

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

*"Thou hast given a hammer to them, that pierce them, that it may be
 displayed because of the truth."—Ps. 135.*

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The General Assemblies.

THE General Assemblies of the Church of Scotland and the Free Church began their proceedings at Edinburgh on Tuesday, the 21st day of May. The Moderator of the Church of Scotland General Assembly was the Rev. Marshall B. Lang, D.D., Whittingehame, and that of the Free Church General Assembly the Rev. Alexander Ross, B.D., Dumbarton. The Assembly of the United Free Church met in Glasgow and began its proceedings on 4th June, under the Moderatorship of the Rev. James Sneddon, Wishaw.

CHURCH OF SCOTLAND.

The opening of the General Assembly of the Church of Scotland while shorn of much of its old time pomp and display, has still too much of these worldly embellishments connected with a court of Christ's professed Church. The Lord High Commissioner for this year was the King's son, the Duke of Kent, who was accompanied by his wife, the Duchess of Kent. Both were cordially received by the citizens of Edinburgh and by the members of the General Assemblies of the Church of Scotland and the Free Church. The Duchess it should not be forgotten has shown at her marriage and at Easter that she has no intention of setting aside the faith of her fathers, i.e., the faith of the corrupt Greek Church which is to all intents and purposes as corrupt and idolatrous as that of the Church of Rome. There were days in Scotland when this would not be overlooked by the

supreme courts of the Presbyterian Churches and while all respect was due to the royal couple one feels that it was over done. In the High Commissioner's address to the Assembly the relation of the Moderator to the Archbishop of Canterbury was referred to as in the opinion of His Majesty "unique in the ecclesiastical history of his realms" and the Duke added, "May it indeed be a symbol of a deepening spirit of true brotherhood and mutual co-operation among all those who profess and call themselves Christians."

The Duke also made reference to the Union of 1929 and said that he was asked by His Majesty to assure the Assembly of his pride and satisfaction that it was during his reign this Union took place. The Moderator in his reply, among other things, said: "May I be allowed to express to your Royal Highness my personal gratitude for the most kind manner in which you have referred to my unworthy self and to my most worthy brother, the Archbishop of Canterbury. We reciprocate the desire of your Royal Highness that brotherly love may continue and increase between the two national Churches which we have the honour to represent." These sentiments all point in one direction and though at present the movement towards union with the Church of England has had a set back yet, we may be sure that it is only temporary and that those who are the driving force behind this movement are waiting their time.

Business Committee Convener. A lively debate took place over the appointment of a Convener in place of Dr. White. A proposal that the Convener should not be a paid official of the Assembly was carried by a large majority. Prof. Lamont, at the evening session, was appointed to the Convenership. A writer commenting on these incidents says that they were the eruption of volcanic fires which had been slumbering for some time. There was considerable bungling in conducting the business, the first evidence of which was the reading of the private letter to the Duke instead of the King's Letter to the Assembly. The appointment of Prof. Lamont who was new to the business and naturally

could not be conversant with it did not help matters. "Thrust unexpectedly into a position with the duties of which he was entirely unfamiliar," says the writer already quoted, "he was unable to assume the role with anything like assurance. The Moderator seemed equally helpless, and the proceedings on the first two days became an entanglement out of which the Assembly struggled with little or no credit to itself. One hopes that the lesson has been learned and that it will be taken to heart. It is, of course, but natural that *sentiment* and *prejudice* alike must tend to keep apart the two great sections of the Church, and every effort must be made by both sides in the spirit of Christian charity and forbearance to overcome them. Otherwise the great purpose of the union will be frustrated and the urgent work which awaits the Church at home and abroad remain unfulfilled." It would appear from this writer's remarks that the lack of unity existing in the greatly belauded Union of 1929 so clearly seen throughout the country in different places is also invading the Assembly.

Assembly Organ. On the opening day Dr. Sutherland drew attention to the fact that the installation of the organ in the Assembly Hall had now been completed. He said they had resolved, however, that the old custom and tradition of the Assembly should be carried on and that they would continue to have the praise of the Assembly led by a precentor. We make no claim to prophetic gifts but one may safely foretell that the "old custom and tradition of the Assembly" in this, as in other matters, will soon be a thing of the past.

Anti-Semitism. When the report on Jewish Missions was submitted on Wednesday by the Rev. Peter Macgregor, reference was made to the spread of Anti-Semitism and the attempt being made to introduce it into England, the United States, Canada, and South Africa. It was also stated that the Jew going into Palestine to-day was a modern man, the product of a materialistic civilization who did not know the faith of his fathers.

Foreign Missions. Dr. Taylor submitted the Report on Foreign Missions. The Committee had completed a three year's survey of the foreign mission position and recommended that the Church should re-enforce its foreign mission work. During the last three years there had been a reduction in expenditure of £12,000, but this reduction, it was pointed out had gone too far. In the next three years it is planned to carry on the work on the basis of an expenditure of £261,000, which is an increase over the figure for the last three years.

Unions. The Rev. Duncan Ross, Dumfries, in submitting the Report on Union of Congregations, pointed out that there had been 308 unions since October, 1929. There was a discreet but eloquent silence on the many squabbles that have taken place in different parts of the country where the Union engineers have had their patience and tempers severely tried in their efforts to weld cold pieces of iron. These squabbles are a crying disgrace to a church whose members profess to have more than a double supply of broadmindedness and charity.

Church Finance. The Report on Church Finance was submitted on Friday when it was intimated that the total income passing through the books of the General Treasurer was £1,343,000. The total amount of Christian liberality was £2,620,000. Both these totals showed an increase over last year.

Highlands and Islands. Dr. Macfarlane, Kingussie in submitting this report said that they had scarcely any vacant parishes; and there was a steady flow of Highland youth who were going forward to fill the ranks of the ministry. The Church, in the Highlands, however, was faced with a falling population and the depression of the fishing and agricultural industries. Dr. Ratcliffe Barnet, Edinburgh, in seconding the report said it was all very well for summer visitors to demand from the people of the Highlands that they should change their customs to suit those of fleeting visitors. He was never so proud of the Highlanders of Skye as when they were successful in demanding that

their Island should be delivered from the hordes of Sabbath excursionists.

Relations with the Church of England. On Saturday when the Report of the Business Committee was presented a member (Rev. A. H. Dunnett) asked whether any report of the Committee on Co-operation with the Church of England was to be presented. Prof. Lamont replied that no report had been handed in. When the matter came up on Tuesday it was postponed to Wednesday.

Fabric Funds. It was suggested that fabric funds be formed in parishes and also a central fund to help poorer congregations. Mr. Whitelaw earlier in the week called attention to the need of guarding against "dry rot" in the fabric of the Churches. Unfortunately it is not the only kind of "dry rot" that is at work in the Church of Scotland and that is in greater need of being attended to.

Religious Instruction of Youth. When this report was submitted attention was called by Rev. A. E. Macintyre, Glasgow, to the hindrance of many of the youth organizations to the young people in their regular attendance at divine worship. Outside organizations were also, he said, more and more having week-end activities which might take the form of camping or hiking. Had the Church a policy, he asked, with regard to what these young people were doing?

Increase of Sabbath Trading. When the Church and Nation Committee's report was submitted attention was called to the great increase in Sabbath trading. The Committee published a very useful Memorandum in which an exhaustive account is given of the number and kinds of shops engaged in Sabbath trading. The statistics gathered in 1933 by the Committee show that in Scotland at least 10,000 shops are open for trade on Sabbath. Glasgow has 5273; Edinburgh, 1998; Dundee, 884; Aberdeen, 738; Greenock, 180. Even if the average employed, says the Memorandum, were two persons, this would involve 20,000. The Committee single out Glasgow in showing the variety of business carried on on the Lord's Day. The following is the

list they give: Fruits and Confections, 1277; Groceries and Provisions, 187; Milk, 1298; Barbers, 15; Eating Houses, 297; Oyster and Fish Stores, 1; Newsagents, 1004; Tobacconists, 60; Greengrocers, 52; Fleshers, 15; Stationers, 32; Druggists and Herbalists, 254; Bakers, 40; Funeral Undertakers and Cab Offices, 43; Hardware and Chandlers, 138; Ice Cream and Aerated Waters, 389; Drapers, 31; Cabinetmakers, 4; Photographers, 2; Jewellers and Watchmakers, 2; Cycle Shops, 15; Opticians, 4; Motor Garages, 108; Travel Bureaux, 5.

Memorandum on the Subject of Lord's Day of Observance in Scotland. This Memorandum is most useful and informative and while we do not assent to some of the Committee's suggestions they certainly have brought together a considerable amount of material that will be very useful for all interested in the question of Sabbath Observance in Scotland. The Memorandum was sent to the Secretary of State for Scotland and so impressed was he with it, said Dr. Cockburn, that he requested for additional copies for the information of the different Government Departments concerned. The Committee had the assurance that the Secretary of Scotland would grant an interview on the subject of legislation for observance of the Sabbath.

Contact with the Church of England. It was reported to the Assembly on Wednesday (29th May) that the Committee on Co-operation with the Church of England had no report for the past year as the Church of England Committee with which they were to confer had not been set up. A proposal was brought forward by Rev. A. H. Dunnett that the Committee be discharged and constituted, if necessary, at a later date. When Mr. Dunnett's motion came up for discussion it gave rise to a very lively debate. Principal Martin and Dr. John White tried to put the best face on the matter and at last Dr. Norman Maclean appealed to Mr. Dunnett to withdraw his motion on the ground of a "sense of courtesy towards the great illustrious sister Church and their sense of courtesy towards honoured leaders of the General Assembly." Oh! for an Alexander Henderson to declare again

as he did in 1638 in the hearing of the General Assembly of the Church of Scotland: "We have now cast down the walls of Jericho; let him that rebuildeth them beware of the curse of Hiel the Bethelite!" Mr. Dunnett not being made of the stuff that martyrs are made of withdrew his motion apologetically declaring that he had no intention of showing any discourtesy to any of the other churches. It is a greater sin now-a-days among some ecclesiastics to seem to be discourteous than it is for to betray the truth.

Re-Statement of the Church's Faith. It was decided that the "Short Statement of the Church's Faith" contained in the Report be printed in the Year Book and that it be issued in pamphlet form. We hope to make reference to this Statement in a future issue.

Licensing of Deaconesses. A proposal that the members of the Deaconess Order be licensed to conduct occasional services was made in the report of the Christian Life and Work Committee. The Assembly expressed general approval of the report and remitted it to the Presbyteries of the Church for consideration, instructing them to send their criticisms and suggestions to the Convener by December of this year. The question of ordination did not arise, said Dr. Calderwood, it was not a question on which, in anyway, impinged the question of the admission of women to the ministry. It was no attempt to get them in by a back door. With all respect to Dr. Calderwood we cannot help feeling and we are sure many in the Church of Scotland will have the same feeling that, if it has not yet opened the door to ordination of women it has gone a long way towards that goal and the ground gained will be used for a further advance.

Scottish Education Act. On the last day of the Assembly (Thursday, 30th May) the main business during the day was the consideration of the report dealing with the question of the activities of the Roman Catholic Church in Scotland and the working of the Education (Scotland) Act, 1918. In its deliverance the Committee has the following reference to the Education Act:

"The Assembly, while recognising the benevolent purpose of the Education (Scotland) Act, 1918, and respecting the endeavour to secure a national system of education, sympathised with the widespread dissatisfaction with which the results of the operation of Section 18 had been viewed, and instructed the committee to explore the matter further and to report to a future Assembly." Mr. Walton in submitting the report on Church Interests said, among other things, "There was a deep-seated and growing feeling that the nation was being compelled to pay heavily for a system that was alien and hostile to some of its firmest convictions." One of the speakers (Rev. J. H. Mackenzie, Carfin) said that in Lanarkshire alone £70,000 had been paid either for the building or upkeep of Roman Catholic schools in which the faith of the Church of Rome must be taught and they as Protestant ratepayers were giving their money in order that these doctrines should be taught. It seems that such a condition of things is impossible in a Protestant country, but we are met with the stern facts in our face. The Committee's deliverance, in our opinion, did not go nearly far enough.

It is to be regretted that Dr. J. Cromarty Smith and Rev. J. M. Dickie, Rothesay, should have criticised this deliverance. It is gratifying, however, to know that they received very little support in the Assembly.

Still Hankering after the Larger Union. Though matters are not going as successfully as the Union promoters would like still there can be no doubt that in the Church of Scotland there is a strong hankering by many of her ministers after the Church of England. This was seen when the Moderator in his closing address expressed his brother's views: "It was known to them, and more than once His Grace of Canterbury had made it apparent to them that, as born in a Scottish manse, he rejoiced in the union of their once divided House, and he (the Moderator) knew it to be in his heart that he would further rejoice in a more visible unity between their two national Churches for the greater good of the United Kingdom and the greater glory of

Almighty God." This coquetting of "His Grace of Canterbury" with the Church of Scotland bodes no good to our national Presbyterianism.

FREE CHURCH.

The Moderator's Address. Mr. Ross's moderatorial address was entitled "Reasons and Reasons" a phrase borrowed from Browning. It contained many well stated points but in our opinion it would have been more in keeping with a moderatorial address if more of Scripture and less literary embellishments had been used. After all are Clough, Coleridge, Newman, Deane, and even Barth so much in the Evangelical brotherhood that their opinions should embellish the address of a Moderator of the Free Church? The one a skeptic, the others—a Unitarian, a pervert to Romanism, and a Modernist theologian respectively. There is a danger of making too much of Karl Barth as his doctrine of Scripture is far removed from the conservative position. Then why resort to Galt's novel the *Annals of the Parish* for material to give point to his remarks in his concluding address on different kinds of preaching?

Proposal to Reduce Equal Dividend. On Wednesday the state of the finance of the Church came under review when Rev. Kenneth Cameron, Inverness, submitted the Sustentation Fund Report and moved that the equal dividend of last year, £245, be paid this year again. He reported an increase in the congregational givings but owing to increasing outlays, etc., they were confronted with a serious situation. Mr. W. Rounsfell Brown, General Treasurer, moved that the equal dividend be reduced by £20 to £225. If the equal dividend was paid this year he said there would be a terrible slump next year. Mr. Brown's amendment was defeated on being put to the vote by an overwhelming majority. Mr. Evan Mackenzie asked a question as to whether the funds of the Church were invested in interests antagonistic to the Church? Mr. Macarthur, Glasgow, replied that no investments had been made for a number of years in railway stock.

Co-operation among the Smaller Presbyterian Churches. Prof. D. Maclean submitted this report. He referred to the success in forming the Scottish Reformed Federal Council, consisting of members of the Committees in the respective Churches that had been carrying on the negotiations for a number of years. What would happen in the future he could not say but there were possibilities for the Federal Council larger than they could at the present moment anticipate. In the Synod of the United Original Secession Church, Prof. Hobart in submitting the Report of the Union Committee as reported in the *Glasgow Herald* had a different story to tell:—"The Rev. Professor Hobart, who presented the report of the Union Committee, explained that it had not been acceptable to members of the committee, and had in reality been written to save the face of the Synod in a difficult situation. Instead, it seemed to have smacked the face of the Synod. The Free Presbyterians, he said, had refused to join in the negotiations for union because of some quarrel with the Free Church. The Free Church did not consider the Reformed Presbyterians of much account, and were declining to make an effort to improve their relations with the Free Presbyterians. They concentrated on the Original Secession Church. The Free Church had kept the Secession Church in leading strings, and he was surprised that the members of the Secession Church had followed the Free Church like lambs. He urged the Free Church to make up their quarrel with the Free Presbyterians. Their relations with the Free Presbyterians constituted a fatal weakness in the Free Church ecclesiastical position. He moved that their Committee on Co-operation be now discharged on the ground that it was no longer serving a useful purpose." Prof. Davidson seconded Dr. Hobart's motion which became the finding of the Synod. Such has been the outcome of the Free Church's effort to bring the smaller Presbyterian bodies within her pale.

Public Questions. The Report on Public Questions was submitted by the Rev. John Macleod, Glasgow, and dealt with

Sabbath desecration (trading, travelling, sports and other forms for the exploitation of the Sabbath), gambling, popery, etc.

The tyranny of Sabbath labour said the Convener was brutal and insidious and they should do everything in their power consistent with the law of the land to make it unprofitable for the employer to create work. Reference also was made to the action of Edinburgh Town Council's civic welcome to the Catholic Young Men's Society. The rising feeling against Rome's propagandist methods was referred to and in this connection Rev. R. MacCowan stressed the point that "every man there was paying for Popery through the Education Act of 1918." There was some discussion about a clause in the Memorandum drawn up by the Committee but as the Committee explained that their reference was exclusively to works of necessity and mercy the Committee's deliverance was accepted by the Assembly.

Charges on the Sustentation Fund. A Special Committee appointed by last year's Assembly in reporting on the above subject made a number of suggestions as to Assembly Hall expenses, Assembly Expenses, Assembly Printing, Office Expenses, reduction of legal expenses, the organization of the Church's official administration, etc. It also recommended that the salaries of the General Treasurer, Depute General Treasurer, and the Secretary to the Highlands and Islands, be reduced to what they were in 1927. These recommendations caused considerable discussion and engendered a good deal of heat. The Finance Committee was severely criticised by Mr. Donald Macarthur. Work (typing) he said was being done in the Church's office twice a week for the *Evangelical Review*. Dr. Maclean replied that the use of the staff had been granted to him by the Senatus, which bore its share of taxation for office administration and was, therefore, entitled to a share in the services of the office staff. Mr. D. M. Smith moved that the Report be remitted to the Finance Committee and that this Committee report to next Assembly. Mr. Smith's motion was carried against the Committee's Deliverance.

Foreign Missions. Dr. Alex. Stewart submitted this Report and referred to the Church's activities in South America, India, and Canada, and amongst the Jews. Dr. Renwick, Lima, was asked to reconsider his resignation as Director of Lima College. A petition from Prince Edward Island caused some discussion. It was finally decided that a Committee be appointed to visit the Island.

References were made to the many difficulties that had to be faced in the Mission field. Mr. Rounsfall Brown spoke of State interference in Lima and Rev. Alexander R. Fraser made reference to the debt under which the Committee were labouring. It was stated that it amounted to £5000 but a legacy of £1000 had been received last year for Foreign Missions.

Training of the Ministry Committee. A discussion took place over the powers of the Committee. Principal Macleod defended the Committee's action. The Committee asked the General Assembly to declare that the oversight of the general suitability of candidates for the Ministry, including the admission or rejection or removal of students of any class studying with a view to the ministry, exercised by their predecessors in office for a long series of years is part of the responsibility laid upon the Training of the Ministry and Admissions Committee. It was argued that the rights of Presbyteries were interfered with by the Committee's procedure. Principal Macleod denied this. On the Committee's deliverance being carried Prof. K. Cameron tendered his resignation as Clerk of the Assembly as in his view this decision involved the Presbyterianism of the Free Church. Prof. Cameron, later on, consented to continue for another year.

Visit of the Lord High Commissioner. The Duke of Kent visited the Assembly on Thursday. He was accompanied by the Duchess, Sir Godfrey Collins and the members of his suite. This, it is stated, was the first time the Free Church Assembly since 1843 was visited by a member of the Royal House. The Duchess was presented with a bouquet of flowers and the report says their Royal Highnesses received from the Assembly an

enthusiastic reception. One would have thought from the Duchess's public acts showing her strong attachment to the Greek Church that there would not be all this enthusiasm when she appeared in the Assembly. For, let it be borne in mind that this was not a social function but a Court of Christ sitting in His name and professing to hold doctrines strongly antagonistic to those which the Duchess has never attempted to conceal in the most public manner.

UNITED FREE CHURCH.

The United Free Church Assembly as already stated met at Glasgow on 4th June. The Moderator in his opening address laid considerable stress upon Sabbath observance and the duty of the Church to safeguard this heritage.

Complaints Against Church of Scotland Treatment. At the second day's proceedings many complaints were made against the "harsh and unfair treatment" and "humiliating injustice" meted out to the U.F. Church by the Church of Scotland.

Ritualism in the Church of Scotland. When the Report on Christian Citizenship had been submitted to the Assembly the Rev. Charles Robson, Alloa, objected to its condemnation of "Holy Week" and Lenten Sermons with its warning note against sacramentarianism and priestcraft. Replying to Mr. Robson, Mr. Rutherford Hill, the Convener, stressed the danger of the Anglican movement, which, he said, was beginning to show itself in the Established Church of Scotland. A Scotsman returning to Scotland from Australia after 25 years entered a Presbyterian church in which he had formerly worshipped. He was so surprised at the ritual and form of service that he wondered if he had entered a Roman Catholic Church by mistake. "In another church I find," he said, "that the congregation have adopted the whole church calendar of the Church of England for saints covering the whole year. In another church the minister has now got to the stage of giving instructions that when he appears the congregation must stand until he sits down in the pulpit. He has told the congregation that he has full

charge; the elders don't seem to count at all. In another church they have now early fasting Communion on a 'Sunday.' I am not condemning that in itself, but it is an indication of how things are moving in a direction quite different to our Presbyterian attitude. Here we have by peaceful penetration the capture of Scotland for Episcopacy which was resisted by our fathers to blood." We, while quoting the above, do not assent to Mr. Hill's non-condemnation of fasting Communion. Ritualism and Modernism are the two weapons by which Satan is seeking to level the Church of Scotland in the dust. In connection with the charge made against the Church of Scotland the following report of a review with Dr. White taken from the Scottish edition of the *Daily Express* (11th March) speaks for itself. "The Very Rev. Dr. John White, leader of the Church of Scotland, made a call to Presbyterians yesterday to pay closer observance to Lent and other seasons of the Church's year. He wants to recapture beauty in the Church.

'I feel there is much to be gained by studying and remembering the events on the religious calendar,' he told me yesterday after his sermon, in which he advocated a return towards older forms. There is no 'High Church' party in Scotland, no school trying to enforce ritualism. But there is a growing interest in the Church at large in these matters of form.'

Dr. White said in his sermon at the Barony, Glasgow, yesterday: 'In Scotland we used to recognise short periods of fast. They taught a valuable lesson of restraint and inculcated strength of character. The forty days that precede Good Friday should be made a period for self-examination, better attendance at church, and more liberal offerings. Lent should be made a time of self-discipline and self-denial. This would be a great help to the life of the nation. We are becoming a luxury-loving people. The day is not long enough for some. The night, too, is called in. The Church does not frown on pleasure as long as it is received with thankfulness and is unstained.'

Synod Sermon.

BY REV. JAMES A. TALLACH.

Let the whole earth be filled with His glory.—Ps. lxxii. 19.

THE glory of the Kingdom of Christ is the main theme of this psalm. The words of our text express the earnest desire of every pious person since the world began. The fulfilment of them is the end toward which all Christian effort is directed. But the earth is not yet filled with the glory of Christ. There can be no rest for the Church of God in the world until the prayer of our text is fully accomplished. This is specially true of the ministry of the gospel.

The commission of Christ is, "Go ye into all the world and preach the gospel to every creature," the promise of God the Father is, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," the prayer of the Holy Spirit in the bosom of the Church is, "Let the whole earth be filled with His glory," and the earnest response of every gracious heart is, "Amen, so let it be."

Questions may be raised regarding the time when, and the manner in which this prayer will be fulfilled. As to the actual fulfilment itself there can be no doubt. The Word of God is clear and emphatic on this point. "Lo, I am with with alway, even unto the end of the world," "If God be for us who can be against us?", "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, for ever and ever." Taking our stand on such truths and viewing the religious outlook in all its darkness let us give Him no rest till He establish, and till He make Jerusalem a praise in the earth, and the whole earth become filled with the glory of Christ. Less cannot satisfy, more cannot be asked.

To the seriously thinking person can there be anything so appalling as the discrepancy between the religious condition of the present day world and the conditions asked for in our text—

the whole earth filled with the glory of Christ? The point I wish particularly to stress is: The great weight of responsibility which this prayer requires from every pious person until it is fulfilled.

In considering these words, as the Lord may enable me I wish to notice:—

I. The church's responsibility in reference to this prayer.

II. By what means we are to discharge that responsibility.

I. *Our responsibility is evidently world-wide.* Let the *whole* earth be *filled* with His glory. The main purpose for the existence of the true Church of Christ in the world is the accomplishment of this desire. To enable us to arrive at a sense of our responsibility it will, therefore, be necessary to refer to present day conditions as they obtain throughout the world. This reference, of course, can only be of the very briefest nature.

(a.) The godless condition of Russia with its 160 millions of people is common knowledge. The leaders of the German people, in proud defiance of the Almighty have enshrined "Germany" in their temple of worship, and all who will not bow the knee to the national idol are persecuted. Add to these nations the millions of human souls under the yoke of Romish idolatry in France, Italy, Spain and South America; and to these again unnumbered multitudes held in the curse of superstition in India, China and Africa, "without God and without hope in the world." How appalling to think that out of these vast numbers of people hell must reap an annual harvest which is utterly incalculable! Let us remind ourselves that this is our day, the day of our opportunity for service; and these are our brothers and sisters, passing into the great eternity; and is not the soul of a Chinaman as precious to him as my soul is to me and yours to you? Is not the eternal destiny of an Indian as important to him as yours is to you and mine to me? Are we as a Church realising our responsibility and carrying the burden of a Christless world as we ought to?

(b.) But let us leave for the time being the more remote parts of this world and let us consider the state of matters nearer home. Not long ago I read a book, recently published, written by a London journalist who is evidently a seriously thinking person. From a reliable source, which he had taken pains to verify, he estimates that ninety-five per cent of the population of London never enter a place of worship. Last year, in the June issue of our Church Magazine, the editor has a leader which he significantly heads "Scotland's Churchless Million." The very informative article which follows makes sad reading, 1,100,000 is evidently a conservative estimate of the numbers who have no church connection of any kind. How unmistakably evident is the fact that the great mass of the British people is under the influence of a spirit of utter indifference to the things of God.

That the lack of early religious instruction is one of the roots of this spirit of indifference needs no proof. When boys and girls going to school at the most impressionable age of their lives, come under the care of teachers who have themselves been swept off their feet by higher critical views of the Bible, what can we expect but indifference among their scholars? Ali honour to those few teachers who, in circumstances of increasing difficulty, stand firm on the Rock of God's Eternal Truth. That this latter type of teacher is becoming the exception is only too palpable. For instance, one who signed himself "B.Sc." wrote in a religious weekly a short time ago: "I have been teaching for more than 20 years in secondary schools, and have only on rare occasions found Scripture lessons being taught by a teacher who believed in what was being read. In a staff of over 30 there are only 2 of us who believe that Jesus was anything but a man." Little wonder if the boys and girls under such teaching leave school with all religious belief shattered. This solemn fact follows: in a few years many of these young people have become fathers and mothers of families. Does not this largely account for the present-day neglect of family worship

and Bible teaching in the home? When the families of Britain are to a great extent filled with a spirit of indifference how can we expect the whole earth to become filled with the glory of Christ? Are we as a Church doing all we can to counteract the evil effect of such teaching amongst children of school age?

Another factor which largely contributes to the present-day absence of piety is the prevalence of sinful forms of pleasure placed within easy reach of the youth of the nation. The printing-presses of the country are almost wholly devoted to the service of the devil. The country is flooded with cheap, trashy books of fiction; the effect of which is to stupify the conscience and to excite the baser passions of all who read them; and their name is legion.

Again, while the churches are almost empty, the cinemas, dancing hall, and wireless programme, each catering to the carnal appetites of fallen humanity, never lack for support. The general tendency is to produce a state of mind which is utterly destructive of all seriousness. That anti-religious state of mind is all but nation-wide. And this, my beloved friends, is our day and these conditions exist at our very doors and concern the youth of our own congregations.

It is impossible to pass from this subject without some reference to the evils of Sabbath desecration—a menace to the Kingdom of Christ, which steadily increases. Every Sabbath-breaker, by the very act, rejects the Eternal God as his Lord, rebels against the laws of Heaven, and openly declares himself to be a child of hell. He stifles his own religious convictions, he is an influence for evil over all coming under his control, he becomes one of the greatest barriers in the way of Christian progress: and there are tens of thousands of them in Scotland. This is a feature of Satanic activity which demands attention. It is the Church's duty to conserve the sanctity of the Sabbath itself, within her own borders. It is also the duty of the Church to be untiring in her efforts to produce that great change which must come on the conduct of these thousands of Sabbath-breakers

ere Christ reigns supremely on the earth. Whilst hating the sin of these people let us with compassionate tenderness seek the good of their souls. When the time shall come in which the glory of Christ shall cover the whole earth I am convinced that the Lord's Day shall be duly remembered and sanctified to holy uses, and that the day itself shall be largely instrumental in producing that desirable end.

(c.) Let us now briefly consider the text in reference to the subject of conversion. It is certain that the glory of Christ can never fill the earth unless sinners are converted unto Him. The conversion of sinners is the principal aim of the gospel ministry. Here we are immediately faced with the harmful effects of that soul-destroying blight of modern religious opinion—the Doctrine of the Universal Fatherhood of God. When a church's concept of God is false, everything built on that foundation is wrong—creed, doctrine and practice. I have no hesitation in asserting that this is the fundamental error of the larger Churches in Scotland to-day. God is represented as a Being shorn of all the sterner features of His character—righteousness, holiness, justice and truth—a being who is the Father of all men indiscriminately; of Cain as well as of Abel, of Esau as well as of Jacob, of Judas as well as of John. By this idol of the church's creation, the man of deep religious feeling alone, is regarded as an intolerant and insufferable bigot, born long after his time.

Under such a conception of God, where is the need for conversion or repentance? Men may live as they list, and go to heaven at last; there is no hell! Lulled to sleep in the lap of such a ministry multitudes pass on, out of our very midst, to the Judgment Seat, not only unregenerated, but utterly unaware that regeneration is an imperative necessity for all who would see the face of God in peace.

But in connection with this matter of conversion let us search our own hearts. What contribution are we as a Church making to the fulfilment of our text? How very rarely do we hear of conversions in our congregations, how lamentably few and far

between! We, at anyrate, cannot but acknowledge that the gospel is preached from our pulpits, yet at Communion seasons, how often are ministers saddened by the conspicuous lack of response to their appeals? After labouring, in some cases for six months, in others for a whole year, it frequently happens that not one person seeks admission to the membership of the church—"Who hath believed our report, and to whom is the arm of the Lord revealed?"

There is no doubt an aspect of the gospel which glorifies God because it condemns the unbelieving world. The faithful preacher of righteousness is a sweet savour unto God as well in them that perish as in them that are saved. But our prayer is that the whole earth would be filled with the glory of Christ, and a mere negative condemnation of the unbelieving world can never accomplish that; there must be positive fruit; souls must be saved; they must be converted in vast numbers before the earth will be filled with the glory of Christ. That a mighty change must come over the response of our congregations to the gospel is too sadly evident. Oh, for the tears of Jeremiah that we might weep night and day over congregations to an alarming extent gospel-hardened, cold and unresponsive. Men and women passing on from under the very shadow of the gospel pulpit, to meet the curse of rejected Saviour, and instead of being filled with His glory, filled with the torments of the damned. Surely our hearts are hearts of stone if the consideration of these things does not move us to a deep sense of concern. Woe unto us if the concern which ought to burden us does not realize itself in mighty and untiring effort to produce that vast world-wide transformation which must take place ere the Kingdom of Christ come on earth.

II. *By what means are we as a Church to discharge our responsibility.*

(a.) In considering this subject one fact stands out in prominent relief: we cannot discharge our responsibility in any strength of our own. The assertion of Gamaliel:—"If this work be of man it will come to nought," is not only a reliable

argument but history has repeatedly illustrated the truth of it. Witness the evil effects of unions based on human policy; the utter failure of unscriptural devices brought into the service of the church of modern times—methods in which the devil not only has a chief hand but in which he takes great delight. The work *must* be of God, only then will it stand. The Church which will be used to fill the earth with the glory of Christ must first be filled herself with the Holy Spirit. This requirement is fundamental. It means that without God—the actual living presence of the Almighty—we can do nothing.

The Holy Spirit is the Spirit of Truth—eternal and infallible. The Church which is filled with the Holy Ghost will under His supervision possess a spiritual discernment which effectually prevents the entrance of any error, however subtle. The inspired Word of God is cherished, defended and asserted as the only instrument at the disposal of the ministry of the gospel for the subjection of the Kingdom of Darkness and the setting up of the Kingdom of light; knowledge, wisdom, and zeal are all subject to the supreme authority of an infallible Bible. The measure of their fruitfulness depends upon their harmony with the Scriptures. That harmony is the direct result of the Holy Spirit, “Eye hath not seen . . . the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God.”

Another effect produced by the presence of the Holy Spirit in the church is the unity and concord existing amongst its various members—“They were all with one accord in one place.” In an army defeat is invited the moment its ranks are torn by internal strife and dissension. Is not the Church the Army of Christ? Perish the day when jealousy, envy, bitterness, and suspicion sit on the throne which ought to be sacred to the Holy Spirit! Let it be our earnest desire and effort, as a necessary preliminary to the filling of the whole earth with the glory of Christ, that each member, office-bearer, and church would endeavour to keep the unity of the Spirit in the bond of peace.

Let me mention just one other fruit of the Spirit's presence—one we miss much in these days—the Spirit of earnest importunate prayer. The spirit which thinks it no loss to wrestle in prayer throughout the night until it triumphs at break of day; weakness prevails over strength, and Jacob, the worm, becomes Israel, the prince. Who can read of the prayerful earnestness of Augustine's mother without being moved to admiration! Watering her prayers with tears when her son, instead of showing signs of repentance, plunged deeper and deeper into the filth of sin. At last she finds comfort in this—"A son of so many tears can never be lost." The subsequent conversion of Augustine shows that her comfort was not ill founded, nor her tears in vain. There are many who admire the patient earnestness of Monica, how few emulate her in practice! Yet, there can be no doubt that the spirit which moved in the deeps of Monica's heart is but an isolated instance of what must become a general future of the church as a whole before we can expect the earth to be filled with the glory of Christ. "Oh, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."

(b.) Again: The true minister of the gospel is one upon whom the glory of God in the face of Jesus Christ has shone. He has been called to testify to what he himself has seen, heard and known. The ministry of such men in the church will doubtless be largely used by the Holy Spirit in filling the earth with the glory of Christ. But first of all must they themselves not be filled with His glory? Emptied of self, worldliness, indolence and formality; filled with a spirit which brings every power of body and mind into a service consecrated to the Redeemer. In order to produce and maintain such service a deep sense of personal obligation is first necessary. What is the minister of the gospel himself but a poor helpless guilty wretch redeemed by the precious blood of Christ? In order to preserve this sense of personal obligation Dr. Goodwin, one of the greatest of the Puritans tells us, "I do not think I ever went up the pulpit stair that I did not stop a moment at the foot and

take a turn up and down among the sins of my past years. That always broke my hard heart and made me close with the gospel for my own soul before I began to preach to others." John Newton was constantly kept in mind of what he owed to Christ by two texts which he hung up on the wall of his study: "Since thou wast precious in my sight thou has been honourable."—But, "Thou shall remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee." In this connection one is reminded also of the very suggestive words used by W. C. Burns on the eve of his departure for the mission field—"To be Christ's wholly, and Christ's only." "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

But the true minister of the gospel has also been appointed to his work by a divine call. In virtue of that call the church releases him from worldly anxiety by providing for his needs and comfort out of the free-will offerings of her people. In consequence he is left free to devote his time, talents, body and soul to his Master's service. At his ordination he answers in the affirmative the solemn and searching question, "Are not zeal for the honour of God, love to Jesus Christ and desire for saving souls, your great motives and chief inducements to enter into the function of the holy ministry and not worldly designs and interests?" How can such a man discharge his duty and give a satisfactory account of his stewardship unless he is himself filled with the glory of Christ? "God forbid," says the Apostle Paul, that prince of gospel ministers, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." May the Lord Himself fill with the same spirit every minister called to occupy a pulpit in the Free Presbyterian Church.

(c.) Again: The value of a holy life and walk in the case of all who profess Christianity cannot be over estimated. In these days of wide-spread Modernism the distinctive witness of

membership has to a large extent been swept aside. The Church and the world are inseparable. The lax conduct on the part of church members goes hand in hand with lax discipline on the part of the Church courts responsible. In these circumstances we cannot lay too much stress on the need for a holy consistency in those who are members in the communion of the Free Presbyterian Church. No church can ever hope to discharge her responsibility with regard to our text whose members fail to live consistently with their profession. The kiss of a Judas is more destructive than a legion of Roman soldiers. "Now they that are Christ's have crucified the flesh with its affections and lusts." Every believer true to his profession, "While in the world he is not of it." In heart and by conduct he has separated himself from it. That separation is not only expedient, it is an absolute necessity. *Redemption* demands it, "Ye are bought with a price, ye are not your own, therefore glorify God in your body and in your spirit which are God's." *Regeneration* requires it: "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." The sanctifying presence of the *Holy Spirit* makes it imperative, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" But that separation is not isolation; leave that to the self-righteous Pharisee, "Come not near me, I am holier than thou." No, it is separation with a purpose—a purpose of consecrated every-day usefulness. Christ constantly taught this truth, "Ye are the salt of the earth, ye are the light of the world." Salt ceases to be of any use the moment it loses its savour. The candle put under a bushel goes out. Rather, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." How solemn the responsibility! Every Christian is to shine so that others lost wandering in the trackless wilderness of this dark world may take notice and be guided safely into the heavenly fold. A missionary in China was one day attracted by the intent manner in which a stranger listened to the sermon. After the service he asked him, "Have you ever heard the gospel of Christ

before?" "No," he replied, "I have not heard it, but I have seen it." It then appeared that a neighbour of his had been converted and had become a living epistle of the gospel to all who knew him. How convincing the testimony which shines from a consistent life!

On the other hand nothing weakens the witness of a church and brings the name of religion into so much contempt as the unbecoming conduct of the professors of it. John Bunyan describes a class of men, whom Christian fell in with, who never strive against wind and tide, and are always most zealous when religion walks in its silver slippers. Religion clad in rags and bound in irons they do not own. As is usual in the Pilgrims' Progress the names of these men are highly suggestive, Mr. By-Ends, Mr. Facing-Both-Ways, and Mr. Any-Thing and some others of the same brotherhood. When men of this type predominate on the membership rolls of a church, then that church is in a fair way to becoming the scorn of the godless and the despair of the godly. May the Lord in infinite mercy preserve us as a Church from having too much acquaintance with such men. Let the public testimony to the truth of the gospel from the pulpits of the Free Presbyterian Church be supported by the holy consistency of her members in public and private life, then may we indeed expect to be blessed and honoured in doing our part to fill the whole earth with the glory of Christ. A life of devout and practical godliness preaches a powerful sermon which puts to silence the ignorance of foolish men, strengthens the hearts and hands of all who wish well to Zion, and obtains a good report of those that are without.

(d.) Finally: This prayer is the prayer of a true missionary. Let the *whole earth be filled* with His glory. It is impossible to express this desire honestly without being at heart a true missionary. David Brainerd could ask for no more. Henry Martyn could not improve on it. A missionary outlook is, therefore, indispensably necessary to the realisation of our text. But we cannot *all* be missionaries. Not *foreign* missionaries,

perhaps, but certainly missionaries. Does not our prayer include Scotland, and the district, town or village where we live? Surely! Is that particular place so filled with the glory of Christ as to leave no room for any more? Suppose this prayer—that the glory of Christ would fill the earth—is the real desire of your heart, then you are at heart a missionary. Why not give practical expression to your heart's desire by beginning at home among your relations, friends, and acquaintances? If nothing else offers why not seek to fill up the empty pews in your church that others may have the opportunity of hearing the gospel. They might refuse; well, should you not at least give them the opportunity of refusing? Let us follow the example of the little maid taken captive by the Syrians and serving in the house of Naaman the leper. "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." The following touching story needs no comment. A black girl was converted under the gospel. She was free born of poor parents. The missionary saw her one day put a handful of silver into the mission box. It was a large sum for a native girl to have and his suspicions were naturally aroused. After the service he took the girl aside and asked her how she had come by so much money. "Oh, sir," she said, "when Jesus did so much for me, I love Him so, that I wished to do something for Him. But I had nothing but myself to give, so I went and sold myself as a slave and the money I put into the mission box was the price I got for myself."

Certainly my beloved friends, the day is coming when "The knowledge of the Lord shall cover the earth as the waters cover the sea." When Russia, Germany, Africa, and Britain, shall each exist in order to show forth the glory of the great God and our Saviour Jesus Christ. In connection with the coming of that glorious day there will be those who shall enter into the joy of their Lord with the approbation of their Royal Master ringing in their ears: "Well done good and faithful servant!"

"Blessed be His glorious name for ever. Let the whole earth be filled with His glory! Amen and Amen!"

Abstract of the Public Accounts of the Free Presbyterian Church of Scotland, Year ending 31st March, 1935

SUSTENTATION FUND.

INCOME.			
Balance on Hand at 31st March, 1934	..	£6793	2 9
CREDITS—			
1. Congregational Contributions	£4939	6	10
2. Donations	69	15	9
3. Home Mission Fund—Balance			
Transferred	496	4	10
4. Interest on Deposit Receipts	122	8	4
and Savings Bank Deposits			
5. Payment of Balance of History			
of F.P. Church-Book ..	100	0	0
6. Payment to Account of Con-			
fession of Faith Book ..	36	0	0
		5763	15 9
7. Legacy (Part of) from the late			
Mr. John Mackenzie, Retired			
Banker, Beaulay	2422	14	4
8. Legacy from the late Mr.			
Kenneth McIver, Strathpeffer	100	0	0
		2522	14 4
9. Bonus refunded		20	0 0
		£15,099	12 10

EXPENDITURE.			
DEBITS—			
1. Payment to Ministers at			
30th June, 1934	£1300	0	0
2. „ 30th Sept., 1934	1300	0	0
3. „ 31st Dec., 1934	1314	5	0
4. „ 31st March, 1935	1365	0	0
		£5279	5 0
5. Payment to Missionaries at			
30th June, 1934	£711	7	6
6. „ 30th Sept., 1934	509	17	6
7. „ 31st Dec., 1934	518	7	6
8. „ 31st March, 1935	569	6	8
		2308	19 2
		£7588	4 2
Cheque Books		4	0 0
Stationery, Printing and Postages ..		6	2 3
		£7598	6 5
Balance on Hand at 31st March, 1935	..	7501	6 5
		£15,099	12 10

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

FOR THE YEAR ENDING 31st MARCH, 1935.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged & Infirm Ministers' and Widows' and Orphans' Fund.	College Fund.	Organisation Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Creich ...	D. J. Matheson, minister	40 0 0	4 7 0	4 14 6	0 15 9	1 0 9	2 2 6	2 2 3	55 2 9
2. Daviot ...	... ..	35 2 6	2 0 0	2 0 0	2 0 0	1 10 0	1 0 6	...	43 12 6
3. Dingwall ...	D. A. Macfarlane, M.A., minister	104 16 0	16 9 8	14 18 6	3 10 0	6 0 0	4 0 0	3 0 0	152 14 2
4. Dornoch ...	F. Macleod, minister	88 0 0	6 18 3	7 0 0	1 15 0	4 1 6	3 0 0	2 15 8	113 10 5
5. Farr ...	M. Mackay, missionary	5 15 6	1 13 6	0 13 2	...	0 12 5	0 11 3	...	9 5 4
6. Fearn ...	W. MacAngus, missionary	17 6 0	3 10 0	1 10 0	1 10 0	1 10 0	1 10 0	1 0 0	27 16 0
7. Halkirk ...	Wm. Grant, minister	127 15 6	12 0 3	5 14 8	3 12 0	4 18 9	3 5 4	2 14 2	160 0 8
8. Helmsdale ...	Do. do.	23 0 0	3 0 7	1 1 6	1 1 0	0 16 0	1 0 0	...	29 19 1
9. Inverness ...	E. Macqueen, minister	289 8 0	28 18 6	25 14 6	11 0 0	12 0 0	11 0 0	10 0 0	388 1 0
10. Kilmorack ...	D. A. Macfarlane, M.A., minister	91 10 0	8 7 9	4 1 10	2 17 0	3 5 6	5 7 7	3 6 3	118 15 11
11. Lairg ...	D. J. Matheson, minister	81 6 0	7 19 2	3 1 3	2 19 9	2 2 9	3 16 5	2 5 8	103 11 0
12. Moy ...	A. V. Dougan, missionary	53 9 0	8 11 0	3 10 0	3 12 9	4 13 6	3 15 0	...	77 12 0
13. Rogart ...	F. Macleod, minister	34 0 0	2 13 0	1 14 0	...	1 0 0	1 0 0	1 0 0	41 7 0
14. Stratherrick ...	F. Beaton, missionary	25 18 0	6 5 7	3 1 2	2 14 4	2 5 3	2 7 6	...	42 11 10
15. Strathly ...	M. Mackay, missionary	32 0 0	16 0 0	3 0 0	2 10 0	2 10 0	2 0 0	2 5 0	60 5 0
16. Tain ...	A. Robertson, missionary	15 12 6	1 11 0	0 15 6	0 7 6	0 13 6	0 15 2	0 10 6	20 5 8
17. Thurso ...	... ..	...	...	...	...	...	...	...	...
18. Wick ...	R. R. Sinclair, minister	85 0 3	2 0 0	4 7 6	2 5 3	2 15 0	1 10 0	2 5 0	100 2 6
<i>Southern Presbytery—</i>		1,149 18 6	132 5 3	86 18 1	42 10 1	51 14 11	48 1 6	33 4 6	1,544 12 10
19. Clydebank ...	Students and Elders	...	...	...	...	...	...	...	...
20. Dumbarton ...	Do. do.	...	...	...	...	...	...	...	...
21. Dunoon ...	... ..	...	...	...	...	...	...	...	...
22. Edinburgh ...	N. Macintyre, minister	169 17 0	8 12 10	10 17 3	2 10 0	3 5 0	7 5 1	4 8 10	206 16 0
23. Glasgow — St. Jude's Church	R. Mackenzie, M.A., minister	734 18 9	57 0 0	130 19 6	19 0 9	17 0 0	23 0 0	19 0 0	1,000 18 3
24. Greenock ...	J. MacLeod, minister	90 3 9	2 0 0	6 8 1	...	2 16 0	2 17 0	2 8 3	107 13 4
25. Kames ...	Jas. A. Tallach, minister	220 0 0	8 0 9	12 0 0	8 0 0	8 0 0	16 0 0	...	272 0 0
26. Lochgilphead ...	Students and Elders	...	2 0 9	3 0 0	1 5 6	1 5 0	1 5 0	...	8 15 0
27. Oban ...	D. Beaton, minister	140 0 6	17 17 6	16 1 6	3 16 0	6 3 2	6 18 1	4 0 0	194 16 4
28. Stockton-on-Tees ...	... ..	3 9 6	...	...	...	...	...	...	3 0 6
29. Tarbert, Loch Fyne ...	Students and Elders	5 0 0	...	...	...	...	...	...	5 0 0
<i>Outer Isles Presbytery—</i>		1,363 0 0	95 10 4	179 6 7	34 11 0	38 9 3	57 5 2	30 17 1	1,798 19 5
30. Achmore ...	... ..	16 11 6	2 0 0	...	...	...	...	...	18 11 6
31. Bayhead ...	A. MacdIarmid, missionary	97 14 3	9 0 3	1 15 6	1 15 2	1 8 5	1 14 5	1 9 2	114 17 2
32. Breascele ...	D. MacSween, missionary	25 6 8	7 0 6	...	...	1 0 0	1 0 0	1 0 0	35 7 2
33. North Tolsta ...	... ..	61 10 0	7 1 6	3 12 0	3 0 9	3 7 0	3 15 0	...	82 5 6
34. Tarris, Tarbert ...	D. R. Macdonald, minister	151 12 0	33 16 2	5 18 11	4 12 7	4 9 5	1 10 9	5 0 9	207 0 7
35. South Northton ...	D. J. Macaskill, minister	32 11 6	8 1 6	...	0 15 0	0 17 4	1 0 0	0 16 4	44 1 8
36. Harris Strond ...	Do. do.	36 1 6	12 0 0	1 12 0	1 15 0	1 12 0	1 2 0	1 2 0	55 5 6
37. Finsbay ...	Do. do.	63 8 0	8 15 0	1 13 0	...	2 1 9	1 10 9	1 17 0	79 4 0

38. Ness, Lewis	Elders	27 17 0	15 0 6	4 18 0	2 18 0	3 8 6	2 15 0	...	56 17 0
39. Stornoway	M. Gilles, minister	152 15 6	20 0 0	10 0 0	6 0 0	7 0 0	6 0 0	6 0 0	207 15 6
40. Uig, Lewis	R. MacInnes, minister	104 4 6	5 0 0	2 0 0	2 0 0	3 0 0	2 0 0	2 0 0	120 4 6
Western Presbytery—		769 12 5	127 15 5	31 9 5	22 15 9	28 3 8	22 7 2	19 6 3	1,021 10 1
41. Applecross	J. Campbell, missionary	102 7 9	9 5 0	1 18 6	2 0 3	2 3 9	1 15 6	2 0 0	121 10 9
42. Aulthea	...	40 0 0	9 13 6	1 12 6	1 17 0	2 0 0	2 7 0	2 1 0	59 11 0
43. Bracadale	Elders	34 3 0	14 9 6	1 10 0	2 1 0	1 17 9	1 1 0	1 16 0	56 17 6
44. Broadford	A. Macaskill, missionary	19 5 0	3 7 6	...	...	...	...	...	22 12 6
45. Elgoll	Do.	15 2 3	3 4 6	1 17 0	...	...	...	...	20 3 9
46. Flashadder	J. Nicolson, missionary	31 7 6	5 8 6	1 0 6	1 3 0	1 10 0	1 1 0	0 16 0	42 6 6
47. Gairloch	A. Beaton, minister	262 1 6	64 12 2	36 3 0	11 13 11	14 17 2	12 0 0	10 17 5	412 5 2
48. Girdale	J. Colquhoun, do.	114 13 10	11 17 3	8 18 6	3 9 9	4 12 2	3 11 0	3 13 6	150 16 0
49. Kilmuir	A. Mackay, missionary	50 6 3	11 13 6	6 4 0	3 2 0	2 12 0	2 14 6	...	76 12 3
50. Kinlochbervie	Chas Sutherland, do.	13 18 6	3 4 6	0 17 0	1 14 6	1 0 0	1 5 6	1 14 0	23 14 0
51. Kishorn	...	...	...	...	...	...	...	...	...
52. Kyle of Lochalsh	D. Matheson, missionary	36 14 0	6 4 4	1 8 2	1 16 2	1 15 1	1 16 7	1 1 8	50 16 0
53. Lochbroom	D. N. Macleod, minister	224 0 0	27 9 3	27 4 5	6 0 9	5 7 6	6 10 1	4 6 2	360 18 2
54. Lochcarron	D. Macleod, minister	82 17 0	16 5 4	2 4 0	2 2 9	3 9 0	2 16 0	2 7 0	112 1 1
55. Lochinver	Elders	...	11 10 1	3 12 3	2 5 0	2 13 10	...	2 0 2	22 1 4
56. Lulb	...	12 13 6	...	...	...	...	...	...	12 13 6
57. Plockton	D. Matheson, missionary	27 0 0	6 1 6	2 0 8	1 2 3	2 1 6	1 5 0	1 10 0	41 0 11
58. Portree	D. M. Macdonald, minister	238 5 4	25 13 1	27 3 1	5 11 4	6 10 8	6 4 1	7 17 0	317 4 7
59. Raasay	M. Morrison, minister	100 7 6	27 12 0	3 0 0	2 18 0	3 2 0	3 11 0	2 10 0	143 0 6
60. Scourie	C. Sutherland, missionary	22 17 6	8 8 11	1 16 1	1 16 7	2 0 9	2 3 2	2 1 8	41 4 8
61. Shildaig	D. Macleod, minister	76 2 6	15 2 4	1 6 9	2 7 0	2 6 3	2 3 0	0 19 9	100 7 7
62. Stoe	Chas. Landels, missionary	40 0 0	22 15 0	4 12 6	2 0 0	2 10 0	2 0 0	2 10 0	76 7 0
63. Struan	A. Beaton, missionary	25 7 0	3 0 6	1 0 0	0 13 3	...	0 16 0	0 17 0	31 13 9
64. Vatten	J. Colquhoun, minister	42 18 6	6 1 0	2 0 0	...	...	2 0 0	...	52 19 6
65. Waternish	Do.	44 7 6	4 0 0	5 0 0	...	1 15 0	1 10 0	...	56 12 6
SUMMARY.		1,656 15 11	316 19 3	142 8 5	55 14 6	64 3 8	58 10 5	50 18 4	2,345 10 6
Northern Presbytery		1,149 18 6	132 5 3	86 18 1	42 10 1	51 14 11	48 1 6	33 4 6	1,544 12 10
Southern Presbytery		1,363 0 0	95 10 4	179 6 7	34 11 0	38 9 3	57 5 2	30 17 1	1,798 19 5
Outer Isles Presbytery		769 12 5	127 15 5	31 9 5	22 15 9	28 3 8	22 7 2	19 6 3	1,021 10 1
Western Presbytery		1,656 15 11	316 19 3	142 8 5	55 14 6	64 3 8	58 10 5	50 18 4	2,345 10 6
Congregational Contributions		4,939 6 10	672 10 3	440 2 6	155 11 4	182 11 6	186 4 3	134 6 2	6,710 12 10
Legacies		2,522 14 4	...	1,025 0 0	25 0 0	450 0 0	50 0 0	92 3 10	4,164 18 2
Donations		225 15 9	15 1 0	397 10 10	307 19 10	2 5 0	96 6 4	3 0 0	1,047 18 9
Interest		122 8 4	...	47 10 7	45 10 4	3 1 0	0 5 6	0 14 4	219 10 1
Balance at 31st March, 1934		6,793 2 0	687 11 3	1,910 3 11	534 1 6	637 17 6	332 16 1	230 4 4	12,142 19 10
		6,793 2 0	...	1,997 12 8	2,208 5 8	6 7 5	113 15 10	30 8 8	11,149 13 0
		14,603 8 0	687 11 3	3,907 16 7	2,742 7 2	644 4 11	446 11 11	260 13 0	23,292 12 10
Colonial Mission Fund, Balance on Deposit Receipt									18 17 5
Balances on Deposit Receipt for Kafir Bibles and other South African Mission Funds									276 9 2
Sums on Deposit Receipt for Sundry Accounts									21 0 0
									23,608 19 5

HOME MISSION FUND.

INCOME.

CREDITS—

1. Congregational Contributions	£672	10	3
2. Donations	11	14	4
3. From Sale of Rev. D. Macfarlane's Memoirs	1	5	0
4. Insurance Stamps refunded ..	2	1	8
	<hr/>		
	£687	11	3
	<hr/>		
	£687	11	3

EXPENDITURE.

DEBITS—

1. National Health, Pension and Unemployment Insurance ..	£137	11	10
2. Printing and Stationery ..	0	11	0
3. Payment to London Congregation	52	0	0
4. Postages, etc.	1	3	7
	<hr/>		
	£191	6	5
Balance transferred to Sustentation Fund ..	496	4	10
	<hr/>		
	£687	11	3

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

INCOME.

CREDITS—

1. Congregational Contributions	£155	11	4
2. Donations	1	0	0
3. Interest	45	10	4
4. Balance of Bond on Kerr St., Property (fully paid) ..	301	18	11
5. Refund of Income Tax ..	5	0	11
6. Portion of Legacy from the Estate of the late Mr. John Mackenzie	25	0	0
	<hr/>		
	£534	1	6
Balance on Hand at 31st March, 1934 ..	2208	5	8
	<hr/>		
	£2742	7	2

EXPENDITURE.

DEBITS—

1. Paid Mrs. Sinclair, Glasgow	£60	0	0
2. „ Mrs. Mackenzie, Kames	60	0	0
3. „ Printing — Circulars and Receipt Book	0	17	0
4. „ Postages, etc.	0	8	6
	<hr/>		
	£121	5	6
Balance on Hand at 31st March, 1935 ..	2621	1	8
	<hr/>		
	£2742	7	2

COLONIAL MISSIONS FUND.

INCOME.

Balance on Hand at 31st March, 1934	..	£120	1	1
Interest .. .. .	..	0	12	4
		<u>£120</u>	<u>13</u>	<u>5</u>

EXPENDITURE.

Paid o/a Rev. J. P. Macqueen's Expenses to				
Australia .. .. .	..	101	16	0
Balance on Hand at 31st March, 1935	..	18	17	5
		<u>£120</u>	<u>13</u>	<u>5</u>

COLLEGE FUND.

INCOME.

Balance on Hand at 31st March, 1934	..	£6	7	5
1. Congregational Contributions	£182	11	6	
2. Donations	2	5	0	
3. Interest	3	1	0	
4. Portion of Legacy from the late Mr. John Mackenzie, Beaulieu	450	0	0	
		<u>637</u>	<u>17</u>	<u>6</u>
		<u>£644</u>	<u>4</u>	<u>11</u>

EXPENDITURE.

1.	Paid Rev. D. Beaton, Theological Tutor	30	0	0
2.	„ Rev. D. A. Macfarlane, Theological Tutor	30	0	0
3.	„ Annual Grant for Books	10	0	0
4.	„ Annual Payment to Students	225	0	0
5.	„ Postages and Stationery	0	14	2
6.	„ Refunded to Organisation Fund	20	0	0
				£315 14 2
	Balance on Hand at 31st March, 1935 ..			328 10 9
				£644 4 11

JEWISH AND FOREIGN MISSION FUND.

INCOME.

Balance on Hand at 31st March, 1934 .. £1997 12 8

CREDITS—

1. Congregationl Contributions	£140	2	6
2. Donations	187	3	4
3. Interest on £500 3½ per cent. War Loan	17	10	0
4. Interest on Deposit Receipts ..	9	5	9
5. Interest on Savings Bank Investments	20	14	10
6. From Sale of the late Rev. N. Cameron's Memoirs ..	3	16	6
7. From Refund of Bonus ..	20	0	0
			<hr/>
	698	12	11

Legacies—

9. From the Executors of the late Mrs. F. Martin, Oban ..	25	0	0
8. From the Executors of the late Mr. John Mackenzie, Retired Bank Agent, Beauly ..	1000	0	0
			<hr/>
	1025	0	0
Transferred from Mission Car Fund ..	10	11	0
Payment to Mission boy—refunded ..	10	0	0
Educational Grant—1934 ..	100	0	0
Portion of Medical Grant—1934 ..	66	0	0
			<hr/>
	£3907	16	7

£3907 16 7

EXPENDITURE.

DEBITS—

1. Paid Rev. J. Tallach—Salary 31st March, 1935	£250	0	0
2. Do. Rev. Dr. R. Macdonald do.	325	0	0
3. Do. Miss Nicolson do.	200	0	0
4. Do. Mrs. Radasi, Payment to do.	30	0	0
5. Do. o/a Mr. Edwin Radasi's Maintenance do.	78	0	0
6. Do. Mr. E. Radasi—Donations	0	15	0
7. Do. o/a Missionary at Shangani	26	0	0
8. Do. o/a Teachers' Salaries	55	0	0
9. Do. o/a Hospital and Drugs	30	0	0
10. Do. o/a Donations	20	5	3
11. Do. Paul Hlazo, Interpreter	10	0	0
12. Do. Annual Grant to Hospital boy (Refunded) ..	10	0	0
13. Do. Upkeep of Mission ..	30	0	0
14. Do. Purchase of Hut and erection of New Huts	25	0	0
15. Do. Payment from Car Fund	10	11	0
16. Do. Deepening of Mission Well	15	0	0
17. Freight on boxes to S. Africa, etc.	8	17	10
18. Charges on Foreign Drafts ..	2	10	1
			<hr/>
	1126	19	2
19. Paid Rev. D. J. Urquhart, Jeru- salem—Salary to 31/3/35	250	0	0
20. Do. Personal Donations ..	5	5	0
21. Do. Mr. I. Reuter, Glasgow ..	78	0	0
			<hr/>
	333	5	0
22. Do. Postages, etc.	1	12	1
			<hr/>

£1461 16 3

Balance on Hand at 31st March, 1935 .. 2446 0 4

£3907 16 7

JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

INCOME.

Balance on Hand at 31st March, 1934	..	£41	5	0
Donations	.. .. .	1	6	0
Interest on Deposit Receipt	..	0	8	3
		<u>£1 14 3</u>		
		<u>£42 19 3</u>		

EXPENDITURE.

Balance on Hand at 31st March, 1935	.. ..	£42	19	3
		<u>£42 19 3</u>		

KAFFIR BIBLE AND CLOTHING FUND.

INCOME.

Balance on Hand at 31st March, 1934	..	£41	4	8
Interest on Deposit Receipt	.. .. .	0	8	0
		<u>£41 12 8</u>		

EXPENDITURE.

Balance on Deposit Receipt at 31st March, 1935	£41	12	8
	<u>£41 12 8</u>		

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BEMBESI FAMINE AND CLOTHING FUND.

INCOME.

Balance on Hand at 31st March, 1934	..	£163	13	7
Interest on Deposit Receipt	.. .. .	1	12	5
		<u>£165 6 0</u>		

EXPENDITURE.

Balance on Deposit Receipt at 31st March, 1935	£165	6	0
	<u>£165 6 0</u>		

SOUTH AFRICAN MISSION—CAR FUND.

INCOME.

Balance on Hand at 31st March, 1934	..	£36	16	3
Interest on Deposit Receipts	.. .. .	0	6	0
		<u>£37 2 3</u>		

EXPENDITURE.

Paid Rev. J. Tallach o/a Repairs to Car	..	£10	11	0
Balance on Deposit Receipt	.. .. .	26	11	3
		<u>£37 2 3</u>		

ORGANISATION FUND.

INCOME.

Balance on Hand at 31st March, 1934	..	£113	15	10
Congregational Contributions	.. 186	4	3	
Donations	.. .. 5	9	0	
Legacy—Portion of the late Mr. J. Mackenzie's Legacy	.. 50	0	0	
From Sale of Collectors Books	.. 0	9	4	
Interest on Deposit Receipts	.. 0	5	6	
Refund from College Fund (1934)	20	0	0	
Payment from Detroit Congregation o/a Rev. D. M. Macdonald's Expenses	.. 60	8	0	
Payment from Winnipeg Congregation o/a Rev. J. P. Macqueen's Expenses	.. 10	0	0	
		332	16	1

£446 11 11

EXPENDITURE.

Paid Rev. D. Beaton, Salary as Clerk of Synod	.. .. £15	0	0
Paid Rev. M. Gillies, as Synod Clerk's Assistant	.. 10	0	0
Expenses of Synod at Glasgow	.. 7	0	0
Printing Financial Statement in Magazine	.. .. 5	0	0
Travelling Expenses to Synod at Glasgow (1934)	.. .. 36	13	0
N. Adshead & Son, Printers, Glasgow, Printing a/c.	.. 12	15	9
Do. Supply of Collectors Books	.. 1	2	6
Do. Loyal Address to the King	.. 1	8	6
D. Copies Training of Students	.. 2	2	9
Deputy to Canada—Grant	.. 10	0	0
Do. Australia—Grant	.. 10	0	0
Rev. J. P. Macqueen's Expenses to Canada and Australia	.. 60	0	0
Rev. D. M. Macdonald's Expenses to Detroit	.. 60	8	0
Northern Chronicle—printing o/a Synod	.. .. 0	18	6
General Treasurer's Salary	.. 86	0	0
Clerical Assistance	.. 10	0	0
Cheque Book	.. 2	0	0
Postages, Stationery, etc.	.. 7	12	1

£338 1 1

Balance on Hand at 31st March, 1935 .. 108 10 10

£446 11 11

GENERAL BUILDING FUND.

INCOME.			
Balance on Hand at 31st March, 1934	..	£30	8 8
Congregational Contributions	.. £134 6 2		
Donations	.. .. 3 0 0		
Legacy—Portion of the late Mr. Mackenzie's Legacy	.. 75 0 0		
Do. Interest on Legacies	.. 17 3 10		
Interest on Deposit Receipts	.. 0 14 4		
		<u>230</u>	<u>4 4</u>
		<u>£260</u>	<u>13 0</u>

EXPENDITURE.			
Paid in reduction of Debt on Church and Manse Buildings	£201	15	0
Postages, Printing, etc.	..	0 15	8
		<u>£202</u>	<u>10 8</u>
Balance on Hand at 31st March, 1935	..	58	2 4
		<u>£260</u>	<u>13 0</u>

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WINNIPEG CHURCH FUND.

INCOME.			
Balance on Hand at 31st March, 1934	..	£4	5 0
Donations 15 14 6		
Interest on Deposit Receipts	.. 0 0 6		
		<u>15</u>	<u>15 0</u>
		<u>£20</u>	<u>0 0</u>

EXPENDITURE.			
Paid Mr. P. Sinclair, Solicitor, Wick, in reduction of Loan to Winnipeg Church Building Fund	.. .. .	£20	0 0
		<u>£20</u>	<u>0 0</u>

LEGACY FUND.

LEGACIES RECEIVED.

From the Executors of the late				
Mr. John Mackenzie, Retired				
Banker, Beauly	£4539	18	2	
From the Executors of the late				
Mr. Kenneth McIver, Strath-				
peffer	100	0	0	
From the Executors of the late				
Mrs. F. Martin, Oban.. ..	25	0	0	
				£4664 18 2
				<u>£4664 18 2</u>

HOW DISPOSED OF.

To Sustentation Fund, from Mr. J. Mackenzie's				
Legacy	£2422	14	4	
„ Do. Mr. K. McIver's Legacy	100	0	0	
„ Aged and Infirm Ministers' and Widows'				
Fund—J. Mackenzie's Legacy	25	0	0	
„ College Fund	do.	450	0	0
„ General Building Fund	do.	92	3	10
„ Organisation Fund	do.	50	0	0
„ Mackenzie's Trust	do.	500	0	0
„ Jewish and Foreign Missions Trust	do.	1000	0	0
„ Do. Mrs. F. Martin's Legacy	25	0	0	
				£4664 18 2

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INVERNESS, 25th April, 1935.—Examined Vouchers of foregoing Accounts for year ending 31st March, 1935, and found same correct.

JOHN FRASER,
JAS. CAMPBELL, } Auditors.

Notes and Comments.

What does it mean?—In the *Ross-shire Journal* (Dingwall) of 17th May there is a news paragraph in which reference is made to a united thanksgiving service in connection with the King's Silver Jubilee held in the Fearn Free Church of which the Rev. George Mackay is minister. The Rev. D. Campbell, Fearn Church of Scotland read the Scriptures, while Rev. J. L. MacFadden, Fearn Abbey, prayed and Rev. George Mackay preached. At the conclusion of the service "God Save the King" was sung. The united choirs of the two churches led the praise. The centre of the Church was occupied by the 1st and 2nd Fearn Companies of Girl Guides, 2nd Fearn Boy Scouts, ex-Servicemen of Fearn Parish and District Councillors. When Mr. Mackay left us it is reported that he informed some of his old flock in Stornoway that he was going across to the Free Church to make a bridge between the two Churches. He seems to be still a theoretical bridge-builder judging from the report of this thanksgiving service. The same paper though of a different date has another paragraph on the Sale of Work of Dingwall Free Church at which Rev. R. A. Finlayson presided in the absence of Rev. Norman Campbell. The sale was opened by the Countess of Cromartie to whom he paid a compliment for her literary gifts. This is followed up by a paragraph in the *North Star* that Mr. Finlayson, Urray, Chaplain to the Lovat Scouts requested a concert party from Dingwall to give an entertainment to the Scouts. In a letter to Mr. Sonter, Rev. R. Finlayson wrote: "Our Commanding Officer, the Earl of Leven and Melville, wishes me to convey his apology for absence from your happy gathering the other evening. In the opinion of most it has been the best entertainment we have had for many years, and I hope your party were none the worse for their strenuous work and late hours." Comment is needless.

Anti-Romanism in Edinburgh.—The Eucharistic Congress held in Edinburgh in June stirred up considerable feeling in

the City. Without committing ourselves to some of the methods used to give expression to that feeling there can be no doubt that there are many in the City who are quite determined that Romanism will have to be less aggressive if there is to be peace. The Roman Catholic Archbishop has spoken of the insults heaped upon the Roman Catholic Clergy but he should lay the blame on the right shoulders. The Church of Rome was getting bolder and bolder each year and at last thought she could do anything she pleased in this land. We hope that, unless smitten with colour blindness, she will recognize the red signal of danger in these happenings in Edinburgh during recent months.

No Games on Sabbath in the Public Parks of Glasgow.

—Our readers, we are sure, would have been highly gratified in learning that games in the Public Parks owned by Glasgow Corporation were not to be allowed on the Sabbath. As these Parks were in three Counties—Lanarkshire, Renfrewshire, and Dumbartonshire, the Sheriffs of these Counties were called upon to adjudicate on the case. Our gratification, however, was somewhat dampened by Sheriff-Principal Mercer's statement that the contention of the Church of Scotland's counsel that the proposed change was contrary to the law of Scotland was not well founded. Unless we have misread his meaning his decision was founded on the illegality of the procedure of the Corporation more than on its being contrary to Scottish law. The Sheriff of Dumbartonshire, in supporting the above decision, added that as the inhabitants of Dumbartonshire had not the medium of the ballot box as the citizens of Glasgow had, he was not prepared to sanction such an innovation which, as the opposition showed, was obnoxious to the inhabitants. The above decision does not militate against the right of the citizens of Glasgow, according to Sheriff-Principal Mercer, to say whether they will have games on the Sabbath in their Public Parks or not. If a vote is taken it is to be hoped Glasgow will show a lead in the right direction.

Church Notes.

Communion.—*August*—First Sabbath, Dingwall; second, Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. *September*—First Sabbath, Ullapool and Breascleate; Second, Strathy; third, Tarbert (Harris), and Stoer. *October*—First Sabbath, North Tolsta; Second, Ness and Gairloch, third, Seourie; fourth, Lochinver and Wick. 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.

Day of Humiliation and Prayer.—As intimated in last issue of the Magazine the Synod appointed Wednesday or Thursday (whichever day is most suitable to congregations) after the *third Sabbath* of August as a Day of Humiliation and Prayer for the low state of religion in the land.

Collection for this Month.—The Synod appointed the collection for the College Fund to be taken up this month.

Held Over.—Owing to pressure on our space the usual Gaelic and other articles are held over.

Acknowledgment of Donations.

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

Sustentation Fund.—A Friend Strontian, £1; A Friend (o/a Lochcarron) per Mr J. Mackenzie, Missionary, £1; Mr R. C. Isleornsay, 16s.

Home Mission Fund.—"Bayhead," North Uist, £1.

Jewish and Foreign Mission Fund.—Mr D. M., Achmelvich, £1; "Bayhead," North Uist, £1; Anon., Kilmarnock, £1; Anon., Rosshire, 10s.

Winnipeg Church Building Fund.—Rev. F. MacLeod, Dornoch, acknowledges with sincere thanks a donation of 4s from Friend, Glasgow.

The following lists have been sent in for publication:—

Plockton Church Building Fund.—Mr A. Gollan, Plockton, acknowledges with sincere thanks a donation of 5s from A Friend, Breascleate.

Daviot Church Building Fund.—Mr A. MacBean, Tordarroch, Farr, acknowledges with grateful thanks the following donations: Friend, Kyleakin, 4s 6d; Mrs F., Borlum, £1; Mrs F., Balmore, £1; from Friends in Daviot by Collecting Card £3 4s 6d; the following per Miss Cameron, P.O., Farr, A Friend, £2; Friend, Inverness, £5; Mr K. M., Dingwall, £2 per Mr J. Grant; Mrs M., Well Street, Inverness, £1 5s.

Tallisker Church Building Fund.—Mr John McIntyre, Carbost, acknowledges with sincere thanks Collecting Card per Mr Roderick Gillies, Lecklea, Harris, £2 5s.

Uig (Stornoway) Manse Building Fund.—Rev. R. McInness, acknowledges with grateful thanks a donation of 10s from Friend, Breasclete.

South African Mission—Clothing Fund.—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with sincere thanks a donation of 10s for Surgical Dressings from Nurse McL., per Mr A. Gollan, Plockton.

Applecross Manse Building Fund.—Mr John MacAulay, Missionary, acknowledges with grateful thanks a donation of 10s from A Friend, Kintail.

The Magazine.

3s 9d Subscriptions.—J. Stewart, Craigscorrie, Beaul; Mrs Brown, 14 Selkirk Street, Hamilton; Miss J. MacAulay, P.O. House, Carinish; Mrs K. J. MacKenzie, 20 Pultney Street, Ullapool; J. MacLachlan, 82 Marlborough Avenue, Broomhill, Glasgow; Mrs B. Fraser, 10 High Street, Cromarty; Mrs S. Clark, Unapool, Assynt; Arch. McPhail, Achahoish, Ardrishaig; Rod. MacCuish, Cloch Lighthouse, Gourrock; Mrs McDonald, Tiguar, Kenmore, Shieldaig; Finlay Smith, 5 N. Bragar, Stornoway; Miss E. Macdonald, Achnahanak, Spean Bridge; Murdo MacKay, 21 Skigersta, Ness; Edward Ross, View Hill, Milton, Kildary; Angus Stewart, Flashadder, Arnisort; Mrs R. Kerr, Achinture, Lochinver; Rod. MacDonald, Achmore, Lochmaddy; Miss K. Nicholson, 4 Moorlands, Breakish, Kyle; Miss I. Macpherson, Ivy Bank, Breakish; Miss M. J. Maclean, 7 Devonshire Terrace, Glasgow; Peter MacCuish, 17 Northton, Leveburgh; Neil Maclean, Skinidin, Skye; Alex. Macleod, Brynaport, Kishorn; Don. Macrae, Academy Street, Fortrose; Captain Don. Macrae, 13 Nobby's Road, Newcastle, N.S.W.; Mrs S. Shaw, Little Urchany, Cawdor; Miss J. MacGillivray, 4 Maxwell Drive, Inverness; Miss A. Macleod, 10 Achmore, Stornoway; Hugh Morrison, Woodlands, Lairg; W. M. Swanson, Heathfield, Thurso; K. Cameron, 6 Arlington Road, Middlesbrough; Rod. Kerr, Recharn, Lochinver; Mrs A. Cameron, Bridgend Cottage, Strontian; Miss A. McLeod, Dargavel, Bishoptown; Mrs McLeod, 15 Pultney Street, Ullapool; Miss M. Livingstone, Craigownie, Cove, Greenock; Mrs Finlayson, Hawthorndean, Lochcarron; Miss Peggie Maclean, "Waihe," Lochcarron; D. MacGregor, Library, Stornoway; Mrs C. A. MacKley, 161 Wilford Grove, Nottingham.

Other Magazine Subscriptions held over.