

THE Free Presbyterian Magazine

AND
MONTHLY RECORD

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

*"There had been a hammer in them shot four times, that it may be
disputed because of the truth."—1 Pt. ix. 4.*

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THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XL.

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No. 3.

Meeting of Synod.*

FIRST SEDERUNT.

THE Synod of the Free Presbyterian Church met within the Free Presbyterian Church, Inverness, on Tuesday, the 21st May, 1935. The Rev. James A. Tallach conducted public worship and preached from Psalm lxxii, 19, last clause of the verse, "And let the whole earth be filled with His glory." There was a good attendance of the public.

At the conclusion of Divine Worship Rev. James A. Tallach, retiring Moderator, constituted the Synod.

The Roll was then called and there were present—*Western Presbytery*:—Revs. D. N. MacLeod; D. MacLeod; J. Colquhoun; A. Beaton; ministers; with Messrs. John Macaulay; Duncan Matheson; Murdo MacAskill; James Fraser; Murdo MacKenzie; Finlay MacDonald, ruling elders. *Outer Isles Presbytery*:—Revs. Malcolm Gillies; D. J. Macaskill, ministers. *Northern Presbytery*:—Revs. E. MacQueen; D. A. MacFarlane; F. MacLeod; William Grant; D. J. Matheson; R. R. Sinclair, ministers; with C. Sutherland; S. Fraser; F. Beaton, ruling elders. *Southern Presbytery*:—Revs. N. MacIntyre; D. Beaton; J. MacLeod; R. MacKenzie; J. A. Tallach, ministers; with Alex. Macdougall; D. J. Walker; Alex. Matheson; John MacLeod; Dr. J. M. Johnston, ruling elders.

*This Report is not the official minutes of Synod.—R. R. Sinclair,
Clerk of Synod.

Letters of apology for absence were received from Rev. D. M. MacDonald and Mr. Murdo MacLeod.

The minutes of previous meeting were read and approved. Thereafter Mr. Ross was appointed Officer of Court. The Rev. D. Beaton moved that the Moderator be asked to send his sermon to the Magazine and this was seconded by Rev. E. MacQueen, and agreed to.

Appointment of Moderator.—Rev. Jas. A. Tallach intimated that it was now the duty of the Synod to appoint his successor as his term of office, as Moderator, had now ended. The Rev. James MacLeod, Greenock, was elected Moderator, and on taking office, thanked the Synod for the honour they had conferred on him.

The appointment of examiners of Synod and Presbytery Records were then appointed.

Resignation of Clerk of Synod.—The Clerk, Rev. D. Beaton, Oban, intimated his resignation from the position of Clerk which he had held for the last fourteen years. He said he had to do so on account of the amount of other work which he had to perform.

Rev. E. MacQueen, moving that the Synod accept Mr. Beaton's resignation said, "I do so with great reluctance, for Mr. Beaton has rendered great service to the Synod and to the Free Presbyterian Church." The Rev. Neil MacIntyre, in seconding this motion said, "We have no idea of the enormous amount of work which Mr. Beaton has had to do. He had been a most able and faithful Clerk, and, indeed, he could be set against any ecclesiastical Clerk in Scotland." The Synod then agreed to accept Mr. Beaton's resignation, but asked him to continue in the position until a new Clerk would be appointed.

Rev. D. Beaton, moved that the Synod meet in private at 4.30 p.m., and at 6.30 p.m., in public, on Wednesday, in the Church, at Inverness: further, that the Synod's Business Committee meet in the same place on the same date at 10 a.m. This was approved. The meeting was then closed with praise and prayer.

SECOND SEDERUNT.

The Synod met again at 6.30 p.m. in the Church, Inverness, on Wednesday, 22nd May, according to terms of adjournment, and was duly constituted. The condolences of the Synod were tendered to Rev. M. Morrison in his affliction and to the following in bereavement:—Rev. D. R. Macdonald; Dr. Johnston, and Mrs. Martin, widow of Murdo Martin (a member of Synod).

*Report of Committee re position of Employees in Sabbath Coastal Shipping.**—This Report was submitted by Rev. James MacLeod. Rev. E. MacQueen moved and Rev. D. J. MacAskill seconded the adoption of this Report. In connection with this Report, Rev. N. MacIntyre moved: "That Church privileges shall be withheld from all persons employed on Coastal vessels, including yachts, sailing on Sabbath, whether leaving port or scheduled to arrive on that day." Mr. Murdo MacAskill seconded, and the motion was carried.

Report of Committee on Representative Elders.—This Report was given in by Rev. N. MacIntyre. Rev. J. A. Tallach moved its adoption and Mr. C. Sutherland seconded. Rev. Roderick McKenzie moved: "That the Synod be guided by the law of 1899, rather than by Monerieff in the matter of the election of representative elders." Rev. E. MacQueen seconded. This was agreed to.

Title Deeds of Church Properties Reports.—The Clerks of Presbyteries submitted their respective reports. Rev. D. Beaton moved "That the Church Trustees be instructed to examine the reports of Presbyteries on Title Deeds and that they report to next meeting of Synod, anything which they consider that requires the Synod's attention." Rev. W. Grant seconded. This was approved. Rev. W. Grant also moved "That the General Trustees of the Church be instructed to investigate and take legal advice regarding Church property on crofts and common grazings,

*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.

and report to next meeting of Synod." This was seconded by Mr. F. Beaton and approved.

Communications for Synod received by Clerk.—1. Letter from Secretary of "All Scotland Aid Society for Protestant Continental Churches" appealing for support by way of Collection or otherwise. With reference to this letter, Rev. J. A. Tallach moved, "That while the Synod would desire to express its sincere sympathy with the position of the peoples among whom the Society work, before the Synod could commit itself, the Clerk be asked to obtain further information regarding the use that any contributions of money would be put to and to report to next meeting of Synod." Mr. John MacLeod seconded, and this was approved.

2. Letter from Rev. T. M. Murchison regarding plight of Small-holders in Scotland. Rev. D. A. MacFarlane moved—"While the Synod do not consider that it is their province to associate themselves with any form of agitation in connection with Small-holders in Scotland; yet they would hereby express their deep sympathy with small-holders in their present difficulties, and would welcome all lawful steps taken to remedy whatever complaints are well-grounded." Mr. Alex. Matheson, seconded.

3. Letter from Convener of Church of Scotland Committee on Church and Nation *re* Sabbath Trading. Rev. E. MacQueen moved and Dr. Johnston seconded the following motion anent said letter: "That the Clerk write to the Church of Scotland Committee on Church and Nation, stating that a committee has been appointed on Sabbath Observance and that points taken up in their communication have been remitted to it."

*Training of the Ministry Report.**—This Report was submitted by Rev. W. Grant. Its adoption was moved by Rev. E. MacQueen and seconded by Rev. A. Beaton.

*Committee's Report on Sabbath Question.**—This Report was read by Rev. J. A. Tallach who moved its adoption. Mr. Murdo MacKenzie, seconded.

Sabbath Observance Standing Committee.—Rev. J. A. Tallach also moved the following motion, “That a Standing Committee be appointed by the Synod consisting of Revs. James MacLeod, Roderiek MacKenzie, and A. Beaton; Rev. R. MacKenzie to act as Convener, to be known as the Sabbath Observance Committee, and for the purpose of dealing with questions of general interest relating to Sabbath Observance. The Committee shall recommend to each Presbytery what line of action to take in any particular case.” Mr. James Fraser seconded. This was agreed to.

*Theological Tutor's Report.**—Rev. D. A. MacFarlane, M.A., Theological Tutor, submitted this Report. Its adoption was moved by Rev. M. Gillies and seconded by Dr. Johnston. Rev. W. Grant asked the Synod if it was agreeable to Mr. Alex. MacAskill's course of studies being limited this year to 15 or 16 weeks. The Synod agreed to this.

*Annual Financial Statement.**—This statement was submitted by Mr. John Grant, Treasurer. The adoption of this Report was moved by Rev. E. MacQueen, who said, “It is very clear that the Lord had been very good to us, and if the Lord is so good to us in His Providence, have we not reason to be ashamed of ourselves for our unprofitableness; and is there not again a call to us to renew our vigour and diligence to do all in our power for the advancement of His kingdom and glory? We ought also to be thankful to the people of our Church for their liberality.” Rev. N. MacIntyre seconded the adoption of this Report.

Mr. S. Fraser associated himself with the motion and said, “We ought to be thankful to the Most High for His goodness to us in supplying money to carry on His own Cause. We ought earnestly and prayerfully to consider what we are able to give to sustain God's Cause in this cloudy and dark day.” Mr. James Fraser said, he would like to see every congregation self-supporting if possible.

Thanks of Synod tendered to Treasurer and Auditors.—Rev. E. MacQueen said he had much pleasure in moving a hearty

vote of thanks to our worthy Treasurer for the very clear way in which he keeps the books; and also to our faithful Auditors who are not weary in well-doing year in, year out. Mr. P. MacDonald seconded.

Addition to Finance Committee.—Rev. E. MacQueen moved and Rev. W. Grant seconded, "That Rev. Roderick MacKenzie, Glasgow, be appointed to the Financial Committee." This was approved.

*Foreign Mission Report.**—This Report was submitted by the Rev. N. MacIntyre, and after referring to one or two points in his report he moved its adoption. Dr. Johnston in seconding said, "I think the Church has great cause for thankfulness on hearing the news from Africa, both from the religious and from the lay side of the work. I am sure our ministers must be envious of Mr. Tallach when the reception of the gospel is compared with that of its reception in our native land. No one who had not seen it with their eyes could realize what had to be contended with over there in regard to Hospitals, etc. The heathen of Africa had an advantage over our children, in that their text-book is the Bible—that is to say the vast majority of their reading is Bible reading, while in this country our children have a minimum of Bible reading, limited by the teachers' remarks or rather by what they do not say. There were two outstanding features in our Mission Work which seem to be unique in missionary work in Africa. Firstly, that our Mission while fundamentally kept to its place as a Mission, viz., the preaching of the gospel, has excelled itself in taking up the training of the natives so that they will ultimately make the Mission self-supporting, and secondly, the great influence that our Mission will have especially in the future by the influence of the women. We all know how valuable is the help of Mrs. Nicolson in the Mission, and I happen to know that lately she has found a fruit with which jam can be made and which had been passed over by the natives." Rev. D. N. MacLeod also spoke. He said, "To me these reports are a cause of joy and

sorrow. As to joy, it is connected with the fruit of which we have been hearing, and which is following the proclamation of the gospel in these far distant lands where hitherto it was unknown. But the Lord has promised that throughout the whole earth, the Holy Spirit will be present and His work seen. He is never idle and His labour is never fruitless. But my sorrow is connected with the fact that there is still such a large part of the earth in heathen darkness. We have no conception of how great a part of the world is still without even a knowledge of the Saviour's name, who have never heard that He ever came into the world. This means that millions of our race daily are entering an eternity which cannot be an eternity of peace wherein they know God, and enjoy Him. They are to be in being throughout eternity as we are, and yet to think that they are without God in the world and will therefore be without Him in eternity. I think that it is the saddest thing of all things under the sun, that sinners, having the gospel of the grace of God in their reach, are without that grace and are perishing eternally when there is sufficient—enough and to spare—in the gospel of Christ to save them from even the lowest Hell. Such will give their ears to the Lord of Glory, but will not give Him their hearts."

*Reports from Foreign Missionaries, etc.**—Reports from Rev. John Tallach, Dr. R. MacDonald, Miss J. Nicolson, and Rev. Donald Urquhart, were all taken as read; they appear in full in this issue of the Magazine .

Grants to South African Mission.—Rev. N. MacIntyre moved that the following grants be made to the Mission:—"£10 to Paul Hlazo; £20 to Hospital, plus £10 paid to boy who assisted in hospital and who is not now required; £10 for medicine; £30 for upkeep of Mission." Mr. F. Beaton seconded and this was approved.

Foreign Missionaries' Salaries.—Rev. N. MacIntyre moved and Rev. D. N. MacLeod seconded "That Revs. John Tallach and

Donald Urquhart's salaries be raised to same as those of ministers at home." This was agreed to.

Rev. D. Urquhart and Palestine.—Rev. N. MacIntyre moved and Rev. D. N. MacLeod seconded the following motion, "That Rev. D. Urquhart be left in Palestine for another year." This was approved.

Leave of Absence for Rev. D. Urquhart.—Rev. N. MacIntyre moved, "That 3 months leave, exclusive of travelling time, be granted to Rev. D. Urquhart, owing to special circumstances." Rev. D. N. MacLeod seconded. This was agreed to.

The Rev. D. Beaton then moved that there be a meeting of Business Committee of Synod at 11 a.m., on Thursday, 23rd May, in the Church; a Private Meeting of Synod on the same day and in the same place, at 4.30 p.m.; and also a Public Meeting of Synod on the same day and in the same place at 6.30 p.m. Rev. E. MacQueen seconded. The Meeting was closed with praise and prayer.

THIRD SIDERUNT.

The Synod met on Thursday, according to terms of adjournment, in the Free Presbyterian Church in public at 6.30 p.m., and was duly constituted.

Motion re Training of the Ministry Committee.—Rev. D. Beaton moved, "That in view of the new situation created by the Synod's adoption of the Regulations for the Reception and Training of Students (1934), the functions of the Training of the Ministry Committee be defined as follows:—

1. The Committee shall supervise the education of students and shall be expected to advise them as to their studies in accordance with the Regulations for the Reception and Training of Students approved by the Synod in 1934.

2. On application being made to them, the Committee shall decide what subjects, if any, not enumerated in the Regulations may be included in the Arts curriculum of any student.

3. It shall be competent for the Committee to prescribe for the purposes of the Exit Theological Examination such

subjects and books, cognate to those studied in the theological classes, as they may determine, provided that due intimation thereof be given to the Board of Examiners and to the students concerned within a period not less than six weeks before the date of examination.

4. The Committee shall issue certificates to those students who pass the Entrance and Exit Examinations as the case may be.

5. The Committee shall receive reports from (i) Presbyteries, as to students received; (ii) from University Students, annually, as to the Arts classes they propose to attend; (iii) from Theological Tutors, as to the work covered in class during each session; (iv) from the Board of Examiners, as to the results of the Entrance and Exit Examinations.

6. The Committee shall report annually to the Synod (i) the number of students on the roll; (ii) the progress made by each student in his studies; (iii) the results of the Exit Theological Examinations; (iv) any decisions they may have come to affecting the education of students.

7. The Committee shall report to the Synod the case of any student (i) who fails to obtain or to present certificates in respect of Arts classes attended, or (ii) who fails to pass the Entrance Theological Examination.

8. The Committee shall notify the Finance Committee of the names of all students received who are entitled to a grant out of the College Fund." This was approved.

*Religion and Morals Report.**—Rev. D. A. MacFarlane submitted this Report, and said, "The main thing that I might remark upon is that there is not much directly about personal religion in the Report, and I was thinking of late, and especially when hearing the Foreign Missions Report, that it might prove a boon for say, Rev. D. Urquhart, if the Shorter Catechism were translated into the colloquial language. But although we as a Church know the letter of the Shorter Catechism, we have great

need, by the blessing of the Holy Ghost, of an evangelical and saving knowledge of the truths brought before us in it." Rev. E. MacQueen seconded the adoption of the Report.

Glasgow Corporation and Sabbath Games.—Rev. D. A. MacFarlane moved and Mr. F. Beaton seconded the following motion, "That the Synod express their alarm at the action of the Glasgow Corporation in seeking powers to have their bye-laws amended so as to allow of the playing of games in the Public Parks on the Lord's Day; and that they cordially approve the steps taken by the Kirk-Session of our Glasgow congregation in formally opposing this new attempt upon the sanctity of the Sabbath." Rev. R. MacKenzie said, "This Glasgow case is likely to be a test case and it is going to bring to the touchstone the validity of the old Scotch laws on the Sabbath, so that the decision of the Sheriff shall be of considerable importance, and it is to be hoped that he will decide that the old laws hold."

*Report of Committee appointed to consider Sabbath Question.**
—This Report was submitted by Rev. Jas. A. Tallach, (Convener), and was approved.

Section 18—1918 Education (Scotland) Act.—Rev. W. Grant in referring to this Act said, "This Act has not resulted in equal educational opportunities for all, irrespective of Creed, but the R.C. Church demands separate schools for their children and gets them. Thus Protestant Scotland is subsidising Roman Catholic teaching. The result of this unjust clause is that about $\frac{3}{4}$ of a million pounds has been spent in purchasing transferred schools while the cost of replacing out-of-date buildings amounts to nearly $1\frac{1}{2}$ million pounds.

Day of Humiliation and Prayer.—Rev. E. MacQueen moved, "That the Wednesday or Thursday after the 3rd Sabbath of August, be (D.V.) appointed as a day of Humiliation and Prayer for the low state of the Cause of Christ in Church and State, in the land." Mr. Alex. Matheson seconded.

*Loyal Address to the King.**—This Address was submitted and read by Rev. D. J. Matheson, who moved its adoption. Mr. John MacLeod seconded.

*Canadian and Colonial Committees' Report.**—Rev. Finlay MacLeod submitted and moved the adoption of this Report, and said, "The Committee would willingly have sent out a minister this spring again if that were possible, as our people there look forward with keen interest to the arrival of our deputies at all stations where they receive the greatest kindness." Mr. Murdo MacAskill seconded.

*Rev. D. M. MacDonald's Canadian Report.**—This was submitted by Rev. D. A. MacFarlane who moved its adoption, and said, "I think the thanks of the Synod should be accorded to Mr. MacDonald." Rev. N. MacIntyre seconded, and said, "The Report is most encouraging and I hope that the Committee will do all in their power to send out a deputy." Rev. D. Beaton said, "Last year when the Canadian Committee asked him that dates of Communion be inserted in the Magazine he pointed out that was always done if the dates were sent in time. This year Mr. MacDonald's notice of Communion, though sent by Air Mail, was not inserted in the Magazine because it was too late in arriving."

Deputy's New Zealand Visit.—Rev. D. Beaton intimated that he had a letter from Rev. J. P. MacQueen, who said that on his way to Australia he visited New Zealand and held a meeting there. This is the first time that any meeting has been held by our deputies in New Zealand.

Report of Examiners on Presbytery Records.—These Reports were submitted by the respective examiners and were found to be in order.

*Magazine Report.**—This Report was given in by Rev. D. Beaton, Editor, who moved its adoption. Mr. John MacLeod seconded. The Editor spoke of the desirability of increasing the

circulation of the Magazine. Members spoke in support of this. Mr. Beaton said, "I want a larger circulation and I suggest that Magazine Committees be formed in congregations. The circulation could, I believe, easily be raised to 4,000 per month by a little concerted action in our congregations and Mission stations."

Free Magazine in Necessitous Cases.—Rev. E. MacQueen moved, "That in necessitous cases of congregations, where such cannot pay for a copy of the Church Magazine, Congregational Treasurers be instructed to provide such with a free copy." Rev. Donald MacLeod, Shieldaig, seconded. This was agreed to.

Magazine for Young People.—Rev. D. Beaton suggested a Magazine for young people. The size and price he thought of was—16 pages for 1/6d. Provided the F.P. Magazine was also taken, the price for both would be 5/- for the year. Rev. N. MacIntyre said, "In all probability there would be a financial loss at the beginning, but the Church should be held responsible for the time being." Rev. D. N. MacLeod said, "I think it is a most desirable thing, provided that it has the countenance and help of the Most High; for our generation, and especially the rising generation, are being fed on husks. It is our duty to get them to have a taste for something different, something profitable for this life itself and certainly for the life to come." It was agreed that this Magazine be proceeded with and that the first issue would (D.V.) be issued in May, 1936.

*Report of Fishing Stations Committee.**—This Report was submitted by Rev. M. Gillies who moved its adoption. Mr. Murdo MacAskill seconded.

*Standing Church Committees.**—Rev. R. R. Sinclair moved and Mr. F. Beaton seconded, that the following committees be appointed:—

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

2. *Religion and Morals Committee*—Rev. D. A. MacFarlane (Convener), W. Grant, J. Colquhoun.
3. *Finance Committee*—Revs. E. MacQueen (Convener), N. MacIntyre, M. Gillies, Rod. MacKenzie, A. Beaton, and the representative Elders of Inverness and Dingwall. Mr. John Grant, Treasurer, to be associated with the Committee.
4. *Canadian and Colonial Mission Committee*—Revs. F. MacLeod, (Convener), D. A. MacFarlane, W. Grant, D. J. Matheson, R. R. Sinclair.
5. *Jewish and Foreign Missions Committee*—Revs. N. MacIntyre (Convener), Jas. MacLeod, Rod. MacKenzie, with representative Elders of Edinburgh, Greenock, Glasgow and London.
6. *Training of the Ministry Committee*—Revs. W. Grant (Convener), Finlay MacLeod, D. J. Matheson, R. R. Sinclair.
7. *General Trustees*—Clerk of Synod with Clerks of the four Presbyteries. Rev. N. MacIntyre, Convener.
8. *Sabbath Observance Committee*—Revs. Roderick MacKenzie (Convener), Jas. MacLeod, A. Beaton.
9. *Church Magazine Committee*—Rev. D. Beaton (Convener), with the Clerks of the four Presbyteries.

Church Collections.—Rev. E. MacQueen moved that the Church Collections be as formerly. This was agreed to. Collections to be taken up as follows. (1) *Aged and Infirm Ministers', Widows', and Orphans' Fund* in June—Notice to be sent by Rev. E. MacQueen. (2) *College Fund* in August—notice to be sent by Rev. W. Grant. (3) *Organisation Fund* in September—notice to be sent by Rev. R. R. Sinclair. (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, 1936—notice to be sent by Rev. E. MacQueen.

House to House Collections.—Rev. E. MacQueen moved, "That Home Mission Fund and Foreign Mission Fund be made once

a year from house to house as formerly." Mr. F. MacDonald seconded.

Appointment of Missionaries.—Rev. F. MacLeod moved that Mr. Duncan MacKay be appointed a Missionary. Mr. Finlay MacDonald seconded. This was approved. It was also decided that Mr. Donald MacDonald, elder, St. Jude's, Glasgow, be appointed a missionary for supplying, at a salary of £20.

Transference of Missionaries.—Rev. E. MacQueen moved, "That the Synod hereby agree that it have full authority to remove Missionaries labouring in various congregations as the Synod judges necessary." Rev. D. J. Matheson seconded, and this was agreed to.

Supply for Fort-William.—Rev. D. Beaton took up the matter of supply for Fort-William with a view to having a Missionary settled there. After some sympathetic discussion by members of Synod, Dr. Johnston moved, "That Presbyteries be advised to support Rev. D. Beaton in supplying Fort-William." Mr. Alex. MacDougall seconded.

Sale of Church Books.—Rev. W. Grant reported on this business as follows:—*Confession of Faith*—"Mr. F. Beaton states that 2,000 copies were procured and for 808 of these he had received payment. This leaves a debt of £62 3s. still due to General Treasurer in repayment of the cost of the books." *Church History*—"The number printed of History of F.P. Church was 3,000. I have received payment for 1,572 copies, leaving a number still to be accounted for by various congregations. The remainder are with Messrs. Adshead & Son. The total cost of publication has been fully refunded, leaving a small balance on hand."

Instructions re Church Books.—Later, the following motion was moved by Rev. W. Grant and seconded by Dr. Johnston, "That instructions be given in the Magazine that unsold copies of Church History be sent to the General Treasurer, but unsold copies of Confession of Faith be retained until further instructions be given."

The Rev. E. MacQueen moved and Mr. Samuel Fraser seconded that the Synod meet again (D.V.) at Glasgow, in the St. Jude's Church Hall there, on Tuesday after the 3rd Sabbath of May, 1936, at 6.30 p.m.

The meeting was closed with praise and prayer.

A Loyal Address by the Synod of the Free Presbyterian Church of Scotland.

TO THE KING'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

We, the Synod of the Free Presbyterian Church of Scotland, convened at Inverness, this twenty-second day of May, nineteen hundred and thirty-five years, desire most humbly and most sincerely to convey to your Majesty this unfeigned expression of our loyalty to your Majesty's person and throne.

Most humbly we would acknowledge the great goodness of God in lengthening out your Majesty's reign to this its twenty-fifth year, and it is our most earnest desire that your Majesty and Queen Mary may reign, with the blessing of the Most High, over a peace-loving and devoted people for many years to come.

We would humbly remind your Majesty that the countenancing of the Papacy and the desecration of the Lord's Day in our beloved land, continue to give grave concern to such as are God-fearing of your Majesty's subjects. Being firmly convinced that Righteousness exalteth a nation and that sin is a reproach to any people we would most humbly, but most fervently implore your Majesty's influence for the correction of these great evils.

We pray God, for the sake of our Lord and Saviour Jesus Christ, by whom Kings reign and princes decree justice to bestow His blessing upon your Majesty, upon your Majesty's consort, and upon the Royal Family.

In name and on behalf of the Synod of the Free Presbyterian Church of Scotland. (Signed) JAMES MACLEOD, *Moderator.*

Report of Fishing Stations Committee.

BY REV. MALCOLM GILLIES.

OWING to the chaotic condition of the Fishing industry during the last year, very few fishermen and women were able to obtain work at the different stations. As far as our Church was concerned, there was no call on the Committee to provide supply for Yarmouth. Rev. R. R. Sinclair with his usual deep interest in those who go to Wick from Lewis year by year, to the Wick Summer fishing, gave every encouragement to the few who worked in Wick during July and August, to attend the services in his congregation. Should this industry be so prosperous during the coming year as we would wish for all concerned, the Committee will do their best to follow our people with the Gospel means, to the utmost of their power.

Report of Training of the Ministry Committee.

BY REV. W. GRANT.

THREE students were licensed since the last meeting of Synod, viz.—Messrs. Angus Mackay, M.A., Donald Macaskill, M.A., and John P. Macqueen. At present Mr. A. Macaskill is pursuing his theological studies in Dingwall. Messrs. Wallace B. Nicolson and A. D^r Macleod, are studying in the University of Glasgow, and Mr. F. Bentley in Newcastle-on-Tyne. Mr. J. A. Macdonald has completed a second session in the University of London. Mr. D. Campbell continued his attendance at Portree School with good results. In addition to their studies they have all been engaged in week-end services in various congregations.

Foreign Mission Report.

BY REV. NEIL MACINTYRE.

IN submitting the Foreign Mission Report it is not necessary for me to enter into details as the three reports which are to be read give full particulars of the progress of our mission. It is very evident from these reports that the Lord in a marvellous way is countenancing the weak efforts of the Free Presbyterian Church in South Africa. That we should be the means of bringing the gospel to so many of these poor benighted heathen and that the Word of God has been so savingly blessed to many of them should cause us to rejoice and stir us up more and more to wrestle at a throne of grace and help to forward this work to the utmost of our ability.

Mr. Tallach reported that the Mission was suffering greatly from the want of water; the well being almost dry and that they had to go on short rations, and that it was absolutely necessary to deepen the well about 10 feet which would cost from £10 to £15. The Committee took a serious view of this and immediately asked Mr. Grant to send £15 for the above purpose. The well was deepened and while there is a marked improvement yet the supply is not quite satisfactory. They are hoping, however, that on account of the abundant rain this season the supply will improve. If not, they may have to dig deeper.

As the Synod will remember, Mr. Tallach last year mentioned the necessity of building huts, for the accommodation of the girl boarders, and said, that six huts would be required. The Synod granted Mr. Tallach permission to proceed with their erection. He reported that four are completed and that the other two will be put up in due course. The Government Inspector highly commended the Mission for putting up very suitable and inexpensive buildings. We sent out an instalment of £20 to meet the expense of these huts. The Vancouver Sabbath School children sent £10 to the Mission and Mr. Tallach suggested that this money should be used to build one of the huts to be called the "Vancouver Cottage." The Committee

cordially agreed to the suggestion. Mr. Tallach, I am sure, would be very pleased to call any one of these buildings after the name of a Sabbath School which would send a similar sum.

Members of Synod will remember that the Committee submitted last year a Draft of Regulations for Missionaries, Medical Missionaries and Teachers. The Draft was remitted to the Committee for revision. The revised draft has been sent to members of Synod for their consideration.

The Committee realised the importance of making provision for aged and infirm missionaries, medical missionaries and their widows and orphans, and drew out a statement bearing on this important subject which has been issued to members of Synod, and which they now submit to the Synod for their favourable consideration.

The Committee were anxious that the claim to our property in South Africa should be made secure either by title deed granted by the Rhodesian Government with our model clause embodied or a written guarantee from them. After corresponding with the Colonial Secretary and the High Commissioner for Southern Rhodesia it was arranged that Dr. Johnston when in London should have an interview with the High Commissioner. Dr. Johnston met Mr. F. B. Wright, Official Secretary, whom we wish to thank publicly in name of the Church for his kindness and consideration. Mr. Wright explained that our property being on a Government Reserve was absolutely secure. It was different, he said, if the property had been erected on a farm from which we might be evicted at any time. We were very pleased to get this assurance from this Government official.

Several matters will no doubt come under the Synod's review in connection with the work of the Mission when the reports of Mr. Tallach, Dr. Macdonald and Miss Nicolson are submitted. I will, therefore, not prolong my report.

Regarding Rev. Donald Urquhart's Mission in Palestine it was agreed at last meeting of Synod "that the committee be authorised to correspond with Dr. Christie and ascertain the prospects

for mission work in various European countries among the Jews, with a view to transfer Mr. Urquhart to one of these if desirable, meantime Mr. Urquhart to remain in Palestine." We got into communication with Dr. Christie and asked his opinion and especially as to the advisability of sending Mr. Urquhart to Poland. Dr. Christie very kindly and sympathetically gave his opinion and made several suggestions which the Committee did not consider advisable to adopt. In regard to Poland, he said, in the event of you sending Mr. Urquhart there, he would require to begin anew and to study at least Polish and German-Yiddish as well as to have a first-class knowledge of German. We sent Mr. Urquhart the decision of the Synod and that Poland was suggested as a suitable field. He replied that he did not wish to go to Poland. In view of Mr. Urquhart's decision the Committee had no alternative but to remit the case to the Synod and meantime leave him to labour in Palestine. It now remains with the Synod to instruct the Committee what they are to do regarding Mr. Urquhart.

We are pleased to report that Mr. Edwin Radasi is making excellent progress in his studies. He passed his qualifying examination last May and was awarded the prize for the best behaved scholar by the unanimous vote of the school. He is now attending the Bonarbridge High Grade School. We wish to thank Mr. Macrae, Headmaster, very sincerely for kindly promising to do all in his power to help Edwin with his studies; we also desire to express the sincere thanks of the Committee to the "Argyllshire Friends" who supplied him with a first-class bicycle to travel from Ardgay to Bonar which enables him to continue lodging with Mr. and Mrs. MacKenzie who have shown such great interest in him since he arrived in this country. The important question of what is to be his relation to the Mission when he has finished his curriculum at Bonarbridge will soon have to be considered.

The Synod will remember that we had occasion last year to tender our sincere thanks to Mr. Grant, of the Grant Educational

Company, Union Street, Glasgow, for his liberal supply of school readers, jotters, etc. We are this year again greatly indebted to him for supplying two boxes of kindergarten material, and also a blackboard, all which were most acceptable and will prove exceedingly beneficial in educating the children and will greatly interest them. Miss Nicolson, I am sure, will highly appreciate this fresh source of equipment. All these articles have been procured through the good offices of Mr. MacGillivray, Dunoon, who has taken such a lively interest in all matters connected with the Mission. We wish to thank Mr. MacGillivray for all his efforts and trouble in this connection.

We are much indebted to the Union Castle Line for their consideration in carrying these boxes to South Africa at half-rate. We are also most grateful to Mr. Neil MacLeod, Church Officer, St. Jude's, Glasgow, for all his trouble in packing the above articles in specially made boxes, provided at his own expense and in attending so minutely to all the details which necessarily arose in connection with booking them.

Mr. Tallach wishes me to thank all the Sabbath Schools which sent contributions for prizes. This kind thought on their part is greatly appreciated by the native children and reminds them that they are not forgotten by their young brothers and sisters in Scotland. The example of these Schools should be an incentive to other schools to follow.

We have again to thank Mrs. Miller, Wick, Miss Sansum, London, and the other ladies who have interested themselves in the Clothing Fund. As will be seen from Miss Nicolson's report, no less than 200 yards of material were used by the girls during the last six months of 1934, while even the scraps and oddments were gratefully received at the Friday Patching Class. Such material is most useful for teaching the girls to sew and make their own clothes. Mrs. Miller reports that the income for the year ending 31st March, 1935, amounted to £11 12s. 7d, and the expenditure to £9 17s. 4d, leaving a balance on hand of £1 15s. 3d. There was £5 5s. 3d on deposit which she sent to

Mr. Tallach to pay customs, etc., as it was almost eighteen months since any cash for that purpose had been forwarded. We would once again appeal to the ladies of our congregations to support this Clothing Fund which has proved so useful in the past, in clothing the natives and in teaching the girls needlework.

I should like to refer to the work done by Mrs. Nicolson among the native women. Mr. Tallach reports that she keeps a woman's class during part of the year and those attending derive much benefit. We appreciate Mrs. Nicolson's labours which we think ought to be recognised by the Government.

We are not referring in this report to the arduous work which our Missionaries have to face. We have often wondered how they manage to overtake so much. We may be sure, though none of them complain, that they have their seasons of depression and discouragements, yet certainly they have much reason to be encouraged. We would impress upon our people at home, that, while Dr. Macdonald's medical work and Miss Nicolson's educational work are only complementary, yet they are necessary adjuncts to the spiritual progress of the Mission. It must always be borne in mind that the chief and main object of our Mission in Africa is to bring the light of God's Word to the heathen, sitting in darkness and in the shadow of death. There are very clear evidences that the Holy Spirit is blessing His Word and turning many from darkness to light and from the kingdom of Satan to the kingdom of God's dear Son. This should move us as a church and individuals to do our utmost to help on the good work.

Rev. John Tallach's Report.

AS I sit down to scan the events of the past year in connection with our work here I find that it has been a trying time and that for many reasons. Sooner or later a mission must reach a stage in its history when the number of merely nominal Christians has grown so large that it presents problems altogether its own, and it would seem as if this point has been reached

now by us. Not so many years ago a congregation here would have been composed of true believers with their children and a number of inquiring heathen, now, in addition to those there is present a fairly large body of persons who have been baptised in their youth and who disown all heathenish ways but who are not as yet true Christians. Whether it be at home or abroad we know that the adherence of merely nominal Christians has always a diluting and weakening influence and this is shown here by its reaction on the real heathen. It is natural for the heathen to judge these church-goers to be true members, and to think that the form which they exhibit is true religion. As a result we find that the line of demarkation between Christian and Heathen is not so clearly defined now, and as the issue is thus darkened any appeal made to heathen people is treated with greater indifference. The missionary is faced with a new front and he must seek some new way of approach in order to meet it. This aspect of our work has come to the fore very much this year and will continue to give rise to much anxiety.

Drunkenness has always been an outstanding vice among this people but it is alarming to find that it is much on the increase. As the people have broken almost completely away from the old tribal bonds, so too, have they broken with many of their old ways of spending spare time. As a result many of the young unconverted men find themselves at a loose end over the week-ends and it is here that the demand for diversion takes on the call for beer-drinks. Over the week-ends numbers of young men from the towns, flock to the reserves in search of beer-gatherings and the people in reserves are only too forward to accommodate them by catering to this degrading habit. Some of the churches also show great laxity in dealing with this question, members are permitted to attend beer-gatherings and even preachers can hold these gatherings in their kraals without fear of censure. This extraordinary weakness in church morals along with the prevalence of the sin have gone far to blunt the public conscience on the matter and even true Christians do not feel as tenderly about

it as one would wish. We were told of some members who at the demand of their heathen husbands brewed beer and this brought the matter up before our quarterly meeting. There was a lengthy discussion on the best way to meet this evil and it was decided to interview these women and also to make our position more clearly known by special reference to the matter from the pulpit. But even then it was felt that something more was required in order to give a more wide emphasis to our ruling. However our position within and without the church is well established now and there is cause for thankfulness in this. Then to press the lesson still further the Lord permitted one of our deacons to be badly handled by a drunk man. Amos was quietly returning from his usual preaching on the Sabbath when a man sprang out from behind a bush and mounting the donkey-cart he began to belay our friend to the extent of wounding him on the head, forehead, wrist and breaking a bone in his forearm. Report says that this man was returning from a beer-drink held on the Sabbath by professing Christians who belong to one of these churches alluded to above. When questioned as to why he was selected for this assault Amos replied that he had rebuked this man for working on the Sabbath but that at the time he took it in good part. Amos is a little man but with an enthusiasm large enough to rebuke white farmers on occasion. Until they know better many natives look on all white people as Christians; Amos is one who has learned better. I was rather struck with the reply given by one of our elders to a farmer and although it must appear here as a digression it may be of interest to relate the incident. On coming from the Thursday prayer-meeting at Lebeni one of our elders was met by a farmer and the following conversation took place. Farmer: "Well, John! where are you coming from?" John: "I am returning from the prayer-meeting." Farmer: "What is the use of that, it would be better for you to be ploughing, see the big crops I raise and every year I am able to put money in the bank." John: "Well, I also plough." Farmer: "Yes, I know, but you people

do not work hard enough, hard work and not prayer-meetings is my way." John: "Well, our preachers teach us to work hard too." Farmer: "Do they? that is the preaching I like." The farmer was of course, an employer of Native labour. John: "As well as our preachers preaching it, the Bible also teaches it to us." Farmer: "Does it?" John: "Yes, for it says, that with the sweat of his brow man is to earn his bread." Farmer: "Oh! yes, I remember that there is something like that in it, these bits of the Bible are all right." John: "But it teaches even more on these things." Farmer: "What more?" John: "It teaches me that of all the money you have you will not take one penny with you when you go to meet your God." Farmer: "Away with talk of that kind! I do not want to hear one word of it." The farmer leaves in anger. In these circumstances it is good for us to remember that though the waves shall surely make a mighty noise yet that this is as much as they are able to do: when the spray has lifted a little we still see our Lord seated unmoved on His throne making all things work together for our good.

We went to Shangani in April and again in October and we held Communion services on both occasions, having three persons added to the membership on the first visit. One of these, a woman, was interesting, for as she presented a particularly broken appearance I enquired into her history. She had been a pupil in our school there and having learned to read her Bible she understood some part of her duty to the gospel. On leaving school she married a heathen and gave up all connection with the Mission and threw aside whatever good she had learned, not giving her Bible even an occasional look. Two children were born to her and both died (a serious thing this for a native woman married to a heathen) and as she turned over her sorrow in her mind the thought came to her that God was taking her children from her because she was to bring them up as heathen and considering her own privileges the Lord demanded and

expected better of her. This thought led to a work of deep conviction. About two weeks ago I had the news of the death of one of the Shangani schoolgirls. Her father is a polygamist and his wives do not attend church. By her coming to school the little one learned not only about the Saviour but also got into the habit of church going. On the day of her death she told her father that she was going to Heaven sometime that day. She told her parents not to weep for her as she had learned to trust in Jesus and that she was happy now to go and to be with the Saviour of whom she had heard so often in the preaching.

We made two visits to Outspan Reserve station and held communion services on both occasions. There is a good sized congregation there and a number of earnest hearers. There were five persons added to the membership on the first visit. One of these was a very old woman who can never hope to read for herself. Yet she answered the questions put to her in a way to make one wonder. It was a joy to listen to her and I asked the elder to continue questioning her but he refused to do this giving this as his reason: "That woman is so old that she cannot read for herself yet she has such knowledge and experience that it is clear that the Holy Spirit alone has taught her, I am afraid to go on questioning her lest I grieve Him, being found doubting and questioning what is so evidently His own work." John is very tender on such matters.

We had great pleasure in visiting Stephen Hlazo's place at Que Que and as it was during the winter holidays we were accompanied by Mrs. and Miss Nicolson. Both Stephen and his wife are enterprising and advanced natives and they had no difficulty in making the ladies most comfortable. You will recall that George Hlazo was the elder there. Three people came forward and were received; one of the number being a daughter of Stephen Hlazo. Since this visit George has gone a bit further away but services are regularly held by Stephen.

The number of members added to the congregation here at Ingwenya is 8. I have nothing very definite to report regarding

the opening of new stations. One of our deacons who went to work at a place about twenty miles from here and in the direction of Inyati began to preach among the people there with the result that the chief sent one of his men to ask us to begin regular work there at his kraal, but I can write nothing definitely about it until I have interviewed the Native Commissioner on the matter.

You will recall that our people at Murray Farm were shifted and that a number of them went to stay at Outspan Reserve. Knowing that a number was left behind on Murray Farm we paid them a visit and found quite a good congregation with three male members who held services regularly. In October we returned and held communion services and at a congregational meeting on the Monday we assured the people that we would still take charge of them. They were very happy to hear this as somehow they thought that we would confine our attention to the majority who had left. They brought up the question of re-opening the school but we will refer to this later.

Two of our local preachers paid a visit to Lati's kraal about ten miles away from Ingwenya and he received them kindly and asked that one of the Europeans should pay him a visit. This we did and after the preaching the Chief made a short speech in which he invited us to begin regular services at his kraal. A deacon has been given this work but he is employed elsewhere at present, however, as soon as he is relieved, work will begin there.

The opening of a school at Stephen's Farm is long overdue and I had hoped to open it this year but on talking over the matter with the Inspector of Schools I found that although he was willing to endorse our application he could give no hope of grants in aid. By a new system of allocating grants each mission has a fixed amount promised and no promise of more. In this way the financing of new work falls entirely on the mission concerned. I do not think that it is the duty of any mission to bear the full burden of any school but I promised to put this case before your Committee. Work has been going on there

now for about six years and there is a membership of about 15 and as this means a fair number of children who are growing up without as much education as will enable them to read their Bibles the matter is a serious one both for them and for us. The people have promised to help as far as they are able, that is to raise about £4 a year for the school but this is only about a quarter of a teacher's salary. Perhaps some congregation may make cases such as these their special interest. The above remarks also refer to the re-opening of Murray Farm school noted above. We have now no teacher under Standard VI. teaching in any of our schools, and from the point of view of education this is an advance.

Although Miss Nicolson is reporting on the school work here at Ingwenya a few remarks from me may not be out of place. I first remark on the Inspector's report for last year most of the points of which were communicated to you, and you will recall that all the gradings were returned as "good." The Committee will appreciate that this very satisfactory state of things is due to the teaching staff at Ingwenya. Miss Nicolson's burdens are not becoming lighter nor fewer, but her enthusiasm is abating nothing. We do not forget the ladies outside the regular teaching staff who help in Industrial work; for this, warm thanks are due. Mrs. Nicolson keeps a woman's class during part of the year and although it is not as well attended as we would wish we know that those attending derive real benefit.

In coming to the question of our Boarding School I desire to remove any lingering doubt that education is becoming something more than the "handmaid" to the gospel which we as a Church regard it. I cannot say more than I have said in previous reports regarding the place that religious instruction has in school, or anything more about the compulsory attendance by all girls at public and private means of grace and at Sabbath School and Bible Class. Taking a girl's life here in the "by and large" the gospel element undoubtedly predominates above all else. We consider that the Most High has put these girls under

our care not merely that they may receive religious instruction but that they may be converted to Himself. For a girl to fail in her examination is to us a comparatively light thing, but for a girl to pass out from our influence yet unconverted is a very solemn thing. Native girls brought to Christ, with the Mission as the means, is at the back of our motive in school work, and no higher aim can be asked from us and a better reason for having a boarding school cannot be found. It is for this reason that we have added this year a week-night service for the girls alone, where the claims of Law and Gospel can be presented to them personally. This is in addition to the ordinary prayer-meeting weekly. One girl became a member last year and it would seem from conversation with them that others are thinking more seriously than appears on the surface.

In last year's report I told you that we were to charge 30/- for fees. A number of girls used to go to their homes over the week-end but we now require them to stay in school. This will make the food bill higher and to meet this we are now charging £2 per year. We know that we will not get that from all but we have set it as a charge. Fees for Native Boarding Schools in this country vary from £6 to £2. You will consider this very low but it must be remembered that the average yearly income of a native is only £12. Believing as we do that anything run on gospel lines must be run in the spirit of the gospel—must have some element of self-denial in it, we are content to be on the low side in our charges rather than on the high side. Three buildings are almost ready for the girls and a fourth is being built. As our number this year is 56 we hope that the Committee will help us to put up two more at least. When the matter is discussed by the Committee it might be well to remind the brethren of the remarks made in the Inspector's report regarding our buildings: "The mission is to be commended for putting up very suitable but inexpensive buildings."

The Government has placed a Jeanse Teacher at Ingwenya. She was partially trained as nurse and will do some nursing and

community work. She is paid entirely by Government and is really a government servant under our charge. Her name is Rhoda Stinta and we welcome her not only for her work's sake but because she is a grand-daughter of the late Chief John Hlazo who did so much to open up the work here for Mr. Radasi in the early days of the mission. If spared she should be a great help to her people.

So many friends have been mindful of us that it is not possible to remember them all but I should specially wish to thank Mr. McLeod, St. Jude's, for his kindness in packing and sending the boxes of school goods. Also Mrs. Gollan for the very useful parcel of clothes received lately. Rev. D. Beaton, Oban, keeps us well supplied with reading matter and we are all grateful to him for this. I would also mention the special and handsome gift of £15 sent from Kames Congregation. This is being kept aside to build a teacher's (native) house later on in the year.

Now I think that I have told you most of the important things. A report is supposed to do this but I think that a Mission report may be expected to do more; it brings before the eyes of the spiritual Israel the cities, Jericho, Ai, and the rest. We look for it that our reports will bring our people about our "walled cities until they are straightly shut in by prayer," we look that our people will encompass them with the "Ark of the Covenant" seven days of every week. Walls will then fall, for the battle is not ours but the Lord's. And, if financial help is needed, we will not expect to find even one Achan with covetous heart and hidden gold and silver, "for all of which they put into the treasury of the Lord."

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

WITH the general scheme on which this work is carried on you are familiar from the Reports submitted in former years. At Ingwenya the dispensary is open daily and advice, medicines, etc., are given free to all Natives willing to avail

themselves of the facilities offered. In the last year there was a large increase in the number of attendances, many people attend on more than one occasion, the total number of treatments given being close on three thousand.

A considerable number of people were treated at their own homes. This can only be considered a satisfactory method when the homes are near enough to enable frequent visits to be made, or when the intelligent co-operation of the patient or friends can be obtained. The number of people treated as in-patients was also greater than in previous years, being well over one hundred. It has been possible to accommodate this number because a small proportion only were bed cases. The average stay was three to four weeks and during this time an effort was made to reach them with the gospel message. Few of these are seen again as most of them come from long distances but it is to be hoped that the seed sown may fall on good ground.

Since January of this year there has been attached to the Mission a female Jeanes teacher. This is a Government appointment. Under the Jeanes system Native women are given a three years course in sick-nursing, hygiene, etc., and are then sent out into the Native Reserves usually under the supervision of some Mission. The teacher presently attached to us promises to be of great help to her own people. She helps in the dispensary as well as helping in the homes of the people where her training in nursing has been of great value. The cost of drugs, dressings, etc., for the year was £62, the cost of hospital upkeep, including food was £24. There was one death in the hospital.

It is now nearly seven years since medical work at Ingwenya was taken in hand, and it may be pertinent to inquire as to how far the object in view in undertaking a work of this nature has been attained? That object has been the salvation of souls. The cure, relief, and the prevention of human suffering is in itself a worthy end but it still remains true to-day, as at all times, that one thing is needful. The activities, educational, medical, etc., undertaken in connection

with Missions to heathen and primitive peoples are not simply supplementary to the spiritual side, they are in a measure complementary and necessary. At the same time there is a danger that Missions may concentrate unduly on what may be termed temporal activities to the neglect of the spiritual, especially when they are subsidised by Government, a condition on which subsidies are received being a high standard of work done, demanding much of the time of Missions and Missionaries. The primary object of the medical work is to bring people into contact with the Mission and its teaching who otherwise might not make this contact. It might be thought that modern Medicine and Surgery would make an instant appeal to suffering humanity everywhere, and that the gratifying results in the cure and relief of suffering so often obtained would make a great impression on those directly benefited, and so make them more receptive to the message of God's grace. A little reflection will convince us that such impressions are likely to be of a fleeting nature and to fail of the desired effect. It would appear that in this way we are to understand the effect of the mighty works of the Lord Himself in the case of many who benefited physically from them. Rather must we look to the cumulative effect of medical work viewed as an educational factor, an adjunct to the other activities of the Mission, as a part of a many sided Christian ministration, for the most abiding results. This will be better understood when it is realised that much of the sickness here is due to the ignorance and carelessness of the sufferers themselves. The confidence is too confiding which expects one visit to Ingwenya to put an end to symptoms which have been present for months or even years, yet that is the confidence sometimes placed in us. Direct medical intervention can avail little where the root cause of the trouble is lack of proper food. The diet of the Natives is terribly monotonous. Maize meal and millet, the former especially, and of a kind particularly deficient in vitamins, is the staple diet. Cow's milk and some herbs they may have for a part of the year but for quite six months all but a few are without green or fresh food of any kind. This tells not only on adults but indirectly

on infants, for naturally a mother undernourished herself cannot give proper nourishment to her child. Many infants are brought up on a gruel of maize and water. The mortality among infants through causes which a few simple measures undertaken in the home would prevent, is very high. Matabeleland does not often smile upon the efforts of the husbandman. It must be remembered that it does not rain for six to nine months of the year, nevertheless hard labour and scientific principles diligently applied would go a long way towards providing a sufficiency and variety of nourishing and wholesome food. Unfortunately the Native has not yet learned to appreciate the dignity of labour, and generally speaking he is still wedded to his crude and inefficient methods of agriculture.

Sickness, even death itself, is regarded by the heathen as the result, not of natural causes which may be understood, but by the malign influence of persons and spirits. It is true that this attitude is rapidly changing for the better, but there remains a pathetic helplessness in the face of sickness. When a person is sick he gets sympathy, but rarely is it of a practical kind. There will be no making of his bed, no smoothing of his pillow, no dainty food to tempt the palate, not even an attempt to procure him a measure of peace and quietness, or relief from the flies which make rest impossible. The victim of pneumonia may be allowed to sit in the cold evening air, to cool himself, or to take a dip in the river for the same purpose. In these circumstances it is unlikely that medical directions will be closely attended to, or that the patient will receive the maximum benefit from treatment. It might be supposed that all might freely avail themselves of the benefits of medical treatment when these are available but Native custom (which is the unwritten law) may operate to deprive some sufferers of what we should regard as an elementary right. Such is the definitely inferior status of women in Native life that the permission of the husband must be obtained before the wife can seek the help she needs. Rarely indeed is this permission withheld yet one recalls pleading with a husband to have his wife sent to hospital only to be met with

the argument that after the operation she would not "be able to work in the fields." It will be seen that the medical work cannot confine itself simply to the physical ills of the moment, but that it links itself up with all the phases of Missionary activity in the war against ignorance and superstition.

In Matabeleland to-day the Natives are in contact with Europeans everywhere, in Missions, towns, farms, and on mines, while the "store" stocked with goods of European manufacture is to be found in the remotest district. The impact of the White Man's civilization, with or without Christianity, upon that system of thought which has governed the Natives' every action for hundreds of years is causing that system to disintegrate, but the Native's mind is not therefore going to remain a blank, he is assimilating, with or without our knowledge or control, all that Western civilization presents to him. No one who has the best interests of the Native at heart can be content to see him an educated materialist, or sophisticated man of the world. It is at such a time as this that he should be given that true perspective in which to view the life which now is and that which is to come. That perspective can be given only by the all embracing gospel with its sympathetic, practical bearing on every aspect of the lives of men.

I commend to all readers of this Report the cause of our Foreign Mission. The need is great. The results are encouraging. There has been an enrichment of life for hundreds such as their fathers could not conceive of, while for many Natives the bondage of Satan's kingdom has been broken for ever. Thousands have had their physical sufferings relieved or alleviated. It is an object worthy of your most fervent prayers, for when all has been done and said "it is the Spirit that quickeneth." It is worthy of your financial help. Discouragements there are and sometimes bitter disappointments, but do not become weary in well doing. "The harvest truly is plenteous, but the labourers are few: pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

Report by Miss J. Nicolson, M.A.

THE Session 1934 came to a close on November 28th. The industrial work was examined during that month by the Government Inspectress and the report was quite satisfactory. Mr. Mather, Inspector of the scholastic work, informed us that as he was unable to examine the school in person he wished samples of the written work of Standards IV, V, and VI, to be sent to him. Examination papers were set in all subjects and examples of the best, average and poorest papers were forwarded, about seventy in all. The results were tabulated on triplicate forms, one being required at headquarters in Salisbury, the second retained by the Circuit Inspector and one returned to the school. Certificates were awarded to sixteen of the nineteen girls who sat the examination. Two of those who were unsuccessful had come to this school about three months before. Five girls gained certificates in Standard VI and four of them are now teaching in our own schools. The fifth has been in ill health.

Despite the fact that the Inspector required these particulars with regard to the higher standards, far greater importance is attached to the work done in the lower classes, as Standard I at present, is the highest level reached by the majority of the children. A Junior School Syllabus is supplied by the Government and a suggested time-table drafted for each class, which must be followed as closely as possible. In addition to this, each teacher is required to have a week-by-week scheme of work and a detailed record of the work done during the year, all of which are closely examined by the Inspector. These details are given here so that it may be understood how large a part Government regulations play in the education of the children in a Mission School. It is significant in this respect that no private school can be conducted in this colony without the inspection and sanction of the Government, irrespective of the fact that the school may receive no Government subsidy. Native education which until a few years ago was really a side line of the European

Education Department, is now entirely carried on by the Department of Native Development. The whole aim of this Department is the uplift of the mass of the people, and higher education is not encouraged, except in a few cases where such individuals will prove useful to this end, as Jeanes Teachers or Community Workers, school teachers, court interpreters, etc. In a school, such as we have here, the scheme of work for the higher groups is drawn up on these principles. All the work done by them, scholastic and industrial, is limited by what will be of practical use to them in their future spheres. The boys are encouraged to remain on the land, and the girls to become successful home-makers.

The number on the roll this year is 190 as compared with 153 last year. This increase may be attributed to the fact that children are coming to school at an earlier age, between six and seven. In this way they should finish here at the age of sixteen or seventeen in contrast to the girls of Standard VI last year whose ages ranged from twenty to twenty-three.

A copy of the Scripture paper set for the last term examination is enclosed. A larger proportion of time is assigned to Religious Instruction than to any other single subject on the Curriculum. In addition, the New Testament is used as the Vernacular Text-book, and the Psalms are memorized in English and the Vernacular.

The Industrial work is being carried on in much the same way as last year. Needlework still holds a prominent place. The older girls are given a higher course in needlework, such as hem-stitching, crotchet, embroidery and bead work. By means of this course we hope that later on, in their own homes, they will be able to earn sufficient to buy such necessities as soap, needles, thread and scissors, which to them are great luxuries. It may interest those who so kindly contribute to the excellent parcels sent out by Mrs. Miller and Miss Sansum to know that over 200 yards of material were used by the girls during the last six months of 1934, while all the scraps and oddments were most

gratefully received at the Friday Patching Class. We wish to thank all the friends at home for their continued thoughtfulness.

The boys have been taught elementary woodwork, the making of wooden spoons, ox skeys, axe handles, etc., from native wood. With the exception of pocket knives their implements are very primitive. They bring their own small axes, made from hoop iron. Except as curios, the products have no market value but are very useful to them, and in their making tend towards manual skill. An excellent opportunity for an educational "project" is being provided in the building of the new houses by Mr. Tallach. The boys witnessed the laying of the foundation, and the erection of the walls, while they themselves made a contribution of small bricks to be used for the interior walls. Now the girls are plastering the walls outside and in, with clay, and with wooden mallets will soon beat the daga floors to a smooth polished surface. The provision of grass floor mats, water pots, and curtains will occupy the girls for some time. It is not only that they acquire a skill in making these simple furnishings, but many of them will be confronted with a new idea, that of home-making. The African's hut is a shelter where he sleeps at night on a skin or mat. His life is spent out of doors. All the simple arrangements that constitute home-life are absent, for example, no one thinks of preparing an early meal for the man who leaves home in the morning, or for the children who go to school.

One would like to persuade the people at home, if persuasion is necessary, of the light and happiness brought into the lives of those children who come from heathen kraals to school. We have many evidences within reach of us here that girls carry with them many of the ideas they have met with on the Mission, and that as far as possible they put them into practice where they live.

All the Europeans, in addition to the native staff at the Mission, take a keen interest in the school and each contributes his share towards the work done there. Dr. Macdonald continues

to take the classes in Hygiene and First Aid, while the Jeanes teacher is giving a series of simple Nursing Demonstrations.

Mr. MacGillivray and the friends whom he has enlisted in providing the school with many kinds of writing and reading materials have our sincere gratitude. The arrival of the promised Kindergarten materials will meet a new demand made on our equipment by the attendance of so many more children of Kindergarten age.

Rev. Donald Urquhart's Report.

I SAID to a young friend, "Tell me, Baruch, did not the Jews once believe that Bar Kochba was the Messiah?" "Yes," he answered, "and Rabbi Akiba said that he fulfilled the promise, 'There shall come a star out of Jacob, and a sceptre arise out of Israel.'" "But," said I, "has it not been proved that Bar Kochba was not the Messiah?" "Certainly," Baruch replied, "he was proud, and, according to religious men, did not trust in God." "Now then," I said, "there have been a great many men in history whom people, for a time, thought to be the Messiah, but faith in those false Messiahs did not last long. Jesus, on the other hand, has had many followers in every generation since He came to the world." "I know why," Baruch broke in; "Jesus had a gracious heart, and a meek, understanding mind. He was not proud." "So," I exclaimed, "do you believe Jesus to be the Messiah?" "I do not know," he replied, "but he interests me very much." Then I went on to speak of various things, such as the promise to the woman, and the fifty-third of Isaiah, and the destruction of the Temple after the great Messenger had come to it. I said to him, "If you dare not go on your knees to pray, nevertheless pray honestly to God in your heart, saying that you do not know, but desire to know. Instead of offering blood, mention the name of Jesus the Messiah."

With regard to the idolatry seen at many of the "holy places," so much has been written in the past about it, that I need not dwell on it. But I wish to say this, that I have often been accused of narrow-mindedness, because I give absolutely no place to idolatry, so far as I am concerned. Of course, "tolerant" people say that kneeling before crucifixes and other things is not idolatry. I should certainly be deeply touched at beholding a tomb in which I had no doubt our Lord once lay, but as far as worship is concerned, "The Lord is not here. He is risen."

One afternoon recently I had occasion to go to Bethlehem. Returning, I got a seat in a taxi for about threepence halfpenny. After sitting down, I noticed an elderly bearded gentleman, with a face full of character, sitting beside the driver. I addressed him in Arabic, and he replied that he did not know much Arabic. I then asked him if he spoke Hebrew and at once he brightened up and went at it. I asked him if he was a Sabri, (i.e., born in Palestine), and he answered, "I have been in this country a long time, but I was born in Russia. When I left Russia, I was only a lad." When an opportune moment came, I asked him if he believed the Messiah had come. He answered, "*Lo, adoni hanechbad* (i.e., No, esteemed sir) because, if Jesus were Christ, then peace would have come to the earth. On the contrary, many Christians, instead of bringing peace, have persecuted and killed the Jews." On my remarking that many were Christians in name only, he avouched that that was true also of many Jews, and he said, "When I do my merchandise business, I come in touch with many Christians, some of whom are very good people." I then pointed out that it was through accepting and submitting to the Lord Jesus Christ that peace would come, and I quoted from Old Testament prophecies. I asked him if he had read the New Testament, and he confessed he had not. So I pled with him to read it for his own information and profit, and quoted some things from it. When we arrived at Jerusalem, and exchanged the greeting "Shalom," he added, "*Todah rabbah*" (i.e., many thanks). Old Jews are not always as easy to converse with, and

here I must give you an instance of Jewish orthodoxy. One Saturday, I went up to Mount Zion, where I have some acquaintances. It was the anniversary of the death of David, and a number of Jews wished to pray at his tomb (traditionally so, of course). There is a charge for entrance to the tomb, and some of the Jews, when they failed to get in free of charge, opened their prayer-books, and began to pray outside. To one old Jew who was lamenting that he could not enter gratis, I said, in Hebrew, "May the Name be compassionate." He asked, "Upon what?" and I answered with the quotation, "The Lord, the Lord God, merciful and gracious," etc. A look of horror came into his eyes, and he said that it was unlawful to repeat that, except in synagogue. I said that God was everywhere, and I could worship Him where I stood through Jesus Christ. That was too much for his orthodoxy to bear, and he moved off as if I had leprosy. Another evening, I had conversation with still another type of old Jew. It was in a Jewish shop I occasionally visit, and, after the shopkeeper introduced us, I sat beside the ancient little man. I said the Hebrew equivalent of "How's your health, sir?" and he answered, "Thanks be to God! How is yours?" "Quite well, blessed be His Name," said I, "what is the news?" At once he replied, "We are waiting for the Messiah." In a tone of surprise, I exclaimed: "What do you mean, waiting for the Messiah? He has come already!" The old man looked at me and said, "Who then is this Messiah whom you say has come?" "Jesus." I answered. "But He cannot be the Messiah," said he "because the Nazarenes eat swine's flesh." "Why do you call us Nazarenes?" I asked, "Most of us were not born in Nazareth, any more than Jesus was. We are Christians, because we believe in Jesus the Christ, who was born in Bethlehem. Now the Jews were forbidden to eat swine's flesh, as a sign of something deeper. Did you never eat swine's flesh yourself?" "No," he replied, "I have wanted to, but never did." I asked him why not, and he answered, "Because I was afraid of the *mitzvah* (i.e., commandment)." "But," said I, "it

is a sin even to desire to do evil. It is not sufficient not to have eaten swine's flesh, if all the time you desire to eat it. I want to tell you that the religion of Jesus is spiritual. We are all sinners, Jews and Gentiles, and there is no atonement for our sins, except one—the blood of Jesus the Messiah.” Then I told him some of the things most surely believed by true Christians.

Young Nicodemus said to me, a day or two ago, “Although you are a missionary, I like walking with you and speaking with you, because you are my good friend. But I am glad that I am a Jew, because we are prospering on the Land of our Fathers, and we have the true Bible.” As he went on enumerating other privileges, I broke in—“But Nicodemus, these are blessings you enjoy in this world. What about *ha-olam ha-ba* (i.e., the world to come)?” He said, “We have the *Tanach* (i.e., the Old Testament).” “That is true,” I replied, “but you do not act according to it. The *Tanach* repeatedly mentions sin, and God's hatred to it. How are you going to atone for sin?” Nicodemus replied, “Christians also sin, do they not?” “Certainly,” I answered, “but let me give you a description of a true Christian's life. As I have already told you, both Jews and Gentiles need regeneration by the power of the Holy Spirit. When a man is regenerated, and has his sins forgiven through the blood of Christ, his heart is so full of love to Christ, that he thinks nothing can ever draw him away backwards. If he continues looking to Christ and following Him, he will be kept, but if he does not, he will be in danger and backslide.” Nicodemus asked what would happen then, and I told him that the repentant backslider was delivered through the blood of Jesus Christ. I referred him to the prophets, especially Hosea, through whom the Lord says, “I will heal their backslidings; I will love them freely.” Then I spoke of the two classes of men, and quoted from Daniel—“Some shall awake to everlasting life, and some to shame and everlasting contempt.”

Now, in this land of Israel, all types of Jews are represented. Religiously, there is every shade here, from the most fanatical

orthodoxy to free thought. The same is true with regard to politics and patriotism. I know Chauvinistic Jews who are constantly on the look-out for anything detrimental to the honour of their nation, but I have also met some Jews who wished to leave the country as soon as possible. Socially, also, there are all kinds from intellectual and distinguished to the type that reduces its surroundings to the resemblance of a ghetto. Oh! people of God, please pray for them, because the wrath is going to come upon them to the uttermost. Here in Palestine, the Jews, although at present so affluent, will suffer, and in their suffering, they will look upon Him whom they have pierced, and be saved. Then life from the dead to the world will come.

Report of Canadian and Colonial Mission Committee.

BY REV. FINLAY MACLEOD.

THE Committee, as decided at the last meeting of Synod, has to report that Rev. J. P. Macqueen, after being ordained by the Southern Presbytery, sailed from Greenock on the 27th of October, 1934, as the Deputy to Canada and Australia. He has since conducted services in Toronto, Fortwilliam, Winnipeg, Calgary, and Vancouver. He left Vancouver on the 27th of March this year on a six month's visit to our people on the Clarence River, Australia. It is expected (D.V.) that on returning to Canada, he will give a longer period to Vancouver and Winnipeg, and visit other stations where we have services.

The Rev. D. M. Macdonald, at the request of the Committee agreed to supply Detroit for three months. He sailed from Glasgow on the 6th October for New York. His letters indicate that he had encouraging congregations in Detroit. He preached in Rodney for one Sabbath and held services in Buffalo and New York.

A letter reached the Committee from New York asking for a visit from our Deputies, and, if possible, to form a mission in connection with the Free Presbyterian Church. All that the Committee could do in the meantime was to authorise Mr. Macdonald to give two Sabbaths there on his way home.

On account of the heavy financial burden borne by our congregations in the U.S.A., and Canada, by yearly visits from ministers all the way from Scotland, our Committee urged Mr. Macdonald to extend his visit and proceed to Winnipeg and Vancouver for some time. We are pleased to report that he consented to go for six weeks to each place, and if possible will visit Saskatoon and Calgary.

This report would be lacking in expressing our obligations, if we did not acknowledge what has been done by our elders both in Winnipeg and Vancouver. Mr. Mackay reports good attendances at the services in Vancouver, and we know that the visit of our Deputies will encourage the elders and congregation there. May they be enabled to continue faithful in a back-sliding age. In Winnipeg our congregation, though smaller in numbers has done well in reducing the debt on their church-building. We also acknowledge with gratitude that the interest is reduced to $3\frac{1}{2}$ per cent which will prove very helpful in meeting payments in the future. We wish to thank all who contributed to this Fund, and those who wish yet to contribute to remind them that contributions will be gratefully received by Mr. John Grant, our General Treasurer.

In bringing this report to a close, the Committee would impress upon the Synod that there is a great field ready in the U.S.A., and Canada for the gospel of our Lord and Saviour, Jesus Christ. The door is open to us to enter that field with the glad tidings of salvation, and may we be enabled while we have the opportunity to go forward making mention only of His righteousness who has promised—"Lo, I am with you alway, even unto the end of the world."

Report of Committee on Religion and Morals.

BY REV. D. A. MACFARLANE, M.A.

IN view of the absence of Rev. D. M. Macdonald, the Convener of the above Committee, the following report is herewith submitted.

I. RELIGION. II. MORALS.

I. As to Religion, we remark (1) on Romanism. We believe that the current of opinion in certain Church circles outwith the Papacy itself is strongly running in sympathy with Romanism. The insidious danger of the Papal system, both religiously and politically, is not realised as it should be. The Papacy, to a vast extent, is not regarded as a spurious branch of the visible Church as it should be. This system exalts the works of mere man above the alone salvation of the gospel. Its "exaltation" of the Saviour above "altars" and in the "host," etc., is derogatory to the true glory of Christ. Christ is in such a manner exalted that Mary is also required as mediatrix, and with her an host of saints to lend a helping hand of intercession. This is a form or fruit of ancient Docetism. Protestants should beware of drinking of her cup.

(2). Episcopalianism. This denomination has not got in Scotland the influential position which it has across the Border, where it ranges from evangelicalism to Modernism and on to High Anglicanism, which is sub-Romanism. It were well if the Evangelical party were more courageous. They feel their lack of leadership. It is a matter of comfort that many of the editorial articles in their organ, "The English Churchman," make such savoury reading. Their protest actions are regrettably feeble in many ways.

(3). Presbyterianism. Here we have our own condition in Scotland specially in view. How deeply we need a revival of true religion! We have a kind of gospel in the land. We need, by the power of the Holy Spirit, to be made aware of sin,

of our ruin, of what "the" gospel is—of being delivered from being ashamed of the gospel, which is the power of God unto salvation to every one who believeth.

Among the highly regrettable matters regarding the Church of Scotland, reference may be made, *inter alia*, to St. Ninian's Retreat, Lassodie, Dunfermline. An account of it is given by Walter Allen in the "Catholic" for December, 1934. Also, an editorial in a Scottish weekly has the following stricture on St. Giles' Church, Edinburgh: "We have seen a minister of the Church of Scotland fall on his knees at the steps leading to the holy table before turning to bestow the blessing on the people. We have seen a minister 'cross' himself as he prefaced his sermon with the name of the Trinity. Just think of the ministers of the Scottish Church, with their scarlet trains spread out like a rippling wave of colour, making deep obeisance to the communion table in the very church where Jenny Geddes threw the cutty-stool at the priest who dared to say mass at her 'lug'!"

It may also be noted that women have been making endeavours to be accorded recognition as members of Church Courts; that a high place is more and more being given to "Christmas Day," "Good Friday," "Easter Sunday," and "Armistice Day." Dr. P. D. Thomson is reported as saying, "All Scotland should observe Christmas as a religious festival." It was reported of Govan Old Parish Church, "More than 100 young people will act in a Bethlehem tableau this (Christmas) week," i.e. in the above Church. It looks as if Pollard's edition of miracle and morality plays might suit some more than the usual Book seen in Church pulpits and pews.

(4). Under this head of our report, we refer to the Greek Church marriage ceremony permitted at Buckingham Palace. The Greek Church is almost on a par with the Papacy in doctrine and practice, although not perhaps so arrogant and imperious. It is deeply regrettable that countenance was given to their religious services by our nominally Protestant royal family.

A refreshing attack, we would note, was made by Sir Ambrose Fleming on the man-pleasing, pride-fostering doctrine of evolution. "The theory of evolution not only failed," says the press report of his address, "to explain the origin of man's excellence and mental superiority: it also failed to explain the degradation and evil use of his powers."

The subjoined statistical table may be helpful to show, with approximate accuracy, the religious elements of the population of Scotland, which is about 4,850,000. The figures are quoted from Rait and Pryde's "Scotland," (Benn, 1934). "Church of Scotland, (percentage of total population) 43.3; U. F. Church, (Contg.) 0.6; Free Church, 0.4; Free Presbyterian Church, 0.1; Reformed Presbyterian Church, 0.0; United Original Secession Church, 0.1; Total non-established Presbyterians, 1.3; Total Presbyterians, 44.6; Episcopal Church of Scotland, 2.8; Methodist Church, 0.6; Baptist Union, 1.5; Total Evangelical Dissenters, 3.2; Total Non-Presbyterian Protestants, 6.0; Total Protestants, 50.6; Roman Catholic Church, 12.5; Total in Christian Churches, 63.1; Jews, 0.4; Salvation Army, 0.6.

Dr. Pryde makes the following illuminating remarks: "The modern avoidance of once-favoured topics like predestination, election, and the need for individual salvation, and the stress laid instead on the universal aspects of the Atonement and of the whole Christian ethic, indicate what is little less than a revolution—the vivid realization of the common heritage of all Christian Churches in place of a doctrinaire insistence on their differences. It is harder to explain the decrease of the private exercise of religion, the growing infrequency of family prayers, and even of grace before meals, save by means of a decline in the religious spirit." Perhaps part of the explanation could be found in the decline in preaching the "need for individual salvation!"

II. Morals. (1). The *Ne Temere Decree*. This decree is still in force. Rev. F. E. Watson wrote a pamphlet on the subject. It is published by the Scottish Protestant Society, 50

South Bridge, Edinburgh. It should be almost needless to add that no serious-minded Protestant should contemplate marriage with a Papist.

(2). The Drink Trade. Figures here for 1934 are not yet available. Literature which the Scottish Temperance Alliance kindly supplied shows that most breaches of the peace are due to drink. Police reports for certain towns in the south show that arrests for drunkenness have gone somewhat heavily up in 1934 in comparison with the previous year. No reports are yet issued as to any part of this year.

In the above literature, Prof. A. A. Bowman says, "There is a stretch of slum-land in Glasgow which one may cover in ten minutes' walk. To-day I counted on that stretch no fewer than 27 public-houses—an ambush every thirty seconds. There is something more here than the natural response to a spontaneous demand. There is penetration, solicitation, exploitation."

The sums expended on intoxicating drink for 1933 are (1) for Scotland, more than 18½ million pounds; (2) for the *nation*, nearly 225 millions. To compare this with somewhat recent figures in other spheres, we have, e.g., Poor Relief (nationally), *circ.* 43 millions, Education, *circ.* 100 millions, Unemployment Assurance, *circ.* 53 millions, and Britain's share of expenses for the working of the League of Nations works out at somewhat more than 1-10 of a million pounds.

(3). As to Betting, etc., we notice mainly at present that by the Betting and Lotteries Act, 1934, small lotteries may legally be held in connection with bazaars, sales of work, etc., provided certain conditions are complied with. Lotteries generally are prohibited. It is well that the Church of Scotland opposes all forms of gambling, although legally permissive as above stated. "The Church of Scotland discountenances such methods of raising money for Church purposes and repudiates the suggestion that it should avail itself of such legislation." The General Assembly of 1934 enjoined Kirk-Sessions to avoid any

recourse to raffling, etc., for raising money, and advised that the young should be trained to resist all gambling inducements.

(4). Section 18 of the Education (Scotland) Act is still unrepealed or unrevised. At their December meetings, the E.I.S. made no reference to it, to our knowledge. It may not have come within their ambit, and perhaps could not have been conveniently introduced like the congenial subject of their school inspectors.

(5). Saloons of pleasure, viz., Cinemas, etc. The following questionnaire was sent out by a London cinema proprietor:

"What kind of film do you prefer, e.g., Society Drama, Comedy, War, Thriller, Adventure, Travel, Musical Comedy, Romance?" Thriller films were voted the first place among the young and Society Drama among the older members. In connection with the above, 42 per cent reported a twice-a-week attendance, and 37 per cent were satisfied with once a week. Among the six highest favourites (films) was "The Private Life of Henry VIII."

Recently a deputation was received by the Prime Minister, the Home Secretary, and the Secretary for Scotland to consider what steps should be taken respecting the censorship of films. The whole subject is being considered. It was said at the above meeting that about 20 million people per week attended cinemas, and that at least 25 per cent of the films "were for one reason or another unsatisfactory and in many cases demoralising."

(6). It would unduly lengthen our Report were all the subjects taken up which we should wish to refer to. Reference has already been made directly or indirectly to Sabbath desecration. Owing to the pass to which things have come, it is almost difficult to say where to begin in such a subject as this. Railway companies, 'Bus companies, the Post Office, among other public concerns, are all involved in trafficking for gain on the Lord's Day. So also, in their own way, shops, cinemas, etc., which are permitted by law to be open on the Lord's Day—and in company with the above is the Sabbath Newspaper. May the day speedily come when people are so instructed in the

faith by sent-ambassadors that they will give up fostering all that dishonours God's Day and services.

(7). Note may also be taken of the figures for 1933 for Scotland bearing on "its terrible moral conditions." Colonel Haverfield of the Social Service Board says that about 69 out of every 1000 births in that year were illegitimate. Many Presbyterian ministers reported to him a high percentage of "forced" marriages.

Other subjects need only be mentioned here, e.g., Naval regulations authorising salutes to the Pope—the Deceased Wife's Sister's Act—the B.B.C.'s "Sunday" Programmes—Ministers' concerts or services of "praise" on "Sunday" evenings, etc.

There is one unfailing remedy for all these ills—for all ills—the Gospel of the Grace of God. Were the love of God and of His truth in heart and in home, in pulpit and in pew, how we should prosper both for the life that now is and for that which is to come!

Finance Committee's Report.*

BY REV. E. MACQUEEN.

THE various funds of the Church, for the year ended 31st March, 1935, show an increase in the Balances on hand as compared with the previous year. This increase is accounted for by the amount credited from legacies.

Sustentation Fund. The income to the Sustentation Fund to a large extent depends on what is contributed by the Congregations. The total received from all Presbyteries shows an increase on last year. While several congregations have come short of their last year's figure, yet others have increased their contributions making in the aggregate an increase of £185 on the previous year. By having two more Ministers on our list and paying a bonus to each Missionary and also to Ministers,

*This Report was read for Rev. E. Macqueen by Mr. John Grant, General Treasurer.

accounts for the increase in expenditure, which amounts, in comparison with the previous year's expenditure, to £896.

Home Mission Fund. The income to this Fund comes far short of its requirements and the balance transferred to the Sustentation Fund is £84 short of last year's figure. This decrease is partly accounted for by the payment of £52 to the London Congregation having been charged against the Home Mission Fund instead of to the Sustentation Fund as formerly. This Fund also bears the burden of payment of the Insurance of Missionaries.

Aged and Infirm Ministers' and Widows' and Orphans' Fund. The balance at credit to this Fund has now reached the sum of £2,621, an increase of £413 on last year. In addition to the sum of £25 from legacies, the sum of £301 18s. 11d has been credited, being the balance of the Bond held on the Kerr Street property, now fully paid.

College Fund. With £450 received from legacies, we have refunded the sum of £20 to Organisation Fund and made a payment of £30 to each of our Students, carrying forward a balance of £328 10s. 9d on hand.

General Building Fund. This Fund benefited to the extent of £92 3s. 10d from legacies which enabled the Committee to pay a dividend of 1/- per £ on claims sent in, amounting to £4,035 of debt on Church and Manse buildings, leaving on hand a balance of £58 2s. 4d to be carried forward.

Jewish and Foreign Missions' Fund. The income to this Fund as compared with the previous year, apart from Legacies, shows a decrease of £264 and a decrease of £76 in expenditure. During the previous year we received the sum of £251 16s. 10d from the sale of Rev. N. Cameron's *Memoirs*, which almost accounts for the decrease in income. The expenditure for the year ended 31st March, 1935, exceeds the ordinary income by £576 12s. 4d, while the balance on hand carried forward is increased by £449. The increase is accounted for by the sum of £1,025 being received from legacies.

Organisation Fund. The balance at credit of this Fund at 31st March, 1935, amounted to £108 10s. 10d and further payments, in connection with Deputies' expenses, to come in from our Canadian Mission Stations, should place the fund in a position to refund whole or part of the loan of £100 transferred from the Sustentation Fund two years ago.

Colonial Mission Fund. Out of this Fund we paid the Rev. J. P. MacQueen's expenses as Deputy to Australia (fare out and return), leaving a balance on hand carried forward of £18 17s. 5d. As will be seen from the Annual Abstract of Accounts, other payments to Mr. MacQueen were made out of the Organisation Fund, part of which we hope to recover.

Sundry South African Mission Funds. Apart from £10 11s. withdrawn from the Mission Car Fund, the other Funds may be considered inoperative during the past year.

Winnipeg Church Fund. With a balance of £4 5s. on hand from last year and donations received bringing the amount up to £20 a payment for that amount was made to Mr. P. Sinclair, Solicitor, Wick, in reduction of the loan to Winnipeg Church Building Fund.

Mackenzie Trust. In terms of the Will of the late Mr. John MacKenzie, Beaulieu, the sum of £500 was vested in Government Stock yielding an annual Income of £21 5s. 5d, of this sum £20 is paid annually to the Missionary at Beaulieu, the balance to be allowed to accumulate in the Trust Fund and refunded to the Sustentation Fund to cover shortage in the Interest for the period when Interest received was under 4 per cent.

Legacies. Legacies amounting to £4,664 18s. 2d were received during the year. The Legacy from the Executors of the late Mr. John MacKenzie was credited to the various Funds as directed by the last meeting of Synod. In addition a legacy of £100 received from the Executors of the late Mr. Kenneth MacIver, Strathpeffer, was placed to the credit of the Sustentation Fund and £25 to the Jewish and Foreign Mission Fund, being a legacy from the Executors of the late Mrs. Flora Martin, Oban.

Canadian Deputy's Report

BY REV. D. M. MACDONALD.

HAVING been asked by the present Convener of the Canadian Committee—the Rev. Finlay Macleod—as to whether I would be willing to go to Detroit for three months, I expressed my readiness to go as the way was opened up for me in God's providence to do so and through the good offices of Superintendent Macaskill, Glasgow, I secured a comfortable stateroom on the S.S. *Cameronia* of the Anchor Line and sailed from Glasgow on the 6th October for Boston and New York.

Rev. R. Mackenzie, Glasgow, and Rev. W. Grant, Halkirk, kindly accompanied me on the liner to Greenock. After a stormy passage for most of the voyage we arrived, by the good hand of God upon us, safely in New York on Monday the 15th of October. Owing to my having frequently crossed the Minch between the mainland and the Western Isles I was spared the disagreeableness of being seasick on the great Atlantic although its huge billows shook us from stem to stern.

I was hospitably entertained in New York by Mrs. Maciver, a daughter of our worthy elder Mr. John Macaulay, Applecross, and to her and Messrs. Murdo, Roderick, and Farquhar Macleod whose father was a member of the Portree congregation, I am deeply indebted for their assiduous attentions to my needs while in the city. I conducted two week-night services here and afterwards proceeded to Buffalo where I held services on Sabbath the 21st October in the home of Mrs. Beattie and was accommodated in the home of Mrs. Maciver, mother of our student, Mr. Wallace Nicolson. I also received the kind hospitality of Mrs. K. R. Macdonald, a loyal adherent of the Church for many years.

From Buffalo I went to Toronto and held a week-night service in the Reformed Presbyterian Church, which was well attended. Mr. and Mrs. Roderick Campbell with their usual kindness entertained me while there and Mr. Campbell drove me from

Toronto to Simeoe, where we called on Mrs. Munro, and afterwards to Rodney where, as arranged by our considerate Detroit Treasurer, Mr. Kenneth Mackenzie, services were to be conducted on the 28th of October. It was a sincere pleasure to meet our dear friends Mr. and Mrs. MacLennan after the lapse of almost twenty years and to find them in fairly good health.

Services were conducted in the local school on Sabbath and some days afterwards, taking leave of my kind host and hostess I proceeded to Detroit.

Regular services were conducted here from the 4th of November to the 27th January, 1935. In this city I enjoyed the hospitality of Mr. and Mrs. Isaac Morrison and latterly of Mrs. R. S. Mackenzie to all of whom I would here express my gratitude for their kindness. I baptized three children whose parents are connected with our congregation here.

Many who had been in Detroit left owing to the depression but notwithstanding that, the Gaelic service was well attended also the evening service in English at times. The usual week-night meetings were held in the house of Mrs. Mackenzie who has all along taken a warm interest in the Cause and before leaving I arranged that meetings should be held in her home each Lord's Day.

I think I should record my deep appreciation of the generosity shown me by the friends I came in touch with in this great city and my prayer for them is that the Lord would bless them with all spiritual blessings in heavenly places in Christ Jesus.

Leaving Detroit on the 31st of January, I arrived in Winnipeg on Friday the 1st of February and lodged with Mr. and Mrs. William Sinclair where I felt at home having stayed under their hospitable roof the last time I was in the city. I was glad to find them and the other friends in this city well. Between preaching and visiting the time passed quickly. I think I visited all the families in the congregation, some of them twice. We had goodly gatherings here at the Lord's Day services and the Communion was dispensed on the 10th of March, one new

member being added to the Roll. It was a time of happy fellowship and we trust profitable to immortal souls. The congregations on Sabbath were large. There was a great blizzard some days before the Communion but fortunately it did not interfere with the services. It was calculated that 2,700,000 tons of snow had fallen on the city alone. I was glad to see such a comfortable church here with so many attached families in the congregation. From all of them I received great kindness.

I left Winnipeg for Vancouver on Tuesday the 12th of March and stopped at Saskatoon for two nights, lodging with Mr. and Mrs. D. Morrison. A service was conducted in the house of Mr. John Morrison for friends who had gathered there. I conducted also a service in Red Deer arranged by Mr. Lachlan Maclean and afterwards proceeded to Innisfail where I spent a night with our esteemed elder, Mr. A. Mackay. Mr. A. Beaton, Calgary, made excellent arrangements for the services there on Sabbath the 17th March and they were largely attended. Our Cause here deserves every encouragement and if possible a Deputy should give two or three months to this city. Mr. and Mrs. Beaton attended well to my needs while with them.

I arrived in Vancouver on Thursday morning the 21st of March and was met by the Rev. John P. Macqueen and Mr. Hugh Mackay, Elder, who kindly conveyed me to my lodgings at Mr. and Mrs. Laing's, Willow Street. From them I received much kindness.

The Communion services there were conducted from the 21st to the 25th of March with the usual fellowship meeting on Friday and there were large congregations most of the time, friends coming from a distance to hear the Gospel. We believe some would have to say it was good for them to be there. The order and solemnity maintained on Sabbath were impressive and we may well conclude that the Lord Jesus was present with His people at the feast.

The Rev. John P. Macqueen gave valued assistance throughout the services and many friends gathered at the dock on Wednesday

the 27th March to bid him Godspeed on his voyage to Sydney. I hope on my return to visit the various stations again (D.V.) and would here acknowledge the loving kindness of the Lord to me in all my travels. Not only has He kept me in health but He has also enabled me to fulfil all engagements without a hitch a matter to be grateful for when one considers the tremendous hustle of cities here and the vast distances one has to travel.

Mr. Allan Macleod is diligently carrying on the services in Winnipeg and Mr. Hugh Mackay will do the same in Vancouver (D.V.) after I leave.

Having now been five Sabbaths in Vancouver I am sending this supplementary report to cover my period of service up to date.

We are having well-attended services and our people here take a warm interest in the Cause and are very loyal and steadfast. I have visited in the short time at my disposal, I think, the most of them and have been very kindly received.

Our energetic elder, Mr. Hugh Mackay, assisted by our other faithful elder, Mr. John H. Macleod, is most active in looking after the interests of the congregation and has a promising group of young people in his Bible Class. He is helped in Sabbath School by Miss Macdonald who teaches the younger children.

It is encouraging to see so many young people under the sound of the gospel in our congregation here and in due time they may become strong supporters of the Church and true followers of the Lord Jesus.

Mr. Farquhar Matheson has been elected a deacon and will be duly ordained to office (D.V.). It would be very desirable to have a minister settled in both Vancouver and Winnipeg as soon as possible.

To Mr. and Mrs. Laing I am much obliged for their kindness while with them and also to the families of the charge for their unstinted hospitality.

When passing over the magnificent Rocky Mountains I was reminded of the atheist and communist who was so impressed with their grandeur that he believed God alone could have created

them and was eventually led as a needy sinner to Christ who saved him.

That beautiful verse in Isaiah showing the permanent nature of the covenant blessings bestowed on the Lord's people and their absolute peace and security in their glorious Redeemer—"The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee," occurred to me showing that even these mountains might be removed but gospel blessings are everlasting.

In conclusion I may say that I believe it is the desire of all of us that the Lord would bless our dear people in the United States and Canada with His grace and enable them faithfully to adhere to the gospel of our Lord Jesus Christ in the midst of all sorts of erroneous views, strange cults, false gospels, corrupt practices and unscriptural "isms."

Report of the Committee Appointed by the Synod to Investigate the Position of Employees in Sabbath Coastal Shipping.

BY REV. JAMES MACLEOD.

AS far as we are aware the Steamships "Hebrides" and "Dunara Castle" usually remain at the pier at which they happen to be, on Saturday, during the Sabbath Day, but it is possible that in their case, there are times when they sail on Sabbath afternoon to reach their next port of call that evening in order to be ready to begin to discharge their cargo early on Monday morning.

The weekly cargo steamer that plies between Glasgow and Stornoway used to sail on Sabbath in order to arrive at Portree early on Monday morning in order to be ready to discharge her cargo on Monday morning. During recent weeks this boat

docked in Stornoway even before the close of the Sabbath. The mail steamer that runs between Kyle and Stornoway arrives each evening about 8 p.m. and leaves every night except Saturday night at 11 p.m. When she reaches Stornoway on Saturday all the cargo at hand is put on board, and all mails from all parts of the Island which can possibly be ready.

She lies at the pier from Saturday night till 11 p.m. on Sabbath night. The reason advanced for not postponing departure till after midnight is, that if that were done it would upset traffic between Stornoway and London. The mail steamer from Harris, N. Uist, etc., is not involved in the common encroachments on the sanctity of the Lord's Day. As a rule she reaches Kyle in good time on Saturday and does not leave before 6 a.m. on Monday.

In connection with Sabbath sailings between Ireland and England, and Ireland and Scotland, we have investigated the following cases. The arrivals in Ireland are e.g., Waterford, 2.10 a.m. Sabbath morning, Cork, 11.20 a.m., Rosslare, 6.20 p.m., Dublin, 10.43 p.m.; all on the Sabbath. A special Saturday night service from Ireland arriving in London on Sabbath is noted. Fishguard Harbour is left at 3.55 a.m. Sabbath, arriving London 9.45 a.m. Then we note the Belfast—Liverpool service. Vessels leave Belfast 9 p.m., connecting usual Sabbath trains. Then the Liverpool—Belfast service is carried on on the same lines—leaving Liverpool 10.15 p.m. daily. Steamers leave Glasgow for Belfast 10.45 p.m. on Saturday and arrive in Belfast 8.30 a.m. on Sabbath.

Londonderry to Glasgow service—leave 7 p.m. arriving at Glasgow Sabbath morning, calling at Greenock and landing passengers.

Investigation as to Clyde sailings, L.M.S. and L.N.E.R. boats run on Sabbath during the Summer season to all ports on the Clyde and as far as Campbeltown. So far every port is open for Sabbath sailing with the exception of Tarbert, Loch Fyne, and Ardrishaig.

It is to be also noted that some of the Anchor Line Steamers are in the habit of cruising during the summer season at week-ends round the West Highland coast.

The Committee would also point out with very few exceptions pleasure yachts sail from port to port on Sabbath at the will of their owners.

It is also a common thing to go cruises on the Lord's Day, so that the men employed on these yachts belonging to our Church are undoubtedly involved in Sabbath desecration.

The Committee cannot justify on any grounds that it is proper for shipowners on the Coastal Service of the British Isles to leave port on Saturday evenings when they know full well before hand that they are encroaching on the Lord's Day.

It has also come to our notice through investigation that sailors employed on these steamers are in the habit of washing down decks and painting and varnishing on the pleasure boats, on the Lord's Day. The Committee would also point out that as far as we can possibly ascertain there is no regard for the sanctity of the Lord's Day at all, nor its claims and obligations. In fact, shipowners and their agents endeavour to have their ships sailing on the Lord's Day on the Coastal Service in order to enable them to arrive at their port of call on Monday. It is painfully evident that shipowners whose vessels ply on the coast of Scotland, England and Ireland, with few exceptions, have no conscience for the observing of the Lord's Day. Their main objective is their own worldly gain.

We feel most deeply for our men employed in the service of such who care nothing for the honour of God's law, and the well-being of their servants. The Committee would solemnly and seriously advise our men and others not to seek employment in the service of such companies as disregard the claims of the Fourth Commandment—"Remember the Sabbath Day to keep it holy."

Report of the Committee Appointed to Consider Various Aspects of the Sabbath Question.

THE above Committee met in Glasgow on the evening of April 16th, 1935, when all the members were present with the exception of the Rev. D. M. MacDonald who was in Canada.

After some consideration of various points raised, the Committee unanimously came to the following finding:—

The Committee respectfully recommend to the Synod, that a Standing Committee be appointed to be known as the Sabbath Observance Committee, and for the purpose of dealing with questions of general interest relating to Sabbath Observance. The Committee shall recommend to the various Presbyteries of the Church the line of action to be taken in any particular case.

Report of Editor of Magazine.

I HAVE already in the May issue of the Magazine called attention to the fact that it has now entered on its 40th year. During that time its circulation has gradually increased. The Magazine has gone beyond the borders of Scotland and found not only interested but appreciative readers in other lands as our correspondence indicates. While it is gratifying to know that it has readers beyond the pale of the Free Presbyterian Church we never forget that it is the organ of the Free Presbyterian Church and that it is not the exponent of any individual's opinions.

It remains for me to end with the pleasant duty of tendering my thanks to all those who in any way lightened the editorial labours during the year. In a standard expository work on the *Pilgrims Progress* there is a number of persons classified under the category of Helpers and it struck me in reading about them

what a noble band they were and at times how little they knew how encouraging their kindly help was to the pilgrims. One helped in this way and another helped in another and so cheered and encouraged the pilgrims. I, too, have had such helpers and I feel grateful to them all—to the ministers who sent sermons and other matter—to the missionaries who sent extracts from books they were reading—to those who were* diligent in their efforts to circulate the Magazine, one good friend going the length of advertising it in quite a number of English religious papers with considerable success—and to the large number who sent me newspapers, religious periodicals, and extracts from religious books. I regret I was not able to make use of all these but only of some. We would need a Magazine double the size to give them all a place. In making a selection it is possible that some of those who sent such contributions may have a very poor opinion of the editorial discernment as far as literary contributions are concerned. It is to be hoped, however, that they will continue this much appreciated service and if what they send does not appear that they will exercise a kindly feeling towards the editor and remember that he has the frailty of the race to which he belongs. I may be permitted to inform this class of helpers who send extracts that the fruit of their work is not consigned to the waste paper basket but kept in hand for a rainy day.

I have also to thank those who kindly sent me translations into Gaelic of pieces that appealed to them in their reading. These translations gave variety to the Gaelic appearing in the Magazine.

The financial aspect of the Magazine is sound. Owing to the change of the date of the ending of the Magazine's financial year there is an apparent deficit as was anticipated when the change was made; it is to be hoped that this will be rectified for next year—in fact the Treasurer informs me that at the end of April the balance to credit is almost as good as last

year's. A copy of the Magazine Financial Statement is audited by the Church's auditors yearly and copies are sent to all the members of the Magazine Committee and is herewith submitted to members of Synod for inspection.

I submit this Report at the beginning of the fortieth year of the Magazine's existence for the Synod's approval accompanied with the prayer that the God whom we all profess to serve may bless its message in the future as we know He has done in many cases in the past. We crave the prayers of God's people for a blessing on our editorial labours and on the sermons and articles appearing in the Magazine.

Theological Report.

BY REV. D. A. MACFARLANE, M.A.

AT the request of the Western Presbytery, Mr. Alexander Macaskill came from Thurso to Dingwall towards the end of February of this year. Class-work was begun on February 26th.

I. In the Greek Class, we have taken up so far Miller's *Guide to Textual Criticism*, also McClymont's work on the *New Testament and its Writers*. Attention is still being given to the Greek Grammar.

For exegesis, etc., the Epistle to the Hebrews was taken, and so far we are about half-way through the Epistle.

I may add that in the critical part, I wish as much as possible of Burgon, Vol. II., to be got over before we close.

II. In the Hebrew part of the class-work we have got through Green's *Canon*, and are partly through his *Text*.

We have also gone over generally, for practice and revision, the Verb in the Hebrew Grammar, that is, of course, the whole field of the irregular verbs.

In reading, we began with Genesis, and got as far as Chap. XI. I propose to stop at this chapter and have a few chapters

in Exodus read, from Chap. XXV. onwards as far as possible, as these bear on the Tabernacle, its furniture, the high-priestly garments, etc., and are closely related to what we peruse in the Epistle to the Hebrews on the other side.

I found Mr. Macaskill to be a diligent and painstaking student.

The Relation of the Personal Character of the Spirit to the Existence, Reality, and Advance of the Believer's Experience.

A BELIEVER'S experience of the truth of God is not a mere fancy. However severely experimental godliness may have been stigmatised by an unrenewed world, as the offspring of a morbid imagination, the product of an enthusiastic mind, "he that believes in the Son of God hath the witness in himself" that he has yielded the consent of his judgment and his affections to no "cunningly-devised fable." A sense of sin—brokenness and contrition before God—faith in the atoning blood of Christ—a sweet consciousness of pardon, acceptance, adoption, and joy in the Holy Ghost, are no mere hallucinations of a disordered mind. To read one's pardon, fully, fairly written out—to look up to God as one accepted, adopted—to feel the spirit going out to Him in filial love and confidence, breathing its tender and endearing epithet, "Abba, Father"—to refer every trial, cross, and dispensation of His providence, to His tender and unchangeable love—to have one's will, naturally so rebellious and perverse, completely absorbed in His—to be as a weaned child, simply and unreservedly yielded up to His disposal, and to live in the patient waiting for the glory that is to be revealed, oh, this is reality, sweet blessed, solemn reality!

Holy and happy is that man, whose heart is not a stranger to these truths. But, rob the Spirit of His personal glory,

—divest Him of His great offices in the covenant of grace,—reduce Him to a mere influence, attribute, or principle, and the believer's experience of the truth dwindles down to an airy nothing. All is fancy, enthusiasm, and delusion, if the Holy Spirit be not a distinct person in the Godhead. But so long as this doctrine is brought home with convincing power to the soul that the Holy Spirit is a distinct person from, yet co-essential, co-equal and co-eternal with the Father and the Son, then we have the comforting assurance, that the experience of the truth in the heart, of which He is the Author, and we the subjects, is a supernatural work,—the work of God the Holy Ghost, and this assurance gives stability to the soul.

The doctrine of the Spirit's personal dignity also affords a pledge that the work thus commenced, shall be carried forward to a final and glorious completion. Because He is God, He will finish what He has begun, and, let it not be forgotten that the growth of the believer in the experience of the truth, is as much the work of the eternal Spirit as was the first production of divine life in the soul. The dependence of the believer on the Spirit by no means ceases in conversion. There are after stages along which it is His office to conduct the believing soul. Deeper views of sin's exceeding sinfulness,—a more thorough knowledge of self, more enlarged discoveries of Christ,—a more simple and habitual resting upon His finished work,—increasing conformity to the divine image, the daily victory over indwelling sin, and a constant meetening for the inheritance of the saints in light, all these worketh the one and the self-same Spirit, who first breathed into his soul the breath of spiritual life. Not a step can the believer advance without the Spirit. Not a victory can he achieve without the Spirit. Not a moment can he exist without the Spirit. As he needed Him at the first, so he needs Him all his journey through, and so he will have Him till the soul passes over Jordan. To the last ebbing of life, the blessed Spirit will be his Teacher, his Comforter, and his Guide. To the last, He will testify of Jesus; to the last

He will apply the atoning blood; and to the very entrance of the happy saint into glory, the eternal Spirit of God—faithful, loving to the last—will be present to whisper words of pardon, assurance, and peace. Holy Spirit! build us up in the infinite dignity of Thy person, and in the surpassing greatness and glory of Thy work!

I cannot allow myself to close this chapter *without* addressing a few solemn and earnest considerations to the denier of the personal dignity of the Spirit. Dear reader, you and I will soon stand at the bar of God. In view of that day, how solemn, how awful is your present position! If you have read the preceding pages with any degree of thought and candour you must have closed the argument with the conviction that truly the Spirit is a distinct person in the Godhead—so full, so clear, and so conclusive is the testimony of the divine Scriptures, to the truth of this doctrine. In rejecting the doctrine and in resisting the conviction of evidence, you assume responsibilities, and incur guilt of a fearful kind. In denying the Spirit's personal dignity, you deny God Himself, and in refusing the evidence, you turn your back upon His revelation. Can imagination conceive of a position more truly solemn? You may think lightly of experimental truth, you may deride the religion of a man who hopes that he is "born of the Spirit," and has found pardon and acceptance through Christ, as the very wildness of enthusiasm—and you may press to your heart more closely and fondly than ever, your religion of nature, your form of godliness, your cold, lifeless, soulless creed; but, oh remember, you have to do with a God who searches the hearts and tries the reins of men, a God of spotless holiness and inflexible justice—with whom the form, without the power of godliness, is a mockery, and to whom prayer, without the Spirit, is a sin!

Be not deceived in a matter so momentous, and involving interests so precious and eternal. Think not to offer to God an acceptable oblation, while you refuse divine honour, homage and love to the Third Person in the glorious Trinity. Wonder

not that the details of Christian experience of a child of God, are all a mystery, an enigma to you—that, when he speaks of a broken heart—of a contrite spirit—of a mourning over sin—of regeneration—of pardon—of acceptance—of the joys of God's salvation—of the comfort of the Holy Ghost—and of a good hope through grace of eternal glory, that he speaks to you of a kingdom whose splendours you have never seen,—of a territory whose wealth you have never ransacked—of a world whose glories have never beamed upon you, whose odours have never been wafted to you, whose breezes have never fanned you, whose music has never fallen on your ears, and whose Spirit has never breathed into your heart. You deny the Author of divine life, light, and revelation;—marvel not that all which appertains to experimental godliness is to you, mystery, darkness and death. Without this blessed Spirit, you can never know yourself, nor Christ, nor God, nor Heaven. Trifle no longer with this subject,—refuse Him no longer divine honour,—lay aside the prejudices of education and of creeds, and fall down and supplicate the teaching of this Spirit, whose personal dignity you have so long denied, whose word you have so long rejected, whose voice you have so long disregarded, and all whose influences you would, were it possible, this moment quench. Yet, He is faithful, kind and forgiving. You have denied Him, but “He cannot deny Himself”—though you believe not, yet “He abideth faithful.” He can dissolve your heart, give you true contrition, and lead you to the atoning blood of Jesus for the pardon of your sin. But, if resolved to adhere to your present views, remember the awfully solemn words of our Lord and may they sink down into your ears, “Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in this world to come.”—Extract from Winslow's *“The Inquirer Directed to an Experimental and Practical View of the Work of the Holy Spirit.”*

The King is held in the Galleries.*

BY REV. EBENEZER ERSKINE.

I.

OUR blessed Lord Jesus, who is represented under the notion of a Bridegroom in this book, from the 4th verse of the preceding chapter, breaks out in the commendation of His spouse and bride, venting the love of His heart toward her in many warm and pathetic expressions; and His discourse is continued to the 10th verse of this chapter; where we find Him running out in the commendation of His Church in several particulars. He commends her from her spiritual birth and pedigree, calling her, a prince's daughter, verse 1. The saints of God are royally descended; by their second birth they are sprung of the Ancient of Days; born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Again, He commends her from the beauty of holiness shining in her walk and conversation: How beautiful are thy feet with shoes, O prince's daughter! Holiness is the attire of the bride of Christ; she is arrayed in fine linen, clean and white, which is the righteousness of saints. But time will not allow me to explain the several particulars of her commendation. The words of my text are an abrupt sentence; wherein He expresseth the wonderful complacency which He took in her society, and the overpowering influence that her faith, and His faithfulness, His love and her loveliness, had to make Him stay and abide in her company. The King is held in the galleries. In which words we may notice these particulars.

I. Christ's character and office; He is a Person of royal dignity, no less than a King, and the King by way of eminency.

* This is a sermon by the Rev. Ebenezer Erskine preached from the text—Song of Solomon, vii. 5. It was copied out and sent us by a young girl in Skye who evidently found in it what she would like to impart to others. We are grateful to our young helper and encouraged to know that there are some among the young of the Free Presbyterian Church, who find the nourishing food which the godly fathers and mothers of bygone days fed upon with delight, to be still palatable.—*Editor.*

The Church of God owns no other King but Christ; for it is He whom God the Father has set to rule upon the holy hill of Zion; and it is a manifest invasion of Christ's prerogative, for pope, prelate or potentate, to usurp a sovereignty and headship over the Church of Christ, an indignity which He will not suffer to pass without suitable resentment. He here owns Himself to be the King of Zion and will maintain the dignity of His crown against all that dare invade it.

II. In the words we have the place of converse between Christ and His blessed spouse and bride; it is in the galleries. It is the same word in the original which we have, (Cant. i. 17). The beams of our house are cedar, and our rafters, or galleries, of fir. Where, by galleries in both places, according to the judicious Durham, we are to understand the ordinances of the gospel, in which Christ and His people do tryst and keep company, one with another. Why gospel-ordinances are thus designed, I may shew more particularly afterwards.

III. We have the sweet constraint that this Royal Bridegroom was under to tarry in the galleries with His spouse; He here owns that He was held, or bound, as the word signifies, in the galleries. Her faith and love laid Him under a voluntary arrest to tarry with her; like the disciples going to Emmaus (Luke xxiv. 29), she constrained Him to abide with her. An expression much like this we have (Cant. iii).

IV. After a weary night of desertion and much tedious inquiry, she at length meets with her Beloved, and thereupon she cries out, I held Him, and would not let Him go.

Observe, that Christ, the blessed King of Zion, condescends sometimes to be held and detained by His people in the galleries of gospel ordinances. The King is held in the galleries.

I. I will give some account of this Royal King.

II. Of the galleries of the King.

III. Of this holding of the King in the galleries.

IV. Apply.

I. The first thing proposed is, to give some account of this Royal King. But, alas! who can declare His generation? All I shall do is only, *first*, to prove that He is a King, *secondly*, that He is the King by way of eminency and excellency. *First*, that He is a King, appears from these particulars. (1) From the Father's designation and ordination. From all eternity the Father designed and ordained this dignity for Him as our Mediator, for I do not now speak of His natural and essential but of His dispensatory or mediatory kingdom: I have set my King upon my holy hill of Zion. (Psal. ii. 6, and Psal. lxxix. 27), I will make Him my first-born, higher than the kings of the earth. (2) It appears from the prophecies that went of Him before His actual manifestation in our nature. It was prophesied, that the sceptre of Judah should terminate in Him (Gen. xlix. 10); that He should succeed David, and sit upon his throne (Luke i. 32, 33), compared with Psal. cxxxii. 11. The Lord shall give unto Him the throne of His father, David; and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end: (Isaiah ix. 6), and the government shall be upon His shoulder. (3) It appears from the types and shadows that prefigured Him. He was typified by Melchizedek, who is called the King of righteousness and the King of peace. He was typified by David and frequently called by the name of David in the Psalms and Prophets; (Hosea iii. 5). The children of Israel shall return and seek the Lord their God, and David their King. He was typified by Solomon, and by his name He is commonly called in this book of the Song. (4) It appears from the princely titles that are given Him in Scripture. He is called the Prince of peace, the King of righteousness, and the King of kings, and Lord of lords; and it is God the Father's will that everyone should confess that Jesus Christ is the Lord. (5) It appears from the princely prerogatives and royalties that are assigned Him by His Father. He has anointed Him to be King with an incomparable oil, even with the oil of gladness: I have found David my servant;

with my holy oil have I anointed Him (Psal. lxxxix. 20). He has installed Him in the government with the solemnity of an open proclamation from Heaven, by the voice which came from the excellent glory, "This is my beloved Son, in whom I am well pleased; hear ye Him." He has put a sceptre of righteousness, and a rod of iron, in His hand, whereby He is enabled to defend His subjects, destroy His enemies, and break them in pieces as a potter's vessel. He has given Him ambassadors to negotiate the affairs of His kingdom: He gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. He has given Him vast territories, even the Heathen for His inheritance, and the uttermost ends of the earth for His possession. His dominion reaches from sea to sea, and from the river to the ends of the earth. It extends not only to the outward, but likewise to the inward man. He has a legislative authority; He can make and explain, and abrogate laws at His pleasure. And when His laws are broken, He has the power of acquitting or condemning committed to Him. For the Father judgeth no man; but hath committed all judgment unto the Son. Thus you see He is a King. *Secondly*, as He is a King, so He is the King by way of eminency and excellency. And this will be abundantly clear, if we consider, (1) That He is the King eternal (I Tim. i. 17), the everlasting Father, or the Father of eternity (Isaiah ix. 6). Other kings are but of yesterday, mere upstarts and like a gourd, their glory withers in a night. But here is a King that is from everlasting to everlasting, the True Alpha and Omega, the beginning and the ending. Mic. v. 2, This ruler in Israel, "His goings forth were from old, from everlasting." And His throne is so firmly established that it shall stand through all periods of time, yea, through the endless years of eternity: Psal. xiv. 6—"Thy throne, O God, is for ever and ever." (2) He is called the King immortal (I Tim. i. 17). In the last chapter of the same epistle, "He only hath immortality." The potentates of the

earth are but kings of clay; they and their thrones have their foundations in the dust, and unto dust shall they return. Death, the king of terrors, has raised its trophies of victory over the most renowned potentates: they, who made the world to tremble with their sword, have been at last vanquished by death. But here is a King that never dies. It is true, death did once, by His own consent, obtain a seeming victory over Him; but, in that victory, death itself was plagued, and the grave destroyed (Hos. xiii. 14). Yea, it was not possible that He should be held in the bonds of death: no, He vanquished death in His own territories, and returned carrying the spoil of His enemy along with Him, making open proclamation of the victory which He had gained, to all His friends for their encouragement. Rev. i. 18—"I am He, that was dead; and, behold! I am alive for evermore; and have the keys of hell and of death." (3) He is the King invisible. Some eastern princes were seldom seen by their subjects, to beget the greater reverence and estimation among their subjects. But this was only an affectation of grandeur. Christ, the King of Zion, is indeed visible to the eye of faith by the saints militant, and visible to the eye of sense by the saints triumphant; however, the thousand thousandth part of His divine glory can never be seen or searched out by any created understanding; for He dwells in the light which no man can approach unto, whom no man hath seen, nor can see (I Tim. vi. 16). He is an unseen and unknown Christ by the greatest part of the world, as to His worth and excellency. And as to His corporeal presence, He is invisible by us, in this state of mortality; for the Heaven must contain Him, until the times of restitution of all things; and then indeed every eye shall see Him and they also which pierced Him. (4) He is the only blessed and happy King. I Tim. vi. 15—"the blessed and only potentate." The crowns of other princes have their prickles, which make them uneasy to sit upon their heads; and the toil and trouble of government is sometimes so great, that the very beggar on the dunghill is happier in some respects than the

king upon the throne. But Zion's King is in every respect happy and blessed. He is the darling of Heaven and earth, the delight of His Father, and the desire of all nations. His crown does not totter, His subjects do not rebel; He is happy in them, and they in Him. Men shall be blessed in Him; and all nations shall call Him blessed. (5) He is the absolute and universal King. His kingdom is universal in respect of all persons; the highest potentate, as well as the meanest beggar, are the subjects of His empire. This is His royal name, written on His vesture, and on His thigh, the King of kings, and Lord of lords (Rev. xix. 16). Whenever He will, He casts the mighty out of their seats, and advances them of low degree; sets the beggar on the throne, and causeth the king to sit on the dunghill; He cuts off the spirit of princes, and is terrible to the kings of the earth. Again, His government is universal in respect of all places. We read of several potentates who have grasped at the universal monarchy: but never any of them attained it, though indeed they extended their dominions far and wide. But here is a King, whose empire reaches to Heaven, earth and hell. Again, it is universal in respect of all times: He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end. I might tell you, further, to illustrate the eminency of this King, that He is the King of Glory, the almighty King, the King of saints, the King of Nations. But from what has been said, we may see that He is a King of incomparable excellency, and what an honour it is to be with Him, and to hold Him in the galleries.

(To be continued).

Short Gleanings.

SIDE WINDS.

I have heard that a full wind behind the ship drives her not so fast forward as a side wind, that seems almost as much against her as with her; and the reason, they say, is because a

full wind fills but some of her sails, which keep it from the rest, that they are empty; when a side winds fills all her sails, and sets her speedily forward. Whichever way we go in this world our affections are our sails; and according as they are spread and filled, so we pass on swifter, or slower, whither we are steering. Now, if the Lord should give us a full wind and continued gale of mercies, it would fill but some of our sails — some of our affections — joy, delight, and the like. But when he comes with a side-wind, — a dispensation that seems almost as much against us as for us, — then he fills our sails, takes up all our affections, making His works wide and broad enough to entertain every one, — then we are carried fully and freely towards the haven where we would be.—*Owen*.

THE OLD MAN.

Some persons seem to have a *religious* “old man;” but of mine I must freely confess that it is as dead as Lazarus in the tomb, as earthy as the clods of the valley, as sensual as the beasts that perish, as untamable as the wild ass, as undisciplined as the unicorn (*Job. xxxix. 5-12*), as hard as Pharaoh, and as unbelieving as the lord on whose hand the King of Israel leaned (*II. Kings vii. 2*), nor do I expect him ever to get any better. He hates vital religion, abhors wisdom, loathes instruction, cannot endure chastisement, rebels against discipline, and cannot bear check, headpiece, bit, rein, or martingale.—*J. C. Philpot*.

Zeal and Knowledge.

BY THE LATE REV. ROBERT FINLAYSON, HELMSDALE.*

ON a certain day Zeal said to Knowledge “I will go with Christ to-day,” and on His speaking about His death Zeal said to Him “Be it far from thee, Lord; this shall not be done

*Mr. Finlayson’s first charge was the Gaelic Church, Aberdeen. He was called to Knock, Lewis, in 1829, and to Helmsdale Free Church in 1856.—*Editor*.

unto thee." But Christ, turning to Zeal, said, "Get thee behind me, Satan, thou art an offence unto me." Zeal went home with bent head. "What has happened," asked Knowledge. "Much, indeed," said Zeal. "I went so far astray that Christ called me Satan." On another day after this Christ was going out, and Knowledge said to Zeal, "This is my day; you went out the last time." "You will not be able to do so well as I," protested Zeal. "I will require to go out myself to-day." So Zeal went forth with Christ, and when Christ said, "You will all be offended in me this night," Zeal answered, "Although all will be offended, yet will not I." To which Christ replied, "Verily, I say unto thee that this day, even in this night, before the cock shall crow twice, that thou shalt deny me thrice." Zeal came home weeping. "What has happened now?" asked Knowledge. "Woe is me," said Zeal, "I am demented. The Lord solemnly affirmed that I would deny Him." On a third occasion Zeal said, "I will go forth with Christ again." "No," said Knowledge, "this is my day." But Zeal would not listen. Off it set, not simply running but leaping, and followed the Lord into the Garden of Gethsemane, and when His enemies put their hand on Christ, Zeal stretched forth the hand and drew the sword, and cut off the ear of the High Priest's servant. It went into the hall of the High Priest, and on being charged with being with Christ, Zeal answered: "I know Him not, neither understand what thou sayest. And after denying Him twice, and the third time with cursing and swearing, Christ turned and looked at Zeal, and Zeal came home weeping bitterly. "What has happened?" asked Knowledge. "I have done it at last," said Zeal shedding bitter tears, "I have denied my Lord three times, and the last time with cursing and swearing." "What will you do now?" asked Knowledge. "Well, I will make an agreement with you," said Zeal, "and promise that I will not go out again without you." The agreement was kept, and when Zeal

went out again Knowledge went with it. A great sermon was preached on the day of Pentecost, and, for every time mistaken Zeal denied its Lord, a thousand souls were added to the Church.

Literary Notice.

Martyrs or Traitors Debate.—Protestant Truth Society, 31 Cannon Street, London, E.C.4. Price 6d.

In the above pamphlet we have the record of an interesting debate between Mr. Albert Close and Mr. Vincent McNabb, an Irish Dominican Priest. Mr. Close has brought together a wealth of evidence from State and Ecclesiastical documents to show that the so-called R.C. "Martyrs" put to death during Elizabeth's reign suffered the supreme penalty as traitors plotting against the State.

Church Notes.

Communions.—July—First Sabbath, Raasay, Lairg, Thurso, Beaully; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherrick, Plockton, Braacadale, North Uist, Achmore. *August*—First Sabbath, Dingwall; second, Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. South African Mission—The following are the dates of the Communions:—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.

Death of Mr. Charles Landels, Missionary.—We regret to record the passing away of Mr. Charles Landels, Missionary, Stoer, and extend to his widow our sincerest sympathy in her great loss. A fuller notice will (D.V.) appear later.—*A. B.*

Church Books.—By the Synod's instructions unsold copies of the *History of the Free Presbyterian Church* are to be returned

to Mr. John Grant, 4 Millburn Road, Inverness, but unsold copies of *Confession of Faith* are to be retained until further instructions.

New Clerk of Synod.—On the resignation of the Rev. D. Beaton as Clerk of Synod the Rev. Robert R. Sinclair, 49 Breadalbane Terrace, Wick, Caithness, was appointed in his place. All communications for the Synod should hereafter be sent to him at the above address.

Change of Agent at Inverness for the Magazine.—We are requested to intimate that Mr. Thomas Maclaren, Stationer, Lombard Street, Inverness, now acts as local agent for the Magazine.

Day of Humiliation and Prayer.—The Synod appointed the 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.

Held Over.—Owing to pressure on our space the Abstract of Accounts are held over to our next issue.

Daviot New Church.—It is expected (D.V.) that the new Church at Farr, Daviot, will be opened on Tuesday, 16th July, at noon, when the Rev. E. Macqueen will preach.

Acknowledgement of Donations

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

Sustentation Fund.—Friend, Abroad, £5; Mrs A. S., Borden, Sask., Canada, \$2; A Friend, 5s; Mr and Mrs D. M., Menai Bridge, Anglesey, £2; Mrs A. M., Saltburn, Invergordon, 10s; Miss M. D., The Birches, Kingussie, 5s 6d; Miss A. M., Seaforth, Ontario, per Rev. D. M. Macdonald, \$10; Mrs H. C., 7 Breadalbane Terrace, Edinburgh, 10s; F. C., Craiglea, Strontian, 10s; Mrs B., 14 Selkirk Street, Hamilton, 16s 3d; Mrs A. McP., Ardentiny, Dunoon, 6s; Mrs H. N., Fort William, Ontario, \$3;

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Legacy Fund.—Received from the Executors of the late Rev. N. Cameron the sum of £103 8s 8d, being the sum (including interest thereon) bequeathed for the Schemes of the Church in terms of the Will of the late Mr. Angus Fraser, Missionary.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr John MacAulay, Missionary, acknowledges with sincere thanks a donation of £1 from Mr S. F., Strathpeffer, and Mr M. Gillanders £1 from Miss E. M. M., Milltown.

Braes (Portree) Church Building Fund.—Rev. D. M. Macdonald, acknowledges with grateful thanks the following donations:—From friends in Canada and the United States, \$61.60; Mr W., Gronville, Detroit, \$5.

Daviot Church Building Fund.—Rev. E. Macqueen acknowledges with sincere thanks a donation of £10 from Mr J. McL., Beaufort Road, Inverness. The following per Mr A. MacBean, Tordarroch:—Collected in Daviot, £57 10s; per Mr J. Grant, Inverness—Friend, Inverness, £1; Mrs McL., 35 Bayhead St., Stornoway, 10s; per Mrs McLeod, 13 Huntly St., Inverness, Mr and Mrs W. Hilton, Inverness, £2; Mrs E. McL., 10s.

Greenock Manse Purchase Fund.—Rev. Jas. McLeod, acknowledges with grateful thanks the following:—Retiring Collection taken in St. Jude's Church, Glasgow, on 12th May, per Mr Neil McLeod, Treasurer, £24 10s 10d., N. McP., Glasgow, per Mr A. Mackay, Staffin, £1 5s; Miss M. M., Glasgow, per Mr D. Walker, 10s; Friend, Portree, £2; D. M., Glasgow, 10s; St. Jude's Deacon's Court, Glasgow, £5 9s 2d.

Correction, June issue:—Collecting Card per Mr D. MacKenzie, Struan, £1 5s, should read per Mr D. MacKinnon.

Oban Congregational Funds.—The Rev. D. Beaton, acknowledges with sincere thanks, £15 from "A Friend," to help the Church Funds.

Tallisker (Skye) Mission House.—Mr D. MacSween, missionary, acknowledges with sincere thanks, a donation of £1 from Mr D. McD., Edinbane.

Uig (Stornoway) Manse Building Fund.—Rev. R. MacInnes, Uig, acknowledges with grateful thanks a donation from a "Personal Friend," of £3, and from a Friend, Ness, £2.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair, acknowledges with sincere thanks the following donations:—A Friend, Halkirk, 10s; Friend, Wick, 10s; "Breasclete," 10s; D. McL., Glasgow, £1; Wellwisher, Glasgow, £1; Friend, Wick, 10s.

London Church Building Fund.—Dr. M. Tallach acknowledges with grateful thanks the following donations:—Friend, Toronto, per Miss Gollan, 10s; Friend, Ness, £1.

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