of baptism, and three members were admitted to the Lord's Table.

As already stated I remained until the first week of January, and, although I was setting my face homewards I felt parting with our people there. The many tokens of kindness which I received from them I can never forget. I wish, especially to thank Mr. and Mrs. MacKay for all they did for my comfort. To thank all by name would be out of place in this report but I cannot omit Mr. and Mrs. Robertson who made me welcome to their home more than once in the week.

On Monday, the 8th day of January, I left by the C.N.R. for Edmonton, arriving there on Tuesday evening. The following day I could only visit a few friends before leaving for Red Deer where I held a service that evening. I stayed for the night with Mr. and Mrs. Maclean, and on Thursday Mr. Maclean drove me to Innisfail, the home of Mr. Angus and Mrs. MacKay, where I remained until Saturday. That day Mr. MacKay accompanied me to Calgary where I preached for two Sabbaths. As on the previous occasion the gatherings in this city were exceptionally large. The services are held in one of the halls of the new Library, and the prayer-meetings in the house of Mr. Angus Beaton, whose warm attachment to our Church is very real. I was able to visit a number

of families during the week. They more than once expressed the hope that a minister would come out this year. I wish to express my thanks to Mr. and Mrs. Beaton, and to the rest of the friends in Calgary for their kindness and attention.

As I had promised Mr. Macdonald, Brock, to visit him on my return journey, I travelled by the C.N.R. to Brock arriving there early Tuesday morning, the 23rd day of January. The previous day the weather had put on a wintry aspect, and I do not wish to have to repeat the experience of driving ten miles by sleigh. Saskatoon was reached on Friday. The weather being cold on the Sabbath our congregations were smaller than on my former visit. Mr. Urquhart had supplied this congregation for two weeks during the summer, and Mr. Donald Morrison, brother to Rev. M. Morrison, conducts a service on Sabbath, and a prayer-meeting during the week. Mr. Macdonald, Brock, goes occasionally there for the week-ends. To Mr. and Mrs. Macaskill I must express my thanks, and to the rest of the congregation for all they did for me, unworthy though I am of the least of it. During the week prayer-meetings were held, and friends were visited at Borden.

It was arranged that I should supply Winnipeg for about two months. Mr. Urquhart left for Scotland in August, and the congregation had been supplied by Mr. W. Sinclair and Mr. Allan Macleod. Before I arrived Mr. Sinclair confined himself to the Sabbath School, and Mr. Macleod had to carry on alone. Our people in this city are doing their utmost at present to pay off the debt on their church building. I can assure our people at home that they need some assistance, and I appeal to friends throughout the Church to contribute to this fund, however, small the donation. Our congregation in Winnipeg has not increased in numbers since I was there four years ago; but they are very loyal to the Church, and generous in upholding the truth among them.

On the second Sabbath of March the sacrament of the Lord's Supper was administered. Services were held on each day as at home, with a fellowship meeting on Friday evening.

Mr. Macdonald was present from Brock as an elder of the congregation. It was deemed necessary to have another elder ordained. Mr. Allan Macleod was elected by the members and was ordained to the office of an elder in the congregation after the service on Monday evening. The communion season was in our experience a very refreshing time. If there is such sweet fellowship on earth, what must the fulness of it be where it is perfectly enjoyed. Our prayer is that the Lord would prosper His own cause in this city. What is all the opposition of men before His infinite power? I remained nine Sabbaths with our people in Winnipeg. During that time I visited, as far as I know, all the families in connection with our congregation, and received much kindness from them all. This time I stayed with Mr. and Mrs. Ross, Dominion Street. I wish to thank them, and all our people there for their kindness. On my way to Toronto, and Detroit, I stayed for two nights in Fort William. Mrs. Newington, and her brother, Mr. MacKenzie, formerly of the Stornoway congregation, arranged a service for Wednesday evening in Mr. MacKenzie's house. The time was short for arrangements; but a goodly number attended the service. For the last four Sabbaths of April I supplied our congregation in Detroit. Since my previous visit to this city a real improvement had taken place in trade; but that cannot be said as to the religious aspect of things. I was pleased, however, to see an increase in the attendance at the services, and this continued the four Sabbaths I was there. Some of the congregation asked me if it was possible for the Church to supply them with a minister for a longer period. I asked Mr. MacKenzie, our Treasurer there, his opinion on this matter, and he promised to let the Clerk of the Canadian and Colonial Committee know what they can do financially as a congregation. There were two children baptized on my former visit and one on my last visit. Three services were held on the Sabbath and a prayer meeting during the week. I will always appreciate the kindness I received from friends in this city; but special thanks are due to Mrs. MacKenzie,

474 East Grand Boulevard, whose interest in our Church is known to all the deputies. I must also mention Mr. and Mrs. Isaac Morrison for they showed real kindness. My last Sabbath in Canada—the first of May was given to Rodney where I began my labours the previous year. I was pleased to find Mr. and Mrs. MacLennan in good health. Their interest in the cause of Christ is well known to our people. The weather on the Sabbath was all that could be desired, and a goodly number gathered in the School. A few of the friends came from Rodney, Simcoe, and other places. On the Monday morning I came to Simcoe, and the following Wednesday evening, preached in Toronto to a good congregation. This was my last service in Canada. I cannot here mention all those to whom thanks is due; but I must mention Mr. and Mrs. R. Campbell, Toronto, for their many acts of kindness. On Friday I joined the R.M.S. *Antonia* of the Cunard Line at Montreal, and arrived safe at Greenock on Saturday the 19th May. When I look back on the past year, and think of the Lord's goodness to myself and family, I have cause indeed to wonder at His goodness. When I think how little I have done, what cause for shame, and to wonder that we are put in trust with the gospel. Thus I would acknowledge Christ is a good Master to serve, and those who put their trust in Him shall not be put to shame. The testimony of the Free Presbyterian Church was never more necessary in Canada and the U.S.A. than now. Our people were never more attached to that testimony, and let us be assured that this shall continue while we honour our Lord Jesus Christ by faithful adherence to law and gospel in profession and practice. I conclude by acknowledging the Lord's great goodness to me on sea and land, and in bringing me back safe to my congregation and family. To His great Name be all the praise.

Esau wept that he lost the blessing, not that he sold it.
—*William Gurnall*.

Fishing Stations' Committee's Report.

By Rev. MALCOLM GILLIES.

AS the Synod is aware that the Fishing industry received a serious set back last year, the Report of the Fishing Stations' Committee will be excused for its brevity. Wick was the only station at which we were able to provide services. There was a goodly number of Lewis fishermen and girls there towards the end of July and on to September. Rev. R. Sinclair did all he could by visiting them in their lodgings and inviting them to the Church services. Mr. A. D. Macleod, student, kept Gaelic services in Wick for six weeks and his labours as well as those of Rev. R. Sinclair were greatly appreciated.

The Committee received little encouragement to do more for Yarmouth than to ask the praying men who went there to keep meetings as best they could. Prospects for the English fishing were very dark, and it was thought best not to burden the few who were engaged for Yarmouth, or the Church with the expense of supply. We hope, in spite of recent disappointments, to be able to follow our Church people to the various fishing stations, and give them the same Gospel in the language in which they hear it at home.

Report of Training of the Ministry Committee.

By Rev. E. MACQUEEN.

THE following students form the list of those who are pursuing their studies in different places, with a view to the ministry of the Church:—Mr. J. P. Macqueen, Mr. D. J. Macaskill, and Mr. A. F. Mackay, were all at Dingwall attending the Theological Classes there. Mr. Wallace B. Nicolson and Mr. A. Macaskill are both studying in Glasgow. Mr. J. A.

Macdonald is in London. Mr. F. Bentley is studying in Newcastle-on-Tyne and at the same time holding services there on behalf of our Church. Mr. A. D. Macleod is in Thurso while, lastly, Mr. D. Campbell is in Portree, attending the Public School there. All of them, either regularly or occasionally, are doing mission work, as may be required in these several places mentioned, or elsewhere as they may be sent.

Foreign Mission Report.

By Rev. NEIL MACINTYRE.

I N submitting the Foreign Mission Committee's Report, my first intention was to give a summary of the history of our African Mission from its origin but being informed by Mr. Beaton that he had already a history of the mission written which is to appear shortly in our Magazine I dropped the idea. As there are three or four reports from our missionaries to be read I thought it better to submit a short report by simply referring to some items of business which came before the Committee since last Synod.

As the Synod is aware the Rev. John Tallach and his family accompanied by Miss Nicolson and her mother sailed for South Africa last June and had a hearty reception on their arrival. The Communion which was due to be held the Sabbath before their arrival was postponed for a week so that Mr. Tallach might be present on that solemn occasion. Both Mr. Tallach and Dr. Macdonald reported that it was a profitable and pleasant season and the gatherings were the largest they ever had.

As was reported at last Synod we took immediate steps to provide a house for Miss Nicolson which was estimated to cost from £40 to £50. Owing, however, to the lack of rain, water had to be carried some distance to make bricks and this added about £4 more to the expense. Miss Nicolson and her mother are occupying the house since last December.

As members of Synod are aware Mr. Tallach when at home asked permission to collect money with the object of purchasing a motor-car for the use of the Mission, the old car being useless. He collected the large sum of £238 9s. 8d. A second-hand car in good condition was bought for which he paid £165 with £10 of Insurance. The balance is left in the hands of the General Treasurer to be used for the upkeep of the car. The Committee would desire to thank very sincerely all our people for their great generosity.

Dr. Macdonald reported last year that there was every prospect of a famine taking place owing to the want of rain, and I am sorry to say that this has actually taken place and our poor people have suffered much and are still suffering for lack of food. Dr. Macdonald reports that many of the cattle died for want of pasture. Mr. Tallach wrote me and asked that £15 be sent from the Famine Fund. I sent £20 and probably we shall have to send more as the crops will not be ready for using for some time yet. The Government so far did not come to the help of the people. The Committee in name of the Synod would desire to express their sincere sympathy with our people in their distress.

Mr. Tallach informed us that as there was a number of girl boarders at the Mission who could understand English, it was his intention to hold an English service on Sabbath evenings and he wished to have four dozen English Psalm Books sent out. I got this number at the National Bible Society. The whole came to £1 7s. 0d., including postage. The Committee quite approved of these services being held.

I asked Mr. Tallach to send me a brief sketch of the progress of the Mission during the past few years. It may be interesting to the Synod and our people in general to have this progress presented in small compass which may be seen at a glance. Mr. Tallach sent the following account which takes in the history of the Mission for the past twelve years. It is as follows.

(1). *Office-bearers.* In 1922 there were 4 Elders and 4 Deacons. In 1934 there are 11 Elders and 6 Deacons.

(2). *Members.* In 1922 there were 78 members on the Roll. In 1934 there are 220.

(3). *Preaching Stations.* In 1922 there were 6. In 1934 there are 13.

(4). *Teachers.* In 1922 there were 6. In 1934 there are 12.

(5). *Schools.* There were 5 schools in 1922. In 1934 there are 8.

(6). *Grants.* The Government Grants earned in 1924 amounted to £55. This year they amount to £325.

These figures will give us some idea of how our Mission is developing and how the Lord is countenancing our weak efforts among the people of Africa. As we shall see from the Reports there were three school girls received as members at the last Communion. That the Lord is turning from darkness to light so many of these poor people should fill our hearts with joy and gladness and stir us up to wrestle at a throne of grace that He would make that vast wilderness to blossom as the rose. It should also open our hearts to give as liberally as possible of our means to help on this good work.

Mr. Tallach informs me that there are Macedonian cries from many places to send one to preach the gospel. It is quite plain that had we the necessary means at our disposal, our Mission in Africa could be extended wider than it is.

Mr. Tallach and Dr. Macdonald are busy erecting and improving buildings about the Mission at their own expense. We have little or no idea of the amount of labour and time they give outwith their ordinary work but I believe it is a labour of love on their part. I would desire to thank these gentlemen for their labours in this connection.

In a letter from Mr. Tallach last month he informed me that they were greatly troubled this summer with a very bad kind of snake. He had killed 8 round about the house and 2 inside. The day before he wrote he killed one 6 feet long. The presence of these dangerous creatures leaves them anxious, especially for the children.

I am pleased to report that Miss Nicolson has proved to be an excellent teacher. She immediately adapted herself to the ways of the children and they took to her at once. She is much taken up with her work and no doubt it was very much on account of her appointment that the status of the school has now been raised to that of a Boarding School. The Government Inspector reported most favourably on her work.

The Synod will be anxious to hear what progress Mr. Edwin Radasi is making since he came to Scotland. Mr. Mackenzie, Headmaster, Ardgay, who with Mrs. Mackenzie took such an interest in him, reports that he is making satisfactory progress, and will probably be able to pass the Qualifying Examination in May and go to Bonarbridge Higher Grade School first August. Mr. MacRae, Headmaster, Bonarbridge, has kindly promised to take an interest in him while there. Mr. and Mrs. MacKenzie are willing to lodge him while at Bonar School. The Committee, no doubt, will have to provide him with a bicycle to travel between Bonar and Ardgay. The Committee in name of the Church would express their indebtedness to Mr. and Mrs. MacKenzie for the fatherly and motherly interest they have taken in Mr. Radasi since he came to this country.

The usual sums for the upkeep of the Mission and Kaffir Bibles were paid.

We have once more in name of the Synod to express our sincere thanks to Mrs. Miller, Wick, for the great interest she takes in the Clothing and Medical Fund. She reports that the income for the year amounted to £17 13s. 0d., and the expenditure to £14 1s. 4d., leaving a balance on hand of £3 11s. 8d. In addition there is on Deposit Receipt £5 5s. 2d. Included in the expenditure are £6 sent to Mr. Tallach to pay Customs Dues on parcels sent to Africa. Mrs. Miller is to be congratulated on having collected so much money when there is so much poverty prevailing. I would again appeal to our people and especially to the ladies of Congregations to support this Clothing Fund for

sewing material is most useful to the Missionaries in clothing the natives and also in teaching the girls needlework.

I have nothing to report regarding Rev. Donald Urquhart's mission to Palestine. His case is to come up for consideration at the Synod. The Committee on 12th September last decided that Mr. Urquhart should make Jerusalem his headquarters and advised him, if possible, to engage a place where he could hold public services. He sailed for Jerusalem on 27th October. He informed me in his last letter that he had to engage the place of worship which he presently occupies until July, otherwise he would have to leave it in April.

Other matters bearing on the work of the Mission will come under consideration when the Reports are read. In concluding this report I would draw the attention of the Synod and our people to the proof the reports give that the Holy Spirit is working among our people in Africa. The fact that the membership has increased in twelve years from 78 to 220 is surely a cause for thankfulness and encouragement. To think that the Lord has used the weak Free Presbyterian Church as an instrument to bring the gospel to so many of the natives of Africa should stir us up to put forth every effort to strengthen the work both with our prayers and means. I desire in name of the Committee to thank our people for their liberal support in the past and "let us not be weary in well-doing."

Report by the Rev. John Tallach.

TOWARDS the end of last year I sent you a letter which was more or less in the nature of a report, and now I enclose some figures which may be of use to you. In the letter referred to above I made mention of our school here at Ingwenya having been raised to the status of Boarding School, and I think that I can do no better than give the Committee some information on

what this means. How does it come about that we now have a boarding school? How does this matter affect the Mission? What are the benefits, temporal, moral and spiritual which we may hope to derive? Questions such as these must rise in your mind and I will try to answer them and in doing so I think it best to give a brief history of Ingwenya School. This history naturally falls under three dates, up to 1922, to 1926 and to 1934.

1922. In 1922 when Mr. Cameron visited this school it was a simple Third Class school giving two hours' scholastic instruction per day, attended by about 120 pupils, who were taught by an unqualified teacher. The school was earning 5/- per pupil per year and the type of training did not include anything of an industrial nature. This class of school is now called "Kraal School." Mr. Cameron also found that a number of boys and girls attending the school stayed with Mr. Radasi on the Mission (I think that there were about 8 children) and on his return to Scotland he made provision for these by a yearly grant which was called "Upkeep of Mission Grant." In 1924 I arrived here and found these same children here and I had word from Mr. Cameron to say that they were to be kept on and the promise that the grant formerly given to Mr. Radasi would be continued.

1926. Shortly after my arrival here I found that a number of girls belonging to our congregation were sent each year to schools of other missions in order to receive Industrial and Domestic training and thus went from under the influence of our Mission at the most receptive age in their lives. Naturally we were sorry that this was necessary but as this special kind of instruction was not given their parents had no alternative. I wrote to Mr. Cameron on the matter and in his reply he expressed his willingness to introduce the Industrial work into the school and he promised a school room and some equipment to help. By 1926 we had two qualified teachers at Ingwenya — Mr. P. Hlazo and Miss B. Mnyati — the latter being qualified to teach Industrial work. As these were qualified they were due higher salaries than the school could earn, and if we were to begin

Industrial work we would still require another Native teacher. The only thing that we could do was to seek to have the school raised to the standing of "Second Class" which would give us double the return for scholastic work and very good grants for Industrial work. However, one thing stood in the way. It was necessary to have either a qualified or an approved European teacher in charge of the work. My wife was entered and approved without salary and the school was now receiving the grants of a Second Class school. The parents promised to send their girls to school. In connection with girls living at a distance (at Morven, etc.), we came to an arrangement that the parents would provide food in the shape of a bag of mealies and a goat per year and that their girls should live on the Mission. The number of girls was 24 in the first year which rose to 40 in 1933. About another 40 or 50 girls attended for industrial work but did not live on the mission. Thus then, in 1927, we had a Second Class school (called to-day "Central") with three Native teachers and one European — we were teaching Industrial work and earning about three times the grant of 1922. Later Mrs. McDonald came in as a great help. Since 1922 we have kept boarders in school but we have been without the status of Boarding School which requires that a qualified teacher should be in full charge.

1934. In 1929 Native education came under a separate Department which required that, in order to maintain the place of Central school, we must have a qualified teacher in charge. The Committee on being informed of this promised that such a teacher would be forward as soon as possible. The Department in the meantime was willing to uphold the status of the school until the arrival of such a teacher. In 1933 Miss Nicolson arrived and her arrival not only saved the school from having to revert to "Kraal School" but put us in a position to seek the place of Boarding School, and as we had boarders already it was desirable to seek this place. We are now put on the list of Boarding Schools. The Central school remains as it was—that

is, the day scholars attending school—but we receive special grants for each girl boarding who is over Standard 3. We receive £4 per year for each of these whereas the highest such a girl could earn under Central School grants was £2. On our part a higher standard and better equipment are expected. Two or three things will thus come before you. *First* will be the question of supplying food for these girls. This year there are 51 girls staying with us and, along with other food, these require from 50 to 60 sacks of mealie meal for the year. As yet I have not changed the original plan but have let it stand for this year, as I desire to see how much we will earn in grants. I can then fix fees for food and I need not add that they will be as low as possible. The second question is that of sleeping accommodation and the solving of it is not easy. At present we are “crowded out.” A number of girls sleep in one of the school rooms and store their blankets through the day. Four large classes have to be taught in the Church. I have promised the inspector to build some three roomed huts and we are beginning the making of bricks immediately. As all the labour will be done by ourselves I cannot say what it will cost but I think that £15 will about cover it. The *third* question which will arise is as to whether the whole idea of a Boarding School is worth the time, labour and slight added expense. So far as my observation goes I can honestly say that it is well worth it. We have the rule in the school:—“Do not seek as your chief aim the making of good scholars of these girls but the making of better mothers,” and when you remember that there are no “old-maids” among Africans you will fully appreciate the force of our maxim and also the power such a school can be for good. Of the numbers who have passed through our school during the last eight years I can discover only one who has gone to live as a heathen. After marriage their training immediately shows itself so clearly that passing through the veldt one can readily tell the home and the children of a girl who married out of the school. There is a very abrupt disparity shown in a contrast between the houses

and families of heathen and those of school girls. In Boarding School everything goes by clock and bell, an orderliness is introduced into the smallest of things, they are being constantly corrected on matters of personal hygiene while they are also taught hygiene in class by Dr. McDonald, superstitious beliefs are soon displaced by at least a nominal belief in the Providence of God, while habits of industry help to give that independence and stability of character so much lacking in their heathen sisters. Among the prizes given out this year were nail brushes, tooth brushes, towels, soap and things of that kind and it is an index of a very changed outlook on dirt and personal health that these were the prizes most valued. But very much more important for us is the opportunity given by the Boarding School for spiritual teaching and influence. Indeed if this were missing we as a mission would do well to leave the matter alone. But this side of the question is so thoroughly knit up with the lives of the girls and seeing that Providence has put the opportunity before us we dare not do anything other than undertake the responsibility. I should enlarge far beyond the scope of a report were I to contrast a day in the life of one of these girls and that in the life of a heathen : but let me just briefly show a Sabbath day in the Boarding School. Prayer-meeting goes in at 7 a.m.; Sabbath School at 8 a.m. Breakfast and worship and then service at 11.30 a.m., and again at 1.30 p.m. with Bible Class at 3. At 4.30 p.m. an informal talk on the *Pilgrim's Progress* is given with an English service at 5.30. Supper and then worship at 8 p.m. concludes the day. There is a Bible period on the school time table; the girls attend all prayer meetings and services in connection with the Communion. Tracts and good books are in constant circulation among those who can read English. Nor are we without seals from the Lord that this work has His favour as never a year passes without some of the girls becoming serious and becoming members. Remembering that these are future mothers can it be doubted but that this is a work of the Lord

and on that account worth all that we can put into it. I cannot pass from these notes on Ingwenya without some reference to Miss Nicolson. Natives whether adults or children require some understanding and "Misi" seems to have understood them immediately. To us it was a wonder to see the trust they immediately began to place in her, there seemed to be no suspicion. This I take it is owing to her large sympathy. The school is now run on systematic lines and a new life has entered into all parts of it. At home, equipment in schools is so complete that a teacher coming from home might be expected to be dissatisfied at a time, but Miss Nicolson is always ready to make the very best of what there is before going to the expense of purchasing new things. The Committee will appreciate this. We cannot express all the pleasure we feel in having Mrs. and Miss Nicolson with us. Their many friends at home will be glad to learn they have fitted extraordinary well into their new environment and climate. We wish them many happy days at Ingwenya. Mrs. Nicolson hopes to begin a women's class shortly.

In connection with School matters pertaining to other schools there is not much to say. This year we are opening a new school at Stephen's Farm. The people are building now. I was very much encouraged to see as many as 50 people at the last service which I held there as there used to be not more than 20. I have told you already of the transfer of Murray Farm school to Outspan Reserve. This is now endorsed by the Department and the name is to remain Murray Farm school. Services are held there regularly and services are also held at Murray Farm as all the people did not leave. Three male members went to Outspan and three remained at Murray Farm. So the whole result of this transfer is that we have another preaching station added to our list. School grants for 1933 are not yet forward but we have received notice of the amount we may expect. For all schools the total is £325 which includes a half year's grant to Miss Nicolson. This is by far the highest figure the grant has ever reached. In 1924 the total was £55.

Communion through the year were well attended. At Shangani, Murray Farm, and Outspan there are people waiting to be examined for membership. There were 13 persons received into membership during the year. There was one case of discipline, that of a girl member who went down under the temptation to live with a man after heathen fashion. Neither parent or elder could turn her but while she slept at this man's kraal she saw in a dream as if one came to her and asked her what she did there? He then commanded her to rise up and to read the 5th Chapter of Galatians at the 19th verse to the end. She woke up, got a light and read. She was found in a very repentant frame at the elder's door next morning. These things grieve us, yet we are happy that the Lord shows such kindness and love to His erring children and makes His interest so manifest and open. We are hoping to begin a series of week day services at heathen kraals through the winter. We intend to have a service in a different kraal every day but Saturday and we commend this new venture to the prayers of our friends at home. We have had a long season of drought this year but not so bad as last year. There were two prayer meetings for rain and the Lord was pleased to hear the prayers of His people as we have had rains over the week-end. So far as we can see the people will have a hard year but not so trying as last year. The money sent for relief has been most useful and we are all grateful to you for sending it. Very close to our concern in connection with this is that of our own water supply. The well began to show signs of failing us in September. We were careful with the water and the Lord carried us through. If it fails badly we may require to deepen it another 10 feet or so.

In conclusion we have to thank more friends than it is possible to mention. To name a few. Mrs. Miller, Mrs. McIntyre, Miss Sansum and the Sabbath School children of Portree, Oban, Fort William and Dumbarton. Also the school children of Raasay. Letters will be sent to these children later.

I ought to have said before that our place of worship at Queen's Kraal is closed as the office-bearer there has left that part. On the other hand there is a desire from people near Queen's Mine to begin preaching among them and an elder has gone to see about it. He has gone to see a sick brother and I have not seen him since his return but I will report on what he has to say later.

And now we once more commend our work here to the love, and the prayers of all that love to see Christ our Lord glorified in the salvation of the lost. "They shall come and they shall declare His righteousness unto a people that shall be born, that He hath done this." That is our one reason for being in this part of the world and the one reason the Church ought to have in keeping us here, and is it not a glorious one?

Report by Rev. R. Macdonald, M.B., Ch.B.

THE first part of my report deals with the period April-July, 1933, during which time I superintended all the branches of the work of the Mission. The fears expressed in my last report with regard to the probability of a severe drought were realised, the last rain falling on the 25th January, and the Natives have had a very trying year as a result. Four bore-holes were sunk at different places in the Reserve and windmill pumps fitted, in this way the acute problem of water was solved but nevertheless a great number of cattle died through lack of pasture. We regret that as far as can be seen these visitations have not had the effect of turning the people from the vanities of their ways. On the other hand it is a matter of great rejoicing that our own people remain constant when others resort to heathen practices in the vain hope of getting rain, and that while the Gospel is to the many foolishness it is still the power of God unto Salvation to all who believe.

The Communion was held on the last Sabbath of March and some people were received into full membership as well as baptised. Two of the school girls came forward but the elders considering them too young they were asked to wait until next Communion. Both these girls, together with another scholar have since been received into full membership. Pending the arrival of a European teacher the Ingwenya Central day school was conducted on the old lines, the Government Inspector had been informed of the probable time of the teacher's arrival and permission was given to carry on as before until then, the school being eligible for full grants as a Central day school.

All the out stations and kraal schools were visited in turn. Shangani and Murray farm had not been visited for nearly two years as the old Fiat car was not in a fit condition to do the long and severe journey to these places. The generosity of our people in Scotland has made it possible to procure another car for Mission use; a car was bought in April, second-hand but in very good condition, for £165, and soon afterwards Shangani was visited. The attendance there upon the means of grace still continues to be very poor. Communion services were held there but no new members were received. The school was very poorly attended the reason being that in that district swarms of locusts had settled and the school children along with others were called out every day to combat them.

Murray farm was next visited and Communion services held. Many of the people were under notice to leave the Ranch on which they lived, some indeed had already left and were living on a small Reserve some distance away to which place others contemplated following them. They were very anxious that the teacher should go with them, and they were very willing to build another church-school building. We set out to visit this Reserve but had to turn back, a wide sandy river bed proving impassable. Since then the teacher has also gone and a school has been built on the above mentioned Reserve.

The Rev. John Tallach, Mrs. Tallach and their family, arrived on the 2nd of July, all of them looking well after their furlough in Scotland. The Communion had been postponed for a week and Mr. Tallach began another term of work in the foreign field by taking some of the services, incidentally, it gave an opportunity to a large number of our people of welcoming back their Mfundisi (teacher). Mrs. and Miss Nicolson arrived three weeks after Mr. Tallach and his family. Miss Nicolson immediately took up the scholastic work into which she has thrown herself most enthusiastically.

In accordance with the instructions of the Committee preparations were made for building a house for Miss Nicolson. Considerable delay was caused in the making of bricks and in building through shortage of water and it was the third week in December before the house was ready for occupation.

The Medical work was carried on as in previous years. Attendances at the Dispensary was over 2,000, most of these being minor ailments. During the Winter and Spring months Scurvy was prevalent among the people, but with the coming of Summer and fresh green food this has disappeared. There were treated as in-patients over 100 Natives. Many of these were sent by the Native Commissioner for the district, others came from places at a considerable distance, one man and his family coming four days' journey on donkeys. A few had been for a long time in the hands of Native "doctors" and only came to the Mission as a last resort. They went home cured and no doubt will play their part in breaking down prejudices against us.

The Scriptures are read to these in-patients and short services are held with them but as they often belong to different tribes and speak different dialects it is a question how much, if any they understand. Sometimes we find some who have been to Mission schools and who are able to read the Bible in their own language or even in English.

Report of Miss Jean Nicolson, M.A.

AS you are already aware I arrived here in time for the re-opening of school for the mid-winter term, July, 1933. During the next five months there were few changes made in the curriculum. I took charge of Standards 3, 4, and 5, as they understand English fairly well. Mr. Tallach took the older girls for Scripture and Hygiene in the Vernacular, and the Xosa class was taken by Paul Hlazo. In September the Government Inspectors examined the Industrial and Scholastic Departments respectively, and the work was thoroughly discussed. The Scholastic report sent in, was a favourable one, but the Industrial report has not yet arrived. School closed on 2nd December for two months. On the re-opening of school on 29th January, 1934, the suggestions brought forward in September were carried out in the respective departments. This term there are a hundred and fifty-one children (151) on the roll, forty of whom are boys. With the exception of six in Standard 1, the boys are all in the primary department. They rarely continue after Standard 1 as at this age, 12 or 13, they are required to herd the cattle. In addition, their attendance, from the time that the Spring work begins in October until Harvest time in May or June, is perfunctory. Parents with larger ambitions send their boys to a Boarding School seven miles from here where they learn Carpentry. To suit the boys, who are required for herding by 11 a.m., the scholastic hours are fixed at 7 a.m.—10.30 a.m. It can be seen therefore, that this is essentially a girls' school. There are fifty-one girl boarders.

The scholastic curriculum is composed of the usual subjects with the single exception of drawing. This exception is to be regretted but at present is unavoidable owing to the fact that so much time is devoted to the teaching of English. The children are also taught to read and write in the vernacular, Xosa. When it is remembered that the majority of the children are Matabeles and that Xosa is the dialect of the Fingoes of whom there are comparatively few in this school, it will be understood that many of

the children are actually learning a new dialect in addition to their foreign language, English. The reason for teaching Xosa is that there are but a few elementary school books printed in Sindebele and that our Bibles and Psalm books are Xosa. It is perhaps unnecessary to state that particular attention is being paid to Bible instruction and that it is always borne in mind that this is primarily a Mission school.

This year for the first time a Standard 6 class was formed in which there are five girls. This was considered advisable for several reasons, among them that the girls themselves were very anxious to continue at school, and also that it is a decided advantage to all here to have the influence of the older girls brought to bear upon the younger ones whom they quickly initiate into all the rules and ways of a Christian Community. The work done in Standard 6 corresponds in most subjects with that of the Old Qualifying Stage at home.

As far as possible all the latest methods are used in teaching. The English Readers used are specially printed for Natives in South Africa. They are more expensive than those used at home, but it will be readily understood that their use is imperative when it is pointed out that much of the matter contained in home Readers is foreign to the Native child, for example, in this part of the country there are neither hills, lakes, forests, permanent rivers, bridges, sea or ships. It might be mentioned here that we are much indebted to the Grant Educational Co., Glasgow, for a consignment of school material sent to us through the good offices of Mr. McGillvray, Dunoon. The exercise books in particular are most useful.

Industrial work forms an important part of the school curriculum. The girls have two hours Domestic work from 11 a.m. until 1 p.m. The boarder girls have an additional two hours of Industrial work in the afternoon. In former years the day-scholars also did Industrial work in the afternoons, but as the Natives have only two meals a day, the first about noon, that meant that the children had nothing to eat until they went home

about four o'clock. So this was discontinued in 1933. The subjects taught are Cookery, Needlework, Laundry, Housework Native and European, Basketry, Pottery and Child Welfare.

First Aid is taken by Dr. Macdonald, to whom we are also indebted for taking Hygiene in the morning school this year.

The cookery syllabus does not cover a wide range; it deals chiefly with foods within easy reach of the Natives, such as Native vegetables, milk, eggs and fowl. Stress is laid on the food value of the last three, because of Native prejudice against these foods. Even Christian Natives have never cultivated a taste for them and make little use of them. Children and invalids consequently suffer much from want of proper diet. In needle work the Government Inspectress demands as high a standard of work among the Natives as she does in European schools. Many of the girls are capable of very good work. Our scheme of work ranges from simple articles made by beginners to the cutting and making of their own garments by the older girls. We are much indebted to Mrs. Macdonald for her assistance in the sewing class. We should all like to express our gratitude to Mrs. Miller, Wick, for supplying this department with materials of all kinds.

Laundry work has been much facilitated by the building of a shelter 40 feet long by 10 feet wide, by Mr. Tallach. This erection has a felt roof and cement floor. By adjusting the long table which runs through the centre, washing and ironing may both be carried on. By means of a receiving tank it is possible to conserve all waste water for trees and plants.

This year a class in pottery has been begun. The clay is found in the neighbourhood and the articles made are fired by the girls themselves. Simple decorative effects with Native dyes will be attempted later on. The same clay is used for making apparatus for the Primary Department such as letters, figures, with models of familiar animals, kraals, etc. Most of the material used in the basketry class is also found in the neighbourhood. The baskets made are of practical rather than of an

ornamental kind. The chief aim in teaching both pottery and basketry is that these articles should be of use in their homes rather than that they should have any market value.

The equipment used in Domestic work is of the simplest kind, so that the gulf to be bridged between the girls' home life and what they see in school will not be too great. This may seem an elaborate curriculum but the Government demands a certain standard of work, and we ourselves are anxious to obtain the best results possible. In conclusion I may add that I owe a debt of gratitude to Mr. Tallach for the assistance he has given me in all my work since my arrival.

Report of Canadian and Colonial Mission Committee.

By Rev. E. MACQUEEN.

THE main item in connection with the work of the above Committee to report is that the services of the Rev. F. Macleod, Dornoch, were secured for the Canadian, etc., stations, for the period of a year. This period was later on extended for a month longer. He expects to leave Montreal early in May (D.V.) and to be present at the Synod to give an account of his work. The Committee is deeply grateful to Mr. Macleod for consenting to go, and for all his labours. May these be owned by the Lord for the ingathering of souls to His Kingdom, and for the edifying of His own true people!

The Committee would anew respectfully draw the attention of those who can render help in the matter to the case of the Winnipeg congregation. An appeal has already been made to help them in the payment of their Church building debt. Friends are urged upon to do their utmost to assist in wiping off this loan, which they are endeavouring to repay. Donations, however small, are most acceptable.

The Committee, at the time of sending this report to our Synod Clerk, could not secure another Deputy for Canada and Australia, on the conditions set down for such as might be willing to go. But a suggestion will duly be offered on the matter for the decision of the Synod which may be helpful in the difficult circumstances.

Report by the Rev. D. Urquhart, Jerusalem.

UNLIKE the Children of Israel, I came up to Canaan by the Way of the Land of the Philistines. I had disembarked at Port Said, and appreciated the fact that I was spared the delay at the railway junction of Ben-Ha, which landing at Alexandria involved. I did not mind the delay at Kantara because, after crossing the Suez Canal, a Jewish porter secured for me one side of a compartment in the Palestine train, so that when we left at midnight I could lie down. Early next morning I was astir, and was soon in conversation with a Jewish policeman who had been sent on duty from Jerusalem. One or two Jews joined in the conversation, and so I had my first little contact. At Lydda junction, the Jewish guard came to shake hands cordially with me, remarking that I had been away from the country two years. I asked him how he knew? He said he had a good memory. The train journey from Lydda to Jerusalem is the most pleasant part of the journey, because of its picturesqueness and the places of Biblical association passed *en route*. One place that is, to me, attractive is Bittir, which is Bethel. At Bittir station, one cannot see very far because of the surrounding mountains, and is it not a prayer of the Church that the Beloved would come "leaping upon the mountains?"

We arrived at Jerusalem between 9 and 10 a.m., and truly with much cause for gratitude to the Lord of Sabaoth. I made a little hotel my temporary headquarters, and was soon out renewing acquaintance with the "Holy City." That evening I went to the district of Mahaneh Yehudah to visit a Jewish

family of my acquaintance. I knocked at the door in the dark street, and presently the voice of the mother came from the roof, saying in Hebrew, "Is that A?" I answered "No, but am a friend of A." She came down with a lantern, and, opening the door, welcomed me in. A was not in, but his father and mother gave me the news, and I left a note for A. A day or two later, he came with other three young Jews to my place, and we had conversation. I soon met again the policeman whose acquaintance I had made in the train from Kantara, and through him I met others, especially one named B., with whom I had many little talks. With regard to the Messianic prophecies, B. complained of the variety of interpretations given by commentators, especially Jewish. On his mentioning Rashi, I quoted a verse from Rashi that came to my mind, and which may be rendered: "When you do the will of the Holy One, blessed be He, you do not need to be anxious concerning the Retribution." I told B. what the New Testament said about the will of the Holy One, it being His will that we believe on Him whom He hath sent; and of course that led to more conversation. There was a policeman from Mesopotamia whom I felt might be responsive, but he was promoted and transferred to Haifa. Once or twice I conversed with Arabs. The Moslems believe that Jesus is a *Nebi* (prophet) but not that He is God or that He is a *Fady* (Redeemer).

I found it very difficult to get a suitable flat in a suitable district at a reasonable price. At last, well on in December, I got settled in a little two-roomed flat. I thought of Mairi Morison of Harris and of her words: "*Tha sinn ann am Bearnaraidh mar lochran*" (We, in Bernera, are like a lamp), and I wished some could be a *lochran*, like her, in Jerusalem. Soon after taking up my abode, I had an experience which reminded me that the Jews still keep the Sabbath of the Old Dispensation. The key of my door broke in its lock, so that I had to find a locksmith. It was Saturday, the Jewish Sabbath, and Jewish shops were closed. Christian shops

were open, and also Mohammedan shops, but all the Jerusalem locksmiths are Jews. I also found that all the locksmiths are in the Old City, so I went down into the narrow streets of the Old City, looking for a locksmith. Arabs there told me that there were no locksmiths apart from the Jews, but eventually down an ancient street I discovered an Armenian who understood locks. He said he was too busy, so I had to persuade him by saying in my meagre Arabic: "Come to the Jaffa Gate and I'll hire a taxi from there." That persuaded him and before long I again had admittance into my little place, and a new key was made. During the winter season we had much rain, and also a few falls of snow; in fact, one day we had a regular snowstorm. It was quite cold at nights, but when I thought of our friends in Winnipeg, I realised that I had nothing to complain of.

A few weeks ago, I decided to pay a missionary visit to some of the Jewish villages in Judah and Sharon, making Tel-Aviv my starting point. I stayed overnight in Tel Aviv and set out fairly early next morning. The driver of the car I travelled in recognised me, and proved it by naming the street I used to stay in when a resident of Tel-Aviv. We went straight to Ekron, where the Jewish colony has a strong orthodox element. I found a few willing to listen, especially a man and his wife, both of whom had much to say by way of argument. From Ekron, I went back to Rehovoth, where I had discussions with a number of Jews of varied types. Next I went to Shaaraim, which is really a Yemenite colony, although there are also Jews from other places besides Yemen (the Teman of the Bible). Here I had an unusual conversation with a European Jew who believed that Jesus was Moses returned to earth. He believed that Moses would come back to the world a third time in the person of the greatest man ever seen on earth, and who would teach us things we never knew before. But this gave me an opportunity to show the difference between Moses and Christ Jesus, by whom came "grace and truth." He then made a statement which will show

you one of the things the Jews delight in. He told me his name, and said it included the whole of the Tanach (*i.e.*, the Old Testament), because the numbers which the letters of his Hebrew name represented when added together equalled the number of the first and last words of the Hebrew Bible when added together! How literal, and how unprofitable! After visiting Neo Ziona and Rishon-le-Zion (at the latter place I had conversation, among others, with a pleasant Australian Jew), I returned to Tel-Aviv, all my Gospels having been given away. As I walked through one of the Tel-Aviv streets so familiar to me, I heard someone calling: "Mr. Urquhart," and on looking round I saw a young Jew who used to visit me up in Galilee. He told me at that time that he believed Jesus to be the Messiah, but could not believe He was God. He asked for my address in Jerusalem in order that he might visit me. I was also accosted by various other Jews whom I used to know. Next day I set out again, taking more Gospels with me. The colonies I visited were Raananah, Kefar Sabbah, Magdiel, Ramataim, and finally Petach-Tikvah. Between Petach-Tikvah and Tel-Aviv, the fields and groves looked so fresh and beautiful that I began singing in Psalm 65 from verse 9: "The earth Thou visit'st, wat'ring it," etc., to the tune "Huddersfield." The Jews are very musical, and when I finished singing: "And now they shout and sing to thee, for Thou hast made them glad," I was surprised to hear the Jewish driver whistling the tune "Huddersfield."

Next morning on my way back to Jerusalem, I wondered if I was justified in having spent a little extra money on this trip. But I felt rebuked when, on opening my Post Office box I found in it a letter containing approximately the extra money I had used. Now I was back in Jerusalem, the city of the first Church. John Bunyan, in "The Jerusalem Sinner Saved," wrote: "*The first church, the Jerusalem church, from whence the Gospel was to be sent into all the world, was a church made up of Jerusalem sinners.*" In this place, anyone with any imagination at all must think of the glorious things spoken of the City of the Lord. Why,

even the Mohammedans call it "El Quds" (i.e., The Holy). But too often, the Lord Himself is forgotten. I had occasion to emphasise this the other evening in a café. A Jewish lawyer came to me and asked if he might bring his friends to join me at my table. Of course I assented, and he brought his companions, two business Arabs and a young Jew. The latter started to discuss politics with me, especially with regard to *The Land*. I referred to the reasons for the original dispersion of the Jews, and gave my reasons for believing that their prolonged dispersion is the result of their rejection of Jesus as the Christ. I said that the Jews in Palestine were seeking to establish their National Home patriotically, but that God had power either to prosper or thwart. I further said that, however hard they tried, it was not in their own time or strength that they would succeed, but in God's, and they could not have grounds for expecting it, until they repented and accepted Christ, the real Hope of the Jewish nation. Later, when he had to leave us the young lawyer laughed and told me that I had "hit the nail on the head," for he who had left us was a keenly patriotic Jew, desiring the settlement of Jews and more Jews on the land. Then, when I began speaking of spiritual things with this friendly lawyer, he said: "I am not religious, but it interests me." But later on, when I spoke of the condition of the nations of the world, and of God sitting on the circle of the earth viewing the grasshopper-inhabitants, while the latter ignored Him, he said: "I am a *little bit* religious."

I wish that the blessed Spirit, instead of the king of Assyria, would fulfil to-day these words: "He shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." And meanwhile it is refreshing to hear of a spiritual movement far away in South Africa, where mission-work is being blessed. May He bless us still.

Report on Religion and Morals

By Rev. D. M. MACDONALD.

IN some respects our present age might be compared to the Restoration period in England when after the return of King Charles II., ordered liberty gave place to general licence and loose living. Morally there are many signs that we are as a generation, becoming more and more reckless in our manner of living. We are responsible beings and under law to God. He has not given us permission to live as we please. The Moral Law has been given to us as a rule of life and it is as binding on us as it was on the Jews who first received it. Many seem to think that it was simply a Jewish Institution and ceased to function with the passing of the Old Testament dispensation, but that is a false assumption.

The world is under the control of chemical and physical laws given by God, and man is under obligation to obey the precepts of Law and Gospel. The Sabbath law seems to be singled out for public attack more than any other because it is one of the strongest bulwarks between us and many forms of evil. When the Jews of old profaned the Lord's Day they were soon mastered by other sins which frequently brought upon them divine chastisements. This sin was one of the root causes of their national apostasy and seventy years' captivity in Babylon.

Nehemiah testified boldly against the people of Judah for trafficking with the men of Tyre on the Sabbath, and when the merchants and sellers sought to enter Jerusalem he shut them out warning them at the same time that he would take stern measures against them unless they ceased their Sabbath profanation. His protest was not in vain for they came no more on the Sabbath. In Ezekiel's time Israel's crowning sin was a desecration of God's Holy Day along with a defilement of His sanctuary. This was a sore grief to the prophet for he knew that these sins would not go unpunished.

We regret to say that this sin is becoming a serious menace to the welfare of Britain. Sabbath trading, 'bus, train, and steamer excursions together with Sabbath sports and amusements are undermining our national prestige. Protests have met with little success and unless the Government will safeguard the Lord's Day by proper legislation it will very soon become industrialised throughout the country. Our Nation has been a God-honoured one because of its past reverence for God's Day and Word. The legislators who framed the ancient laws on our Statute Book protecting the Sabbath had a right conception of their duty and knew that our country could not prosper unless we honoured the Fourth Commandment. They thereby laid the foundation of Britain's greatness.

Multitudes even of religious people have need of being reminded of their solemn obligations to keep the Lord's Day holy for they are in some respects as guilty as the irreligious classes of abusing the Day of Rest. It is quite a common thing for them to use the day as they like. Joy-rides, excursions, unnecessary visitations, involving absence from God's house, motoring and hiking call many to the countryside from the public worship of God. The flimsy excuse is advanced that they can worship God in the open and through the works of His hands contrary to the exhortation that we ought not to forsake the assembling of ourselves together to worship God in spirit and in truth. Truly many religious professors have need of repenting of their abuse of this precious gift of God.

An evil practice that is becoming common, especially among the young of our own congregations, is to appear once in God's House on His Day. They would very soon grumble if they got only one meal on Sabbath for their mortal bodies but to starve their immortal souls is a trifling matter in their eyes. We would warn those who are guilty of this to cease being half-day hearers and to make a good beginning on the first day of the week by seeking God morning and evening in the House of Prayer. It has been well said: "The whole purpose of the Sabbath through the years has found its culmination

and completion in men and women coming apart awhile to worship their Creator and Redeemer. Let us then worship Him in the beauty of holiness. The Father seeketh such to worship Him. In prayer we are occupied with our needs; in thanksgiving we are occupied with our blessings; but in worship we are occupied with Himself."

During the past few years all kinds of expedients have been entered on to restore National prosperity but no lasting success can be assured till the Nation honours the Lord's Day as it should. If our Statesmen had a truly conscientious regard for the Sabbath the introduction of many things profaning God's Day would have been impossible. Both in Church and State we have too many time-servers who are utterly indifferent to the claims of the Day of Rest. Some who profess to have a regard for Sabbath observance base their support of it purely on the ground of expediency and not on the perpetual and binding obligation of the Fourth Commandment. Taking this low ground will never ensure the success of measures to prevent the secularisation of the Day of Rest.

One minister stated in the press that it would be very harsh to deprive poor shopkeepers of the right to trade on Sabbath because of the loss it would cause them! This is an extraordinary argument to use by one who should know that all unnecessary work is forbidden on that Day and this false position is taken up by many who ought in virtue of their office to be out and out defenders of God's Day. If only the pulpits of our land would ring with denunciations against Sabbath profanation and faithful proclamations of the consequences to individuals and to the nation of abusing the Lord's Day, we believe, with the blessing of God, a change would take place and the cutting out of all that is useless, worldly, profane, selfish and God-dishonouring on His Day would save the nation's soul.

The Committee note with satisfaction that on the whole the sobriety of the people is improving. There are various causes for this, among them being the high cost of intoxicating drink,

and the change in the public outlook on temperance. Temperance is looked upon with more favour and commends itself to the people generally more than it did in the past. At the same time, some of the young are being caught in the drink snare even in remote places and they would be well advised to abstain absolutely from intoxicating drink, except for medicinal purposes. It has been reported in the press that the vice of methylated spirit drinking has been replaced in certain quarters by the consumption of surgical spirits.

It is the determined purpose of distillers and brewers to encourage the consumption of drink among our population regardless of the consequences to the consumers. In proof of this we quote the following from a speech delivered by Sir Edgar Sanders, Director of the Brewers' Society, in Birmingham, some time ago:—"The chief customers of the public house to-day are elderly and middle-aged men. Unless you can attract the younger generation to take the place of the older men there is no doubt that we shall have to face a steadily falling consumption of beer. That is a very serious matter indeed for an industry of this sort. If once we attract a new class of customers we shall see the brewing trade turning round and starting on the ascending scale. We want new customers. We want to get the beer drinking habit instilled into thousands, almost millions, of young men who do not at present know the taste of beer." This Baachanalain speech shows the insolence, the aims, and objects of the liquor trade.

The annual expenditure on drink is still well over £200,000,000, we believe, and to any person who has the welfare of the country at heart this must be regarded as gross waste and extravagance for a nation with nearly 2,000,000 unemployed. An eminent economist has said that he would like to see our expenditure on drink reduced to nothing at all. "They must," he went on to observe, "spend their money wisely and not foolishly, and one of the best ways of saving was not to spend money on alcohol. Rather should that money be spent on productive

industry." Governments are always too ready to consider the claims of vested interests and last year the brewers prevailed on Parliament to reduce the tax on beer when it would have been a hundredfold better had they given this money to purchase adequate milk supplies for the children of the unemployed in our towns and cities. Just think of it, wealthy brewers supported and poor children neglected.

An attempt was made to show that Prohibition in America was causing more deaths through alcoholism than legitimate drinking—an average of 4538 per annum. This figure was proved to be lower than the number of deaths associated with alcohol in Great Britain for the year 1931, which number amounted to 5000. Considering that our population is less than half of America it follows that America under Prohibition has been a great deal better off than we have been under our licence system. Relatively to population Great Britain has had fully double the number of deaths from "Alcoholism" that America has had. This shows that there is much need of controlling very stringently the sale of intoxicating drinks.

Another vice, that has forced the Government to take measures to curb it on account of its debasing and injurious effects on all classes given to it, is gambling, with which is associated betting. A Bill is now passing through Parliament for controlling and regulating betting. There is a prospect that the recommendations of the Royal Commission appointed to deal with this matter will be embodied in the Government Bill which should have a deterring effect in combating this evil but the best way would be to make all public betting illegal.

At a public conference in England it was declared that there are three specific evils which cause infinite harm to society; sexual impurity, gambling, and intemperance. In connection with gambling it was said that the desire to gain something for nothing and the passion for excitement it nourishes are always demoralising and in their worst forms lead to utter corruption of character. One eminent Scottish Judge gave it as his opinion that Bookmaking—that is professional gambling, like,

fortune-telling, should be made an unlawful calling and an English Judge declared that the existence of the bookmaker is an insult to the law.

Our leading newspaper, "The Times," stated that they were prepared to go a great length in suppressing betting news and tips. This is the right attitude for a great public paper, and if other newspapers would follow this out they would help materially to reduce this growing evil. To bring home to our people and especially to the young the insidiousness of this vice we may give a few concrete particulars about it.

A man gives ten shillings to a Hospital Sweepstake and loses. He may console himself by saying it has gone to the hospital, but in reality that institution has only got $1/10\frac{1}{2}$ d out of it. As charity begins at home rather than in Dublin, if he had given 2/6 to a local hospital, charity would benefit more and he would be in pocket. Any chance of a prize is infinitesimal; so much so, that each time a ticket is bought the money is as good as lost. The odds against winning any prize, even the smallest, are about 3000 to one, and the odds against one of the big prizes are 100,000 to one. These calculations have been worked out, and the writer goes on to say:—"There is something of illusion in this silly business. While the prize winner stands out clearly in magnified proportion the 100,000 losers are forgotten. The truth is that the least suspicion of a hope is a hopeless exaggeration of that tiniest fraction of a chance which sweepstake promoters and ticket-sellers magnify. It is their interest to do so for they want your money."

A Dublin writer who knows the facts, says that the last thing he could wish for any of his friends would be that he should win one of the big prizes in the Sweep unless he was a man of the very steadiest character. Yet, even if a man were, the prize might easily spoil his life. This has been the case with some winners. That the position is grave is clearly indicated by the fact that there is a turn-over of almost £400,000,000 per annum in this wretched business. The nation

from the economic standpoint can ill afford this. In addition, the untold miseries connected with this vice are ruining multitudes throughout the country.

Coming to the question of the Cinema, we are glad to observe that one prominent director of these houses of amusement is now opposed definitely to the American control of British screens, the overwhelming predominance of American films with their vile exhibitions of gangster life and brutal scenes, and the predominance of sex and crime appeal pictures, but above all, to the opening of such places on the Lord's Day. This is very encouraging, that one directly associated with the trade should state publicly the evils connected with it and especially the terribly demoralising effect the opening of such houses on the Lord's Day will have on the young of our generation. At his own expense he has carried on the campaign against Sabbath cinemas with a fair measure of success and hopes with the help of those who love the Lord's Day to go on from victory to victory. Part of his appeal to his fellow countrymen on behalf of the Sabbath is as follows:—

“You are not true to your manhood if you surrender to the foreign film-supplier—a possession your forefathers held so dear—a possession that humanity can never replace or provide an equivalent for—a possession that all men should hold sacred. No, we will not allow these people to rob us of it! We will fight for it as one man—with our whole might, strength and intellect. Yes, fight as we have seldom fought before, fight for our children and our children's children and so make certain that no man shall rob us of our ‘Sunday.’” We wish him every success in his noble work, and our prayer is that the Lord of the Sabbath will support him and raise up others likeminded throughout the nation to combat the forces of evil that are becoming so aggressive.

The Committee view with sorrow the increasing power of Rome in Scotland. Year by year the Roman Catholic Church is becoming more and more arrogant in its claims. This is very evident by the enforcement of the *Ne Temere* decree in our

land, which means that the marriage of a Protestant and Roman Catholic is not legal unless they are married by a priest. In other words they are not married at all but simply living together. Here is a case in point. It came before one of the Judges in the Court of Session some time ago. The petitioner was granted decree of divorce against his wife. He was a Protestant and she, a Roman Catholic. He hoped that the bride would become a good Protestant in time. They agreed to be married by a Protestant minister and the marriage felicity was unbroken till the arrival of a son. The wife's relatives raised the question of the particular communion into which the child should be introduced. One day when the family had been there the husband kissed the defender goodbye, on going to work in the afternoon. At tea-time he found the house deserted, the defender and child gone, and a note saying:—"Dear Jim, I have gone for good." The husband went to her parents' house. The father came to the doorstep, the defender was somewhere behind and the father, not the wife, said they would require to be married in the Roman Catholic Church. The pursuer's reply was that they were married already, and he did not desire any priest to govern his house. The Judge remarked that it was only just and right to emphasise the fact that there was no foundation whatever for anyone instilling into the mind of a happy wife that a regular legal ceremony in the Established Church of Scotland was not a sufficient marriage before God and man, or required to be supplemented by any other religious form.

The *Ne Temere* decree is being used with increasing effect both in England and Scotland in control of mixed marriages, not only to compel submission of a non-Romanist party before marriage but also to disturb the relation of parties to a mixed marriage before Protestant ministers. This was the situation in New Zealand some time ago and it became so intolerable that an Act of Parliament was passed making it an offence to allege that any persons lawfully married are not truly and sufficiently married and that their children are illegitimate.

Roman canon law is now secretly over-riding British law to the great misery of many persons while in the work of discovery of mixed marriages Roman Catholic medical men who are coming over in no inconsiderable number from Ireland, play their part, as they do also in reporting cases of the lapsed.

The shocking thing about this abominable law was its sheer inhumanity and cruelty. It is high time our countrymen were roused up to resist the arrogant claims of Romanist priests who are supplanting the civil law and undermining our civil liberties. Surely Scotsmen are not going to lie low and tamely submit to this state of matters. For the benefit of our people we may here state the doctrine of the Confession of Faith on this important subject:—"It is lawful for all sorts of people to marry who are able with judgment to give their consent: yet it is the duty of Christians to marry only in the Lord. And, therefore, such as profess the true reformed religion should not marry with infidels, Papists or other idolaters, neither should such as are godly be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies." The Committee would stress the point that Protestants who marry Roman Catholics are storing up a great deal of trouble for themselves.

The 1918 Education Act has proved a veritable gold mine to the Roman Church in Scotland. It has been estimated that it cost something in the region of 20 to 25 million pounds to carry out the provisions in that Act favouring Romanism. That this should be the case in the land of John Knox, Andrew Melville, Samuel Rutherford and the godly Covenanters, thousands of whom were persecuted for maintaining Christ's crown rights and cause, is scarcely believable! Unless something is done speedily they would have the yoke of Rome firmly fixed on the back of Scotland. During the past few years the Church of Rome had been buying up property in town and country and establishing her religious orders there with the result that we had now among us Blackfriars, Greyfriars, and Whitefriars, for the first time

since the Reformation. All these were doing what they could quietly to permeate our social and educational institutions with Romish ideals.

Most of our modern literature is sensational giving very distorted views of life and biasing the minds of readers in favour of ideas that are subversive of Christian morality. In the new morality taught by some of our prominent authors no law is recognized but natural human instincts and the institution of marriage is treated with derision although it is divinely appointed. Divorce should be allowed, they maintain, for many reasons and ought to be a commonplace incident in the lives of men and women. This is pagan morality and if followed out to its logical conclusion would result in a complete disruption of all social relationships. We would warn all to beware of the modern novel.

It is the Christian religion that has made our country great and without it we would be much worse than we are. Some of our largest cities, were it not for Christian influences, might become like the city of Shanghai in China where in the course of a year one hundred bodies of human beings were found lying dead in the streets of the city on an average every day. Thirty-six thousand corpses, of which 34,000 were those of infants, were picked up throughout the year by special collectors sent out every morning. They would be found lying in secluded streets and alleyways, or cast out on garbage heaps on waste land. It is truly the glorious gospel of Christ that has saved many of our towns and cities from being like this.

The world is in a state of unrest. There have been wars, outbreaks, strikes and bitter racial animosities in many different lands, during 1933. All this shows that until the nations give obedience to God's Word their efforts to come to stable conditions and concord between themselves will prove unavailing.

We have many reasons as a nation and individuals for thankfulness to the Lord, among them being His forbearance with us in the face of many provocations, His goodness in

providence and grace, and the fact that He is still waiting to be gracious. He has not dealt with us according to our sins nor rewarded us according to our iniquities.

In conclusion we would urge upon young and old to consider their ways, and like the psalmist, "to turn their feet unto God's testimonies," to make haste, and to delay not in keeping His commandments. Our prayer for them is that they may obtain eternal life in Christ Jesus.

Notes of Sermon.

Preached by the Rev. E. MACQUEEN, in St. Jude's Glasgow,
24th April, 1933.

II.

(Continued from page 51.)

"For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children. That the generation to come might know them, even the children which should be born, who should arise and declare them to their children. That they might set their hope in God, and not forget the works of God, but keep His commandments. And might not be as their fathers, a stubborn and rebellious generation: a generation that set not their heart aright, and whose spirit was not steadfast with God" (Psalm lxxviii. 5-8).

(1). Let me notice again that He gave many revelations of His love to them—many revelations of having made choice of them; and the first revelation I would ask you to notice is His words: "You only have I known of all the families of the earth: therefore, will I punish you for all your iniquities." If you are a chosen one, the Lord will have His rod on your back. First of all, the rod of His law, and secondly, the rod of His providence, just like a good father. You will know a loving father; he will not allow his child, or children to go wrong, or grow careless. He will lay the rod on their back. I may say that I see the mark of the

beast coming on this generation by the behaviour of many fathers and mothers, who are supported by some governments and school authorities. They think the rod should not be used in correction. You will find a fool of a mother going to the schoolmaster and shouting: "Did you strap my child?" He must be brought before the school authority. That is just breaking down all law and order and making those youngsters to be the masters. One reason why an idolatrous generation is up in arms against true religion, is because it punishes their children for wrong doing. Therefore they manufacture a new religion for themselves, and for those whom they think such beautiful children; children, according to them, who have never sinned and have had no connection with Adam at all. They were born good, and have no necessity for the New Birth. From the gospel which they read, God and the New Birth are ousted entirely. My friends, it is not a gospel at all, but just a hotch-potch of something else that is so prevalent in our midst to-day.

(2). Next I would point out that He shows His love to His people by giving them the sacraments. That night long ago in Egypt the blood was put on the two door-posts and the lintel, and the people were given to feed on the Passover Lamb. That which typified—"the Lamb of God which taketh away the sin of the world." Oh! my friends, did you not see a mark of the Saviour's love when you saw that Table spread, and the symbols of the broken body and shed blood of the Lord of Glory on that Table. It was a seal, a mark of God's love to poor sinners in this congregation. Not only has He given them that mark, He has given them another mark. What was, or is that mark? It was separateness. The poor Jews are still seeking for the Messiah to come. I suppose that if you were to go among the children of Abraham, according to the flesh, in the city of Glasgow, you would find that they have the outward mark of circumcision in the flesh. That mark shows that they were cut away from every other nation, and they were accepting the Most

High as their covenant God and they were giving themselves up to Him as His Covenant people. They were separate. We are told! "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

II. I proceed to notice next what the Most High gave.

Here we are told: "He established a testimony in Jacob, and appointed a law in Israel." You will find that the Word of God at the time when this Psalm was given to Asaph had not many books. At the same time let us notice how did they look upon these books? Did they, and did the Holy Ghost look upon them as some of the professors in Scotland did, and do? They did not. We do not know all that is being said, because we are away from them now. Some said that some of the books of Moses were a wilderness of weary waste. I remember, even when I was a boy, our minister was getting so frail that he required an assistant or helper as they were sometimes called. The helper had to preach at a certain place which was very outlandish with no road from it for a gig, or cart. A crofter took his horse and put the minister in the saddle, and was just on the verge of setting out for Portree. The minister was anxious to find out from the crofter whether he was having family worship in his home. The man said, "Certainly, I have been born and brought up to keep family worship." "Do you read all the Books of the Bible?" asked the minister. "Certainly! I read them all," was the reply. "Well," said the minister, "I would advise you not to read the Book of Deuteronomy, especially among women and children, there are so many immoral things in the Book of Deuteronomy." The crofter called: "Come down out of that saddle, and go on your own pins to Portree. A man who says that the Book of Deuteronomy is immoral is not fit to sit on the back of my horse."

(1). Notice now first of all in regard to God's testimonies. When a man is giving a testimony he is put on oath. My

friends, the God of Heaven in giving us His Word, has given it on oath, and He has given us the truth, and nothing but the truth. When a man is brought before a judge as a witness; before he gives his evidence he is asked to hold up his right hand and say: "I swear by Almighty God, as I shall have to answer unto God at the great day of judgment, that I will tell the truth, the whole truth, and nothing but the truth." Here it is brought before us by the Most High Himself, that He established a testimony.

Let us notice His testimony regarding Himself. Look you, my friends, at the five Books of Moses: at the outset we see God as a Creator. "In the beginning God created the heaven and the earth." That is God's testimony regarding Himself. That He is Creator is very clear. There is nothing hazy there. Any haziness is in human minds. Some people say to me: "Oh! minister, you are too blunt, you ought to go round about things a little." If I may use the words, "God is not ambiguous." In all His declarations about Himself as Judge He is very clear. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, and every tongue shall confess." Is there anything ambiguous there? He brings before us here the testimony of Himself that He is the Covenant God of His people, and their Saviour; as it is written: "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else." Is there ambiguity there? There is not. That is a very clear testimony. You know that a will which is drawn up simply is all the better. A testimony or will is made in connection with the death of the testator. If I may so put it, there is nothing clearer in the Word of God, than that the Testator making this testimony was to die Himself, in order that He would seal that testimony in His own blood. Is there ambiguity there?

(2). Notice in the next place that God gives a glorious testimony even in the Books of Moses of the things regarding

"the fall of man." He is very concise, for God does not require to use many words. In the first chapters of the Book of Genesis you will find an account of the "fall of man." "God created man, male and female, after His own image, in knowledge, righteousness, and holiness," says our Shorter Catechism. "Being left to the freedom of their own will, they sinned and fell in Adam's first transgression." Death and misery followed the trail of man's sin. Is there ambiguity there? That is a clear testimony revealed all down the ages to this moment. I may say that I feel myself to be in the fourth generation since I began to preach here. I need not say that I cannot see the original congregation of thirty-eight or thirty-nine years ago. But God's testimony regarding them stands. The time comes for each one to die, even, although there were among them many gracious men and women. For "it is appointed unto men once to die, but after this the judgment."

(3). Notice in the third place, that God gave a clear testimony as to how a sinner is to be saved.

First of all, there is the testimony of the ceremonial law; that it was only by the shedding of blood remission could be obtained. Yet it is clearly pointed out that the blood of bulls and of goats could never take away sins. When the Second Person of the adorable Trinity came into the world He said: "Sacrifice and offering thou wouldest not, but a body has thou prepared me." Though this is a mystery of God, yet it is the testimony of God that by the death of Emmanuel the way for the sinner has been opened. Some would say it was only His humanity which died. Never was His humanity separated from His divinity. It was the Eternal God in human nature, and no other who died, and He died to make reconciliation for the sins of His people. The Father gives clear testimony of Him. "Deliver from going down to the pit: for I have found a ransom." Let me point out, has it not been established in St. Jude's that it was by the regeneration of the Holy Ghost, it is possible

for us to embrace Christ. Are we now to put from us the necessity of being "born again," and the necessity of sanctification? For "without holiness no man shall see the Lord."

"He established a testimony in Jacob and appointed a law in Israel."

There were three kinds of law—the ceremonial, which was political. There was also the moral law which took and takes to do with every individual in every age. Men to-day, and many of them in high places, do not believe this. Nelson, when he got the command from the admiral of the fleet, put the glass to his blind eye and carried on and won the battle. Men in high positions in our day when it comes to concerns between God and men, put the glass to the blind eye but never win any battles for good. They rob God of what belongs to Him. They give God's property to men. Are we not as a nation immoral? There is the ceremonial law, and there is the moral law. People may say what they like and think as they please, but they cannot get away from the moral law. The moral law takes to do with you. You may be unconscious of the moral law, but it is a truth: man cannot get away from the moral law, either in time or eternity. Angels high in glory cannot get away from it and as angels cannot get away from it neither can you or I. God has appointed laws, and they will be to the end of the world, and throughout eternity. Yes! the moral law will meet the soul in a lost eternity, but the Almighty has appointed another law, the law of the gospel. Oh! blessed be the name of God for ever for the law of the gospel. "Ah! minister," someone may say, "now in that connection you are wrong altogether, what's happened when you call the gospel a law?" Yes! and if you were more of a theologian than you are an Arminian you would see that the Apostle Paul calls the gospel a law, and it is a Law of all laws. And where is the gospel called a law? In the eighth chapter of the epistle to the Romans, there he speaks of two laws, (1) "the law of sin and death;" (2) he speaks again of "the

law of the Spirit of Life in Christ Jesus." That is the law of the everlasting gospel. Blessed be the name of the Lord. God has appointed these laws and given them to us, and has given them to His Church. Whatever may become of some of us before we leave the world we cannot deny but that we felt the power of the Lord Jesus delivering us from the law of sin and death.

III. We will now consider the charge God gave.

"And charged our fathers it to show to their succeeding race." I know and acknowledge before the Most High His protection and goodness, and I put it to your own hearts, that although the Almighty has been so good to you, do you when you rise in the morning, commend Him? Do you speak of His laws at your work, and when you come home for your meals? "Ah!" you will say, "that is really too much." Yes! it is too much for the carnal man. Most people are ashamed to be seen going to Church with a Bible or going to Church at all. Are you ashamed of the Bible? Most of the people to-day in Scotland are ashamed of Presbyterianism. You see how the Church of Scotland is going over to Episcopacy. Oh! Scotland, Scotland, what—hast thou come to be ashamed of Presbyterianism? Ashamed of the clear testimony of the God of Heaven. Ashamed of the religion for which John Knox contended. Ashamed of the things for which Alexander Henderson and men like him suffered so many years ago. "Ah! yes, minister," you will be saying, "but it's fine to see a minister dressed with a beautiful white gown, instead of your dull black coats." Ah! yes! for the carnal mind it is fine to have a man dressed like that going up to the altar, having the collection sanctified and all the rest of it. "Fine! fine!" you say. Poor Elders! Poor Elders of the Church of Scotland! they are going in with their eyes open to what is not the clear testimony of the God of Heaven. Can you find Episcopalianism in the Word of God? You cannot.

One of the many reasons why the Church of England is as it is to-day, is because Henry the Eighth wanted to be Pope himself. As far as the Episcopalians are concerned the majority of them in our day, with their bishops and priests, are Roman Catholics. And we know ourselves that there are many in the Church of Scotland as popish as the Episcopalians in the Church of England.

“ His testimony and His law
in Israel He did place,
And charged our fathers it to show
to their succeeding race.”

I was born of Presbyterian parents. I am not ashamed of it, and I hope I will die a Free Presbyterian. I hope to be enabled as long as I live to hold up the banner of Presbyterianism. I am not a prophet, but I believe the day is not far off, when there will be a big union and a Bill brought before Parliament appealing that there be only one Church. Black outlook for Presbyterianism! Are you charging your sons and daughters to read the Bible? Are you charging your young men with God's testimony? Do you pray? Do you keep to God's Word? Are you walking in the testimony of the Lord, in that way which God has pointed out to you? You may think that you can get rid of God's testimony and God's law. You never can. He charged our fathers and their succeeding race, for the reason that the children might set their hope in God. I was about five months living in England and I went to an Episcopalian Church. Between the bowing and responses and everything I saw and heard, my brain was reeling, so that I would be saying to myself: “I wish I could get out without being seen.” At one time the minister (or should I say the priest) cried out: “The Lord be with you, the Lord cause His face to shine upon you!” Then the congregation would respond “and be with your spirit,” and commence bowing. That my friends, and things like that, is that which is wooing the hearts of so many of the poor Presbyterians of the Church of Scotland.

"Charged our fathers." Why? "That they might set their hope in God." If there is one thing required more than another in this day, it is that you set your hope in God. "What are you to do this Communion Monday?" I believe God is saying to us!

"Set your hope in God,
and suffer not to fall
His mighty works out of your mind,
but keep His precepts all."

And be not like the fathers in the days of Asaph, "a stiff rebellious race."

Dear friends, in conclusion, some of us are nearing the end of our journey. Death has taken away your former minister, and now by the goodness of God you have got another. Be attentive on the means of grace, to the testimony and laws of God.

"Set your hope in God,
and suffer not to fall
His mighty works out of your mind,
but keep His precepts all."

Keep to Presbyterianism, not because it is Presbyterianism, but because it is the clear testimony of God. Presbyterianism is based on God's Word. It is founded on God's law. You keep to it.

The late Mr. Alex. Mackenzie, Elder, Dingwall.

ALEXANDER MACKENZIE, our late elder, passed to his rest on Saturday, the 27th day of January, 1934, at the age of 80 years. He was born at Ardessie, Little Lochbroom, and was to trade a shipwright. Owing to his trade and family circumstances, he settled down in early life for a period in Glasgow, where he enjoyed God's appointed means of grace, for a time, in St. Jude's Church. On account of his trade, he was a good deal abroad, on ships, and also on yachts in

home waters, during the summer seasons. Latterly, he settled down near Dingwall and then in the town itself, where he was a most helpful and conscientious elder in the congregation.

Of Alexander Mackenzie, it could be said that the spirit and substance of the 84th Psalm was in his soul. The place of God's honour was lovely to him. He loved God's Word, God's Day, God's Cause. It grieved him to the heart to see, and know of, all forms of Sabbath-breaking. On one occasion, he reproved boys who were amusing themselves on the Lord's Day on the street. They watched him until a suitable opportunity was got, and running behind him, knocked off his hat into the roadway. Such occurrences may seem of light moment to thoughtless boys and young men, but these misdeeds and the spirit of revenge following reproof are but scabs of the moral leprosy and malice within which shows itself in these outbreaks. The disease of immorality rages within, and will do so eternally, unless repentance and divine mercy reach such miserable souls. He had the blessing of such as are hated and reviled for righteousness' sake. "Great is your reward in heaven."

He had internal trouble some years ago from which he recovered to a great extent, in the good providence of the Lord. About August of last year, he fell ill again. Complications set in, and it could be seen that the tabernacle was coming down apace. He suffered much, and it was repeatedly thought that one of the severe turns which came upon him would mean his end. He was spared, however, until the 27th of January, as mentioned already. His fellow-elders and others were most mindful of him when on his deathbed—also ministers who could spare the time to visit him when passing through. He was beloved in the congregation for his modesty, humility and gracious Christian character and consistency. We miss him much in Dingwall. He has been taken home to be with Christ, which is far better. His remains lie near

those of the late John Maciver, Scorraig—his brother in the Lord—in Dundonnell Cemetery, until Christ come the second time. With his daughter, who attended upon him devotedly to the end, and with the other members of his family, we sincerely sympathise. May they follow his faith, and consider the end of his conversation!—D. A. MacF.

The late Mr. Simon Campbell, Beauly.

THE late Simon Campbell, who died in Beauly, in November of 1932, was an Israelite indeed in whom was no guile. He was brother-in-law to Alexander Mackenzie, of whom we have just been writing. They were both exemplary in their lives, alive to the plague within, rejoicing in the remedy, fearing God and eschewing evil, yet how greatly they differed from one another in characteristics and temperament! Simon Campbell was, after a manner, an exposition of the word, "Happy art thou, O Israel!" He was happy in being allowed of the Lord to attend His house at all!—and doubtless the Lord of the house gave him from time to time that meat to eat which the world knoweth not of. He could neither read the Gaelic nor the English Bible, but the word dwelt richly in him for all that. The gospel that the blood of Jesus Christ, God's Son, cleanseth from all sin, made Simon Campbell happy. "Rejoice in the Lord alway: and again I say, Rejoice," was no burdensome appeal to Simon, although he was not ignorant of Satan's fiery darts and his own stoniness. He suffered long and patiently in his closing days, and was lovingly cared for. He had little to say of himself, at least in the way of complaint, when one visited him. He had such a lengthy mental list of friends whom he longed to know of that one might think he scarcely was weak and ill at all. To be in the company of the brethren, to be able to go to the house of God or to a Communion was Simon's

heaven upon earth. Had this aged Israelite lived in Judah's land in Old Testament times, he would have been among the foremost to be up at the holy feasts thrice in the year. He would not have felt the command grievous although a cypher were added to the figure three, for going up every year to Jerusalem, "to God's name thanks to pay."

We need not remark much on the details of his life in the world. He belonged to Scorraig—was by occupation a shepherd, went to the Falkland Isles, and fled from them on account of unnecessary Sabbath-work—finally came to reside in Beaulieu and died at the age of 76 years.

Mr. Samuel Fraser, elder, wrote to me at the time:—"Dear old Simon Campbell passed away to his eternal rest on Sabbath morning at 5 a.m. (*i.e.*, 13th November). What a Sabbath it would have been for him! The funeral is to take place to the Urray Cemetery. Rev. Mr. Macqueen is expected to be present, and Rev. D. J. Matheson may be there also" A number of the brethren were able to be present at his burial, and is not Simon Campbell among Christ's "kings," for that he did good in Israel, both toward God and toward His house?

May the Lord deal bountifully with the household of this worthy man that they may be with him when the former things are passed away!—D. A. MacF.

Short Gleanings.

THE GLORY OF SALVATION.

What a surprise will it be to them that now have come to God by Christ, to see themselves in heaven indeed, saved indeed, and possessed of everlasting life indeed! For alas! what is faith to possession? faith that is mixed with many tears, that is opposed with many assaults, and that seems sometimes to be

quite extinguished; I say, what is that to a seeing myself in heaven? Hence it is said, "He shall then come to be admired in them that now believe;" then they shall admire that it was *their* lot to believe when they were in the world. They shall also admire to think, to see, and behold what believing has brought them to; while the rest, for refusing to come to God by Christ, drink their tears mixed with burning brimstone. What a joy will it be to the truly godly to think now that they are come to God by Christ! It *was* their mercy to begin to come, it was their happiness that they continued coming; but it is their glory that they are comers that are come to God by Christ. To God! Why He is all in all; all that is good, essentially good, and eternally good. To God, the infinite ocean of good! Oh, that I could imagine! oh, that I could think! I might write more effectually to the happy estate of them that come to God by Christ.—*Bunyan*.

Notes and Comments.

The "Scoto-Catholics."—The annual Conference of the Scottish Church Society opened with a reception in St. Enoch's Church Hall, Dundee. The opening address was given by the president, the Rev. Dr. John Caesar, Panbride, Carnoustie, who described the members of the Society as "Scoto-Catholics." In regard to the mission of the Church, he said the founders of the Society taught that the nature of the Church was a holy and loyal priesthood. The duties of the priest were three—to offer sacrifices, to intercede, and to bless. The Society also desired the unity of the Church. Dr. Caesar went on to refer to the importance the Society attached to the sacramental and symbolic elements of worship. The Rev. Norman McLeod, Glasgow, said the Society was getting far too cautious. He should like to see it face up to the questions such as absolution and confirmation. They would never get a union with the Anglican Church until some of them changed their views

on confirmation. We disagree with Mr. Macleod in saying this ritualistic society is too cautious—it is too bold and the Church of Scotland is laying up for itself trouble in the future in allowing the ministers of her communion to give expression to such sentiments. The Church of Scotland is in danger of suffering shipwreck on the two rocks of Ritualism and Modernism. A friend recently sent us Dr. George S. Marr's *A Faith for To-Day* and we hope to call attention to some of its glaringly modernistic teaching in a future issue.

Church Notes.

Communion.—July—First Sabbath, Raasay, Lairg, Thurso, and Beaul; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Plockton, Stratherrick and Braecadale; fifth, North Uist and Achmore. August—First Sabbath, Dingwall; second, Portree and Farr; third, Laide, and Bonar-Bridge; fourth, Stornoway. September—First Sabbath, Vatten, Ullapool; 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 Reports.—It will be seen from this issue that considerable space is devoted to the proceedings of the Synod and to the Reports submitted to the Synod. The Synod sat until Saturday thus creating a precedent in our forty years' existence. We have had to hold over a considerable amount of matter but hope to have it printed in the August issue. We have omitted in the proceedings of the Synod matter which was to a great extent of a routine nature in order that as much space as possible might be reserved for subjects of general interest. We hope in next issue to give our usual review of the General Assemblies. Matters of special interest were before these courts

but owing to our space being taken up with our own Synod we cannot deal with any of them here.

Held Over.—We have been unable to print some of the Synod Reports, Abstract of Financial Statement, etc., in this issue owing to lack of space. We hope, however, to print these in next issue.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs B., 14 Selkirk St., Hamilton, 16s 3d; Miss J. E. M., Helensburgh, 10s; Mrs H. C., Kingussie, 10s; Mrs J. McP., Ardrishaig, 10s; Miss M. R., Cannich, 9s; Mrs H. N., Fort William, Ontario, 7s 8d; Friend, Stratherrick, 6s 3d.

Jewish and Foreign Missions.—A Friend, to help cost of deepening well at Ingwenya Mission—Kinlocheil postmark, £5; Mrs H., Ailsa Craig, Ontario, £1 19s; Well-wisher, Glasgow, £1; Young Friend, Uig postmark, 5s; An Old Friend, Glasgow postmark, £1; Well-wisher, Lochinver, £1; Miss J. E. M., Helensburgh, 10s; Miss M. A. McP., Dingwall, 10s; Miss M. A. McP., for the blind Kaffir woman, 10s. Rev. N. McIntyre, acknowledges with grateful thanks the following donations:—Friend, London, for Rev. Dr. R. Macdonald, £1; From Miss M. M., Stornoway, for the blind Kaffir woman, 5s; For the boy who brought her to the Mission, 5s; For Bibles, 5s. Received per Rev. F. McLeod, the following:—Friend, Detroit, \$10; F. C. W., Detroit, \$15.

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