

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

*“Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth.”—Ps. lx. 4.*

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**Free Presbyterian Magazine**  
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**Notes of Speeches made at Synod when  
Explanatory Statement was read.\***

THE following notes of speeches which were made by members of Synod at final public meeting when Explanatory Statement was read, are now given for the benefit of our readers. Rev. D. Beaton who read Explanatory Statement which had been drawn up by a Committee† appointed by the Synod moved that it be inserted in the Magazine and added, "that although Mr. Macqueen was not present he had given his unqualified consent to this Statement." Rev. D. N. Macleod, said: "I do hope that it will remove all misunderstanding and fully meet all misrepresentations and satisfy the people of our Church. I see no reason why anyone who is really a friend of the cause and of the Free Presbyterian Church should not be fully satisfied with it. I hope that all that has been done in connection with this case by this Synod, and previous meetings of the Courts of this Church as well, has been done with a single eye to God's glory and for the prosperity of the Kingdom of the Lord Jesus Christ in the world and utter destruction of the Kingdom of Sin and Satan."

Rev. N. MacIntyre said: "I should like to associate myself with what Mr. Beaton and Mr. Macleod have said, and I hope that this statement will clarify the situation, and may the Lord

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\*See page 105 of July Magazine. The above notes were sent us by the Clerk of Synod but were too late for insertion in last Magazine.

†Revs. D. N. Macleod (Convener), N. Macintyre, D. Beaton, James Macleod, D. A. Macfarlane, R. R. Sinclair and Dr. Johnston.—*Editor*.

give us grace to frustrate the assault which Satan has made on our Church at this time."

Rev. D. A. MacFarlane said: "I also associate myself with what Mr. Beaton has moved and Mr. Macleod seconded. Of course, I think, it is in order to say that at the same time all parties, not merely the Northern Presbytery, but also Mr. Macqueen and the Synod, conserve their rights in the matter to make any explanatory statement if and when required."

Rev. F. Macleod said: "I also associate myself with what Mr. Macleod has said, that we hope it will be the beginning of better days among us as a Church." Mr. Kenneth Matheson said: "We have cause for thankfulness for the harmony that has been restored to the cause of Christ, and that a spirit of repentance has appeared outwardly." Dr. Johnston said: "As far as I am concerned, I have regarded the solemn statements that were read last Friday as being nothing short of a binding oath on every party concerned, and I am glad to think that there has been in this matter the honour of Christ put first."

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### Deliverance *re* Unscriptural Language.

THIS Deliverance was drawn up and presented to the Synod at a private Sederunt by a special Committee appointed for the purpose. It was agreed that it be inserted in the Magazine and the substance of it be put in the *Young People's Magazine*—and by an additional motion it was decided that it be read in every Court of the Church (Presbyteries, Kirk-Sessions and Deacons' Courts) at the earliest opportunity. The Deliverance is as follows:—"In view of certain communications which have recently come to their notice the Synod consider it necessary to adopt the following Deliverance. The Synod of the Free Presbyterian Church would seriously impress on all in the Church, especially members and those in office in the Church, ministers, elders and deacons, to refrain from writing or speaking to or with regard to any of their fellows in abusive

terms, as being contrary to the spirit and mind of Christ and unbecoming those making a profession of His name.

They would solemnly warn any who may be guilty of this practice that they are liable to Church discipline and that if they persevere in it, they will be dealt with by the Courts of the Church.

The Synod would further draw attention of all within their jurisdiction to the terms of the Ninth Commandment and to the excellent commentary on it which is to be found in the Larger Catechism—Answers to Questions 144 and 145; and would recommend to them a careful study of James, Chapter 3, and the various other Scriptures which inculcate sobriety of language.”

### The Ninth Commandment.

THE Ninth Commandment is ‘Thou shalt not bear false witness against thy neighbour.’ The duties *required* by the Commandment according to the Westminster Divines are as follows: “The preserving and promoting of truth between man and man, and the good name of our neighbour, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth in matters of judgment and justice and in all other things whatsoever; a charitable esteem of our neighbours; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name and defending it when need requireth; keeping of lawful promises; studying and practising of whatsoever things are true, honest, lovely, and of good report.”

The Commandment *forbids*: “All prejudicing the truth, and the good name of our neighbours, as well as our own, especially in public judicature; giving false evidence, suborning\* false witnesses,

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\**Suborn*, to induce by bribery or otherwise to commit perjury.



wittingly appearing and pleading for an evil cause, out-facing and overbearing the truth; passing unjust sentence, calling evil good and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning or in doubtful or equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, talebearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstruing intentions, words, and actions; flattering, vain-glorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovery of infirmities; raising false rumours, receiving and countenancing evil reports, and stopping our ears against just defence; evil suspicion; envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practising or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name." (Larger Catechism: Answers to Questions 144 and 145.)

### What is Wrong with the Churches?\*

WHEN I first belonged to the larger Church, and for many years afterwards, the services were simple and Presbyterian. The Word of God was expounded and the gospel was faithfully

\*The above is an extract from a pamphlet by the late Mr. J. Forbes Moncrieff, C.A., extracts of whose excellent pamphlets, etc., have often appeared in our pages. Mr. Moncrieff left the Free Church before 1893 and joined the United Original Secession Church. Since Mr. Moncrieff's day there has been a tremendous land-slide in Scotland and the evils condemned have become rampant.—*Editor.*

proclaimed. The teaching was neither one-sided nor apologetic, as it so often is nowadays. The singing was led by a precentor, without the interference of an organ, and it never was heartier. There was a choir, it is true, but it was not needed, and then, as now, the members of it would, to my mind, have done better service if they had sat in their own pews. There were no attractions for worldly people. It was enough that we went to church to worship God.

But now a great change has taken place. A few congregations continue in the good old ways; but it is to be feared very few. Nowadays when a city congregation calls a minister one of the principal aims seems too often to be to get a man who will attract the crowd and get good collections. The desire with too many apparently is not so much for a godly and faithful man who will preach the gospel, as for a smart, shrewd, energetic man who will keep going all varied organisations which congregations have come to think necessary. In a word, they want a man who will, as the Americans say, "make things hum."

Beginning with small things and slight innovations, the larger Presbyterian Churches have gone on from bad to worse, and there is no saying how much further they may go. To the introduction of organs can be traced many of the evils which have followed. Beginning with small harmoniums, the desire soon grew for more elaborate and expensive instruments, with much initial expense and heavy annual outlay for upkeep and for organists' salaries. The use of these instruments was responsible for the employment of many organists and choirmasters who were musically efficient but spiritually quite unfitted to be engaged in any work connected with the Christian Church. This soon led to the introduction of all sorts of evils—voluntaries and much display of skill, the sacredness of the music being often of a very questionable character, anthems sung by choirs, and even solos during divine service. The fact is that gradually merely musical people in the churches became a law to themselves, and now do pretty much as they please, and ministers

and sessions, even where they have any desire to interfere, are in many cases, practically not allowed to do so.

So much being made of music in the churches (quite apart from true praise) it is not to be wondered at that, in an age when it is considered necessary to do so much "to please the young people," what are called "Services of Praise," which are really just concerts on the Lord's Day, have become common. Some congregations actually employ paid singers, and still call themselves Presbyterian.

It is when we see how far astray music may lead people that the wisdom of our godly forefathers in resisting the beginnings of evil is seen, as well as the wisdom of those less popular Churches which have refused to yield to the general clamour for what, disguised by many fine sounding names, is simply a means of selfpleasing in connection with what should be a wholly God-pleasing service.

Even apart from those disgraceful cases where choirs and other bodies connected with churches indulge in dances, whist drives, dramatic and other worldly performances, how sad it is to see so many congregations countenancing all manner of more than questionable entertainments.

Those sweet singers who first introduced the singing of solos, etc., at religious services, and the various bodies of professing Christian people who have accustomed the present generation to the playing of bands and the sing-song music hall style of service, may perhaps have meant well, but a grave responsibility rests upon them.

There is such foolish and harmful talk about the plainness of church buildings, the "baldness" and dullness of services, the poorness of the music, the need for more "elasticity and brightness," and so on. This might be expected from those who have no true appreciation of purely spiritual worship; but it is sometimes indulged in by those who ought to know better.

With many people the worship of God seems to be associated with what is sentimental or ceremonial. They must have comfortable, even luxurious churches, popular preachers, and all the

various self-pleasing adjuncts which are now looked upon as indispensable. It does not seem to occur to such that, the heart of man being deceitful, self-pleasing tends always to take the place of God-glorifying, and the temptation to yield to it requires to be constantly resisted.

The general wearing of university hoods of various colours may be considered a small matter, a mere conceit; but it is symptomatic, and is a very distinct departure from the simplicity which might be expected in a Presbyterian Church.

Perhaps a more serious matter is the evident hankering which so many seem to have after formalism in services and prayer. Some ministers go the length of reading prayers, while others, especially those of a certain cult, show by the studied style and elaborate wording of their prayers that this is of more importance to them than the free and simple outpouring of the heart to God, and many would almost seem studiously to avoid using the language of the Bible.

As to what might be looked upon as the larger principles of the churches, there is so much that is treated as an open question, so much regarding which the testimony of some of the Churches is vague and uncertain, and so much disposition to sacrifice principles for the sake of large combinations, that it does not seem that these have the same place as formerly.

While the testimony of some of the smaller Churches remains definite and distinct, that cannot be said of some of the larger Churches which have drifted far from their moorings. That may, to some extent, be due to their size; or rather to the large measure of encouragement they have given to those to enter their ministry and membership who sooner or later were bound to weaken their spiritual force. Hence perhaps the modern hankering after social and other less directly spiritual work.

The destructive criticism of the Bible, which in recent times has done so much to weaken the faith and paralyse the energies of both pastors and people, has not been exposed and denounced

in the larger Churches as it ought to have been, and many preachers have become very bold, encouraged possibly by the fact that the people seem to have neither the desire nor the ability to detect and oppose the preaching of erroneous doctrine.

Few things are more serious than the extent to which the ministers of the Churches have been influenced by this destructive criticism. Not many openly avow their agreement with these modern Jehoiakims, but it is feared there are not a few who hold erroneous views, though they are discreet enough to keep them to themselves. It is not only by what minister preaches that you can judge, but sometimes by what he does not preach. Some of the darker and sterner aspects of religion are seldom or never referred to in these days, when teaching about them is greatly needed; yet the people love to have it so, and no fault is found, as it is much more comfortable to hear only what pleases all.

In many quarters the necessity for "conversion" would appear to be doubted, if not denied, while the use of the word is strictly avoided. No distinction is made by many preachers between believers and unbelievers; and the consolations, promises and encouragements intended only for God's people are offered freely to all indiscriminately. If the advice of some of our military chaplains is to be followed, it is to be feared that things will not be better, but rather worse, in the future. It is time that a protest was made against "the modern pulpit habit of throwing out suggestions of doubts, left-handed innuendo, against the authority of Holy Scripture."

A writer says: "If an examination in Scriptural knowledge was conducted to-day amongst millions of Church members I firmly believe the result would be a perfect disgrace to a so-called Christian country." Is it possible that this is true? There was a day, in Scotland at least, not so very long ago when erroneous doctrine, or one-sided doctrine, would have been detected and exposed by the people. Nowadays, however, the hearers are either unable to discriminate or unwilling to interfere, and so

things go on from bad to worse, and the state of matters grows more and more like that described and foretold by the prophets. Scarcely a word is heard from the more popular pulpits on the great evils of Popery and Ritualism, Sabbath-breaking, and other anti-Christian influences which threaten to be the death of true religion in our once favoured land.

It is noticeable that, with the lessening regard for the sanctity of the Sabbath, there has been an increasing desire among Presbyterians to keep other days, such as Christmas, Good Friday, and Easter. It was not a good sign when, several years ago, the larger Presbyterian Churches abolished the Fast days. These days became largely just public holidays, and the Churches accepted the situation, and, with a few exceptions, abolished them—retaining only a short service preparatory to the Communion on a week-day evening and on Saturday afternoon. The latter is by some Churches now given up, and the thanksgiving service on the Monday following has in some cases been converted into a social meeting.

I believe that one cause of the demoralisation, or rather the despiritualisation, of the Churches has been the incessant stream of gossip about ministers and church doings in the semi-religious papers of the day, not to speak of the influence for evil of so many of the daily secular papers, which intrude their counsels and their criticism on things religious, so persistently and so banefully.

The practice of advertising church services and preachers has become very common, and is found to be a convenience by those who go to hear this preacher or that, but much might be said against it.

By starting adjuncts and agencies of a more than questionable nature—or rather by not resisting and preventing the starting of such by individual members—the Churches have, it is to be feared, while greatly increasing their bustle and carnal activity, at the same time seriously injured their true life and spirituality.

All manner of things are now carried on in connection with the churches—social, musical, literary, athletic, military, etc., some of them entirely unsuitable to be connected with a professing Christian Church. The element of self-pleasing bulks largely in most of them. There are P.S.A.'s (Pleasant 'Sunday' Afternoons), P.S.E.'s (Pleasant 'Sunday' Evenings) and P.S.H.'s (Pleasant 'Sunday' Hours), lectures on poets, novelists, and all sorts of unsuitable subjects; Sabbath concerts and social hours, flower services, gift services, lantern services, harvest festivals, fancy fairs, dramatic recitals, kinderspiels, cantatas, entertainments more or less questionable, dances, clubs of various kinds, guilds, competitions, treats, reading-rooms with papers of a very mixed kind, Sabbath supper parties and smokes, etc., etc. Things are not yet quite so bad as they are in America, but they are bad enough.

No doubt a good deal can be said, in the way of special pleading, by their advocates on behalf of the multifarious and various agencies of the modern Church, but I cannot help feeling that they have done much to invite and utilise the help as "Christian workers" of a "mixed multitude," who, to say the least of it, chill the spiritual atmosphere. There are those in the present day who advocate the giving of Christian work to young people and others who are not members of the Church, with the view of interesting them in and inducing them to join the Church. This I consider is putting things in the wrong order, and does a serious injury not only to the Church, but also to the persons themselves, who may be fatally misled. There is also a good deal said about the loneliness of young men and women in lodgings. I know well from experience what that means, and can testify that the loneliness is most useful. So far from it being necessary for the Church to put itself about unduly to provide social functions and such like to entertain the lonely lodgers on the Sabbath day, she would do well to recognise the fact that one of the great needs of the young people of to-day is just more time to be alone.

I may not live to see it, but there may yet come a great spiritual awakening, when God's people in the various Churches will realise the evil of a formal and sensuous service, and will insist upon returning to the simpler and purer worship of their godly ancestors. When this happens perhaps the small but faithful Churches will be remembered. The sins of the past must be thoroughly and sufficiently repented of, before God's blessing can be expected on this sport-and pleasure-mad generation.

The delusion entertained by many is that, by the introduction of novelties and innovations, the Churches are progressing; whereas true progress towards God will only be made when they, in humility, confession of guilt and penitance, go back to the Scripture, back to the Sanctuary, back to the Sabbath, back to the Saviour.

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### Letter of a Naval Officer to a Sailor.\*

YOU have never, perhaps, been much accustomed to an address from those you consider your superiors. I am entered, my friend, into a world where outward circumstances are not the standard of estimation, but inward dispositions, the state of the mind and heart. I see the infinite value of immortal souls: a value not in the least degree diminished or increased by the frame they inhabit. Every soul, whether that of a rich or a poor man, a learned or ignorant man, is of tenfold more value than all the riches you have ever seen in traversing the globe, and all the worlds that roll in the firmament; and your soul—that is, the principle within you which thinks, and reflects, and influences you—is to live for ever. You will never, for

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\*This letter is taken from a little book entitled "Letters from Eternity" reprinted in 1858 by Mr. Taylor, Edinburgh, who did so much good service to true religion in reprinting excellent booklets and tracts. The young naval officer in question was killed at the naval attack on Algiers.



one single moment, be out of being, and you must be eternally happy or miserable. *You* will have to give an account of yourself at the bar of God, as well as others. God is looking down from these high heavens on you; He watches *you* as constantly, and knows you as thoroughly, as He does the rest of His creatures. You have not believed this, and it has led you into awful mistakes. You have thought, that whatever the Almighty may require of some, He is too great and exalted to notice *you*. No: He has not overlooked you, nor forgotten a single action of your life, a single word from your lips, or a single feeling in your heart; and, oh, poor sinner, what a list of oaths, what a record of base and malicious passions, what a catalogue of crimes do these produce! And it is to be reviewed before an assembled world. It will not matter then whether you were elevated, or died in obscurity. Recollect how kind and merciful God has been to you; how often He has preserved you from sudden death; how near you have sometimes been to an eternal world; and had you been summoned away to the bar of God, oh, how awfully unprepared! Day after day you have continued careless, unconcerned, and altogether negligent of the welfare of your soul.

“You have thought that religion is very gloomy, and not fit for men of spirit; and then you have been afraid of the ridicule of your companions. But mark now those who are pious, and see if they do not appear happy, calm, and cheerful, free from alarm in danger; and remember how triumphantly some of them have died. Compare yourself with them; how miserable and dissatisfied you often feel; how you fly again to sin and folly to chase away reflection; and think, for a moment, whether you can be called a happy man. Why regard the opinion of your fellow-creatures, when opposed to the will of Him who is your Maker, and is to be your Judge? When He calls you to judgment, can you think you will be excused because they ridiculed? Will their neglect of duty take away your sins?

Consider, how great and innumerable are the blessings connected with real religion! How it fills the soul with satisfaction and joy to feel that sin is pardoned, and all is safe for eternity! How it cheers life, to believe that my Maker is my friend, and that He will never leave, never forsake me; that He has promised to bless me, and at last, receive me to Himself! How it takes away the fear of death, to know that the Divine Presence will be with me in the last hour, and will render me inconceivably happy for ever and ever!

“Now you inquire, how can you partake of these blessings? ‘Jesus Christ came into the world to save sinners.’ He descended from heaven, and took upon Him the nature of man; He suffered and died for the sake of man; He ascended again to heaven, and intercedes for His people; and the Scriptures declare, ‘He that believeth on the Son hath everlasting life’; and Christ has said, ‘Him that cometh to Me, I will in nowise cast out.’ Come then to Jesus, as a guilty and condemned sinner: trust in His merits alone; pray for an interest in His love, and for grace to enable you to rely upon Him, to look to Him as the only ground of your hope for pardon and acceptance. And be assured, if you come thus, He will not reject you. Make His love your plea, and it shall prevail. Then that love shall be the foundation of your hopes, the source of your blessings in time, and the object of your admiration, and the theme of your song, through the ages of eternity.”

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### **The late Alexander Leitch, Elder, Tain.**

**A**LEXANDER LEITCH was born in Wick in the year 1859, but brought up in Olig. His parents who were both pious attended the ministry of the Rev. Alexander Auld. It was therefore, his privilege to be brought up under the preaching of the pure gospel, and in the atmosphere of vital religion. He was

very exemplary in his conduct from boyhood, and even at that age he had a delight in attending the house of God.

As a young man he went to Wick to serve his time as a joiner, where he had the privilege of living with a godly uncle who set before him a pious example. Afterwards he left Wick and settled down in Tain, where he was among the first to take part in the formation of the Free Presbyterian congregation. Though naturally of a modest and peaceable disposition he was most steadfast as to the stand he took then, and firmly adhered to it to the end.

He was so reticent regarding his own religious experience that we cannot say when, or by what means, he was delivered from "the power of darkness and translated into the kingdom of God's dear Son;" but it was very evident to others who knew him that he was in that kingdom, and that he "knew the grace of God in truth." He became a member in full communion in the year 1919, and two years later was ordained to the office of the Eldership, the duties of which he discharged with marked wisdom and discretion. The circumstances of the congregation were such that sometimes he found the whole duties connected with the services devolving upon himself; and, however much, he felt the weight of such responsibility he was always willing to do his utmost. Others who had to minister in this respect to the congregation found in him a never-failing source of cordial sympathy, encouragement, and support. Among the many beautiful traits in his Christian character, one could not help observing as outstanding, "the ornament of a meek and quiet spirit," together with his strict observance of the scriptural injunctions, "follow peace with all men, and holiness, without which no man shall see the Lord;" and "speak evil of no man." It might be noticeable that when in company, he rarely took part in discussing anything like what might be broadly termed the topics of the day, but would meekly and patiently wait for an opening to divert the conversation into matters pertaining to the "one

thing needful;" and if he—or anyone else—succeeded in doing this, the joyous radiance immediately appearing on his countenance left no doubt as to where his heart and his treasure were.

His removal is a great loss to the cause of Christ in general, but especially is it so to the congregation in Tain. To his widow, and all the members of the family, and other relatives we would extend our sympathy.

"Mark thou the perfect, and behold the man of uprightness;  
Because that surely of this man the latter end is peace."

Ps. 37 : 37 (Metrical Version).—A. R. and D. F.

## Nadur an Duine 'na Staid Cheithir Fillte.

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS  
CREIDMHICH.

(Air a leantuinn bho t.d., 73.)

*Is mise an fhìonain, sibhse na geugan.*—Eoin xv. 5.

Tha Elihu a' nochdadh dhuinn araon an galar agus an leigheas, *Iob xxxiii.* Feuch an staid anns am feud neach a bhi, mu am bheil smuainte gràidh aig Dia. Tha e tilgeadh saighdean mothachaidh 'na choguis! agus bheir e orra ceangal ris cho teann, as nach urrainn dhà e féin fhuasgladh uatha, rann 16. "Fosgailidh e cluasan dhaoine agus seulaichidh e an teagasg." Fàsaidh eadhon a chorp tinn, rann 19. Oir smachdaichear e le péin air a leabaidh agus lionmhoireachd a ehnàmh le péin laidir." Caillidh e chàil, rann 20. "Gabhaidh a bheatha gràin de aran, agus 'anam de bhiadh dheadh-bhlasda." Caithidh a chorp air falbh, air chor as nach 'eil nì air ach craicionn agus enamha, rann 21. "Caithear 'fheòil air chor as nach faicear i, agus a echnamha nach facas, seasaidh a mach." Ged nach 'eil e ulluichte air son bàis, chan 'eil dòchas

beatha aige, rann 22. “Tairngidh ’anam do ’n uaigh, agus mi as e meud a thruaighe, a bheatha do na milltearaibh.” Amhaireidh e na h-uile mionaid e’uin’ a thig diabhuil, an luchd-millidh sin, *Rom.* ix. 11, na mortairean, no luchd-folachd, *Eoin* viii. 44, chum ’anam a ghiùlan air falbh do ifrinn! O cor uamhasach! Gidheadh tha dochas ann; tha Dia a’ rùnachadh “anam a chumail o ’n t-slochd,” rann 18, ged a bheir e air aghaidh chum na bruaich e. A nis, faic mar tha ’n duine tinn air a leigheas. Chan urra innleachd an leighiche feum a dhèanamh ’s a’ chor so; tha ’n eucail ni ’s faide stigh na gu ’n ruig a cungaidhean orra: Is trioblaid anama a thug an corp gus an staid so, agus uime sin is éiginn do na cungaidhean-leigheis a bhi air an fàradh ri anam agus coguis an duine thinn. Is éiginn do ’n leighiche air son a’ chor so, bhi ’na leighiche spioradail: Is éiginn do na leigheasan a bhi spioradail, eadhon fireanteachd, éirig, no réite. Air dhoibh sin a bhi air an cur ris, tha’n t-anam air a leigheas; a’ choguis air a cur ’na tosd, agus tha ’n corp air aiseag gu slainte, rann 23—26. “Ma bhios teachdair aige, eadar-theangair, aon am measg mìle, a’ nochdadh ionracais do dhuine; an sin gabhaidh e truas deth, agus their e, saor e o ’dhol sìos do ’n t-slochd, fhuair mi éirig. Bithidh ’fheoil na ’s àire na feoil leinibh, thig e air ais gu laithibh òige. Nì e urnuigh ri Dia, agus gabhaidh e gu caoimhneil ris, agus ehi e ’ghnuis le gàirdeachas.” ’S e ’n leighiche iomchuidh air son an duine thinn so, “teachdair, eadar-theangair,” rann 25. Is e sin, mar a tha cuid de-luchd-mìneachaidh, ’s chan ann gun deagh aobhar, ’ga thuigsinn, an Leighiche mòr Iosa Criosd, mu ’n dubhairt Iob gu ’m b’e Fhear-saoraidh e, caib. xix. 25. Is Teachdair esan, Teachdair coimbeheangail na sìth, *Mal.* iii. 1, a tha teachd ann an deadh àm, a dh’ ionnsuidh an duine thinn. Is Eadar-theangair e; an t-Eadar theangair mòr air rùnaibh gràidh Dhé do pheacaich, *Eoin* i. 28. “Aon am measg mìle! eadhon ceannard am measg dheich mìle” (*Dàn Shol.* v. 10). Aon taghta as an t-sluagh, *Salm* lxxxix, 19. Aon d’ an d’ thug an Tighearna teanga nan daoine fòghluimte, a’ labhairt ann an deagh àm ris

an neach a ta airsnealach, *Isa.* l. 4, 5, 6. Is esan a tha maille ris a nis le a spiorad, a thabhairt mothachaidh dha mu fhìreantachd, *Eoin* xvi. 8, mar a bha e maille ris roimhe, a thabhairt mothachaidh dha mu pheacadh agus mu bhreitheanas. Is e obair a nis a bhi nochdadh dha 'fhirinn no 'fhìreantachd; is e sin, an t-Eadar-theangair Crìosd fhìreantachd, an fhìreantachd sin a mhàin a tha 'g éirigh o dhioladh na h-éirig; agus air son am bheil am peacach air a shaoradh o dhol sìos do 'n t-slochd, rann 24. Agus mar so theirear gu bheil Crìosd a' cur an cèill ainm Dhé, *Salm* xxii. 22, agus a 'dèanamh sgeil air' fhìreantachd, *Salm*. xl. 9. Tha 'm focal comharraichte! Chan e bhi 'nochdadh do 'n duine, ach do dhuine, 'fhìreantachd-san, a ta dèanamh soilleir, gu bheil esan na 's mò na duine a tha nochdadh, no a' cur an cèill na fireantachd so. Coimeas *Amos* iv. 13. "Esan a dhealbhas na sléibhtean, agus a chruthaicheas a' ghaoth, agus a dh'fhoillsicheas de dhuine ciod is smuainte dha." Tha a réir coslais sùil thaitneach aige so ri ceud fhoillseachadh na fireantachd so do dhuine, no mar a tha 'm focal a' ciallachadh dà Adhamh an déigh an tuiteam, am feadh a bha e fuidh uamhas feirge Dhé. Bha 'm foillseachadh so air a dhèanamh leis an Teachdair, an t-Eadar-theangair, eadhon focal siorruidh Mhic Dhé, ris an abrar, "Guth an Tighearna Dia," *Gen.* iii. 8, agus leis-san a reir coslais, a' taisbeanadh ann an cruth duine. A nis, am feadh a ta e, le a Spiorad 'na shearmonaiche fireantachd do 'n duine, tha air fhilleadh a steach ann, gu bheil an duine a' dèanamh greim air an fhìreantachd a th' air a tairgse; Uime sin tha 'n eirig air a co-chur ris, agus tha e air a shaoradh o dhol sìos do 'n t-slochd, oir fhuair Dia eirig air a shon. Tha so air innseadh; tha Dia ag radh, Saor e, rann 24. Air an aobhar sin, air d'a choguis a bhi air a glanadh le fuil na réite, tha i air a dèanamh réidh, agus air a cur gu samhchair thaitneach: "Nì e ùrnuigh ri Dia—agus chi e 'ghnùis le gàirdeachais;" gnùis air an do bheachdaich a roimhe le h-uamhunn, rann 26. Sin ri ràdh an cainnt an Tiomnaidh nuadh, "Air dha Ard-Shagart a bhi aige os ceann tighe Dhé, thig e am fagus le fìor-chreidimh,

ann an làn dearbh-bheachd a' chreidimh, dearbhach air dha chridhe bhi air a chrath-ghlanadh o droch coguis," *Eabh.* x. 21, 22. Ach an sin, ciod a thig ris a' chorp, ris an fheòil lag agus sgìth? "Bithidh 'fheòil na 's ùire feoil leinibh; thig e air ais gu laithibh 'òige," rann 255. Seadh, their a chnàmhan uile (a bha air an smachdachadh le pian làidir). "a Thighearna, co is cosmhail riutsa!" *Salm* xxxv. 10.

'S i 'n *treas sochair* a tha sruthadh o aonadh ri Criosd, Uchdmhachadh. Air do chreidich a bhi air an aonadh ri Criosd, tha iad a' fàs 'nan cloinn do Dhia, agus 'nam buill do theaghlach neimh. Tre 'n aonadh ris-san, a ta 'na Mhac do Dhia a' thaobh naduir, tha iad a' teachd gu bhi 'nan cloinn do Dhia tre ghràs, *Eoin* i. 22. Ceart mar an uair a tha geug air a gearradh o aon chraoibh, agus air a suidheachadh ann an géig craoibh' eile; tha 'gheug a bha air a suidheachadh, a thaobh a h-aonaidh ris a' ghéig a ghabh a steach i, (mar a deir cuid gu ceart,) air a dèanamh 'na géig do 'n stoc sin anns an robh i air a suidheachadh: mar sin, air do pheacaich a bhi air an suidheachadh ann an Iosa Criosd, d' an ainm am Meangan, no a' Gheug, "Is e 'Athair an Athair-san, is e' Dhia an Dia-san." *Eoin* xx. 17. Agus mar so tha iadsan, a bha a thaobh nàduir 'nan cloinn do 'n diabhul, a' teachd gu bhi 'nan cloinn do Dhia. Tha Spiorad na h-uchdmhacachd aca, *Rom.* viii. 15, eadhon, Spiorad a' Mhic, a tha 'gan tabhairt gu Dia, mar chloinn a chum athar; a dhòrtadh a mach an gearain 'na uchd, agus a dh' iarraidh leasachadh iomchuidh air, *Gal.* iv. 6. "Do bhrìgh gur mic sibh, chuir Dia Spiorad a Mhic ann bhur cridhibh, ag éigheach, Abba, Athair." Fuidh 'n uile anmhuinneachdan, tha truacantas agus iochd athaireil air a nochdadh dhoibh, *Salm* ciii. 3. "Mar a ghabhas athair truas d' a chloinn, gabhaidh an Tighearna truas dhiubhsan d' an eagal e." Ged nach robh iad ach mar chloinn gun athair air am faotainn ann am fearann fàsaich; gidheadh air bhi dhoibh 'nan cloinn na h-uchdmhacachd, tha e 'gan gleidheadh mar ubhal a shùl, *Deut.* xxxii. 10. Có 'sam bith a tha 'gan ruagadh, tha

didean aca, *Gnath-fhoc.* xiv. 26. “Aig a chloinn bithidh didean.” Ann an aimsir trioblaid choitichionn, tha seòmraichean aca, far am feud iad a bhì air am folach, gus an gabh a' chorruih thairis, *Isa.* xxvi. 20. Agus chan e mhain gu bheil e mar thèarmunn air son an dìon, ach 'na chuibhrionn air son lòn, anns an didean sin, *Salm* cxlii. 5. “Is tu mo thèarmunn, agus mo chuibhrionn ann an tìr nam beò.” Tha ulluchadh air a dhèanamh dhoibh, air son sìorruidheachd. *Eabh.* xi. 16, “Dh' ulluich e dhoibh baile.” Agus na tha e faicinn feumail air an son, ear na h-aimsir so, cha bhì sin a dhìth orra, *Matt.* xi. 31, 32. “Na bithibh làn de ehuram, ag ràdh, ciod a dh' itheas sinn? No, ciod a dh' òlas sinn? No, ciod a chuireas sinn umainn? Oir a ta fios aig bhrì n-Athair nèamhaidh gu bheil feum agaibhse air na nithibh sin uile.” Tha smachdachadh an àm iomhuidh mar an ceudna 'na shochair a ta aca mar mhic: mar sin cha 'n fhuilingear dhoibh-san dol as le 'n lochdan mar a thachras do dhream eile nach 'eil 'nan cloinn ach 'nan seirbhisich an teaghlach, agus a bhitheas air an tionndadh a mach air na dorsan mu dheireadh air son an droch ghiùlain, *Eabh.* xii. 7. “Ma ghiùlaineas sibh smachdachadh, tha Dia a' buntuinn ribh mar ri doinn: oir co am mac nach smachdaich an t-Athair?” Tha iad 'nan oighreachan, agus scalbhaichidh iad na geallannan, *Eabh.* vi. 12. Seadh, tha iad 'nan oighreachan air Dia, an Ti as e féin cuibhrionn an oighreachd, *Salm* xvi. 5, “agus 'nan comh-oighreachan maille ri Crìosd,” *Rom.* xiii. 17. Agus a chionn gur iad clann an Rìgh mhóir iad, agus gu bheil iad 'nan oighreachan òg air gloir, tha aingle aca mar luchd coimheadachd, a ta air an cur a mach a chum frithealidh dhoibhsan a bhios 'nan oighreachan air slàinte, *Eabh.* i. 14.

Is i an ceathramh sochair, Naombachadh, *1 Cor.* i. 30. “Ach uaithe-san a ta sibhse ann an Iosa Crìosd neach a rinneadh dhuinne le Dia, 'na ghliocas 'na fhìreantachd, agus 'na Naomhachd.” Air dhoibh a bhì air an aonadh ri Crìosd, tha iad a' comh-pàirteachadh d' a Spiorad, an Ti is e Spiorad na naomhachd. Tha lànachd an Spioraid ann an Crìosd, agus chan 'eil e cosmhuil ri lànachd soithich, a chumas a mhàin na



dhoirtear ann; ach is lànachd tobair e, air son sgaoilidh agus comh-pàirteachaidh, a ta a ghnàth a' cur a mach uisge, agus gidheadh a ta a ghnàth làn. Spiorad Chrìosd, a' bhrìgh spioradail sin, ta anns an stoc, agus o 'm bheil e air a chomh-pàirteachadh ris na geugan, is Spiorad a' ghràis e, *Sech.* xii. 10. Agus far am bheil Spiorad nan gràs a' gabhail còmhnuidh, gheibhear an sin comh-chruinneachadh nan uile ghràsan. Chan aon ghras a mhàin Naomhachd, ach uile ghràsan an Spioraid: Is i coimh-shoillse nan uile ghràsan i! Is i gach uile gràs i 'nan sìol agus 'nam freumh. Agus mar thèid a bhrìgh o 'n stoc do 'n ghéig, a' dil air a feadh uile, agus tre na h-uile cuid dith; mar sin tha Spiorad Dhé a' naomhachadh an duine gu h-iomlan. Bha puinnsein a' pheacaidh air a sgaoileadh air feadh spioraid an duine gu h-iomlan, eadar anam agus chorp: agus tha gràs an naomhachaidh 'ga leantuinne gus na h-uile h-òisinn, 1 *Tes.* v. 23. Tha na h-uile earrann de'n duine air a naomhachadh, ged nach 'eil earrann 'sam bith gu h-iomlan mar sin. Chan 'eil an fhìrinn leis am bheil sinn air ar naomhachadh, air a cumail 's a' cheann, mar ann am prìosan; ach tha i ruith le a buaidh naomhachaidh, tre 'n chridhe agus a' chaithe-beatha. Tha gun amharus gràsan anns na h-uile creideach fa leth, a tha 'gan nochdadh féin mar gheugan mullaich os ceann chaich; mar bha macantas ann am Maois, agus foighidin ann an Iob: ach a chionn gu bheil ann an uile leanabaibh Dhé, gin naomh, a ta dol an co-chuideachd an lagha naoimh anns gach earrann deth, ga ghràdhachadh, ga roghnachadh, agus a' gabhail ris, mar tha soilleir o 'n mheas iomlan a th' aca air uile àitheantaibh Dhé; tha e soilleir gu bheil uile ghràsan an Spioraid aca, do bhrìgh nach urrainn tuilleadh a bhi anns an t-sruthan na th' anns an tobair.

A nis, tha 'n Spiorad naomhachaidh so d' am bheil creidich 'nan luchd co-pairt, dhoibhsan, (1.) 'Na Spiorad claidh. Tre 'n Spiorad tha iad a' marbhadh gnìomhara na colla, *Rom.* viii. 13. Tha peacadh air a cheusadh anna, *Gal.* v. 24. Tha iad air an suidheachadh le chéile (eadhon maille ri Crìosd) ann an coslas a bhàis; a bha 'na bhàs fadalach, *Rom.* vi. 5. Am peacadh a ta anns na naoimh, ged nach 'eil e gu tur marbh, gidheadh tha e

bàsachadh: na 'm biodh e marbh, bhitheadh e air a thabhairt a nuas o 'n chrann-cheusaidh agus air 'adhlacadh as a shealladh; ach tha e an crochadh an sin fathast, ag oibreachadh agus a' gleachd fuidh lotaibh basmhor. Thoir fainear, mar an uair a gheibh craobh a leithid de bhuille as a ruigeas a cridhe, gu bheil a duilleach uile agus a geuga a' tòiseachadh air caitheadh agus air seargadh; mar sin, far am bheil Spiorad an naomhachaidh a' teachd, agus a' briseadh cumhachd a' pheacaidh, tha sgur o cheum gu ceum uaithe, agus bàsachadh dhà anns an duine gu h-ìomlan; air chor as nach 'eil e na 's faide a' caitheadh a bheatha anns an fhèil a réir ana-mianna dhaoine. Chan 'eil e dèanamh a' pheacaidh mar cheird no mar ghnòthuch dha: Chan e àrd-rùn e féin iarraidh, agus a mhianna truallidh a shàsachadh; ach tha uidheam air tìr Immanuel, agus tha e ag imeachd air an rathad mhór da h-ionnsuidh. An t-slighe ris an abrar, slighe na naomhachd; ged tha a' ghaoth o ifrinn, a bha séideadh air a chùl roimhe, a' séideadh a nis 'na làn aghaidh, a' dèanamh a shlighe doilghiosach, agus 'ga thilgeadh gu tric thar an rathaid mhoir. (2.) An Spiorad so is Spiorad beothachaidh e dhoibh; oir is e Spiorad na beatha e, agus bheir e orra bhi beò chum fireantachd, *Esec.* xxxvi. 27. "Agus cuiridh mi mo Spiorad an taobh a stigh dhibh, agus bheir mi oirbh gluasad ann am reachdaibh." Bithidh iadsan a bha air an suidheachadh le chéile, maille ri Crìosd, ann an coslas a bhàis, mar an ceudna ann an coslas aiseirich, *Rom.* vi. 5. Aig aiseirigh Chrìosd, 'nuair a bha 'anam air a cho-cheangal a rìs r'a chorp, bha na h-uile ball de 'n chorp bheann-aichte sin air a neartachadh a rìs gu gnìomharra na beatha choilìonadh: mar sin, air do Spiorad naomhachaidh Chrìosd bhi 'g oibreachadh air an anam, tha e air a neartachadh na 's mò agus na 's mò, gu uile ghnìomhara na beatha spioradail a choilìonadh. Agus mar tha 'n lagh gu h-ìomlan, 's chan e mìora beag dheth a mhàin a ta sgrìobhta air a' chridhe naomha; mar sin tha ereidich air an neartachadh gus an lagh sin ath-sgrìobhadh 'nan caithe-beatha. Agus ged nach urrainn dhoibh litir dheth a sgrìobhadh gun bhall dubh; gidheadh tha Dia air son Chrìosd, a' gabhail r'an deanadais, a thaobh naomhachaidh, air dhoibh

a bhi 'nan deisciobuil d' a Mhac féin, agus air an treòrachadh le a Spiorad féin.

Is e an Spiorad naomhachaidh so, a ta air a cho-phairteachadh leis an Tighearna Iosa Crìosd d' a bhuill, an t-àrach spioradail a th' aig na geuga o 'n stoc bheannaichte anns am bheil iad air an suidheachadh; leis am bheil beatha nan gràs a ta air a tabhairt dhoibh anns an ath-ghineamhuin, air a gleidheadh, air a deànamh maireannach, agus gnìomhach. Is i a' bheatha leis am bheil an creutair nuadh beò, agus leis am bheil e air àrach suas a chum foirfeachd. 'S éiginn do 'n bheatha spioradail a bhi air a h-àrach, agus is éiginn dith bhi faotainn leasachadh lòn: agus tha creidich a' faotainn sin o Chrìosd an ceann, neach a shuidhich an t-Athair 'na cheann feartain d' a bhuill uile, *Col.* ii. 19. "Agus gun an ceann a chumail, o 'm bheil an corp uile, air a dha bhi air a bheathachadh trid altan agus bhannan, agus air a dhlùth-cheangal r'a chéile, a' fàs le fàs Dhé." A nis, is e 'n comh-leasachadh so, comh-leasachadh Spiorad Iosa Crìosd, *Phil.* i. 19. Tha na naoimh a' beathachadh gu saobhir, ag itheadh feòla Chrìosd agus ag òl 'fhola, air son an àrachaidh spioradail: gidheadh tha ar Tighearn e féin a' teagasg dhuinn, gur e 'n Spiorad a bheothaicheas, cadhon, an Spiorad sin a ta chòmhnuidh 'na chorp beannaichte, *Eoin* vi. 63. Tha nàdur an duine air a cheangal ri nàdur na diadhachd ann am pearsa a' Mhic; agus mar sin (cosmhuil ris a' chopan ann an coinnleir Shachariah, *Sech.* iv.) 'na luidhe aig ceann an tobair, mar am meadhon glòrmhor tre'm bheil feartan gràsmhor a' sruthadh, o thobar na diadhachd; agus a' faotainn an Spioraid cha 'n ann a reir tomhais, ach a' sealbhachadh do ghnàth lànachd an Spiorad, do thaobh an aonaidh phearsanta so. Uaith so, air do ehreidich a bhi air an ceangal ris an duine Crìosd, (mar bha na seachd lòchrain ris a' chopan, le 'n seachd feadain, *Sech.* iv. 2). Tha 'fheoil dhoibhsan 'na biadh da rìreadh, agus 'fhuil 'na deoch da rìreadh; oir, air dhoibh a bhi beathachadh air a' chorp bheannaichte sin, (is e sin ri ràdh, a bhi co-chur Chrìosd gu h-éifeachdach r' an anama tre chreidimh), tha iad a' co-phairteachadh na's mò 's na's mò do 'n Spiorad sin, a ta chomhnuidh

an taobh a stigh, a chum an altrum spioradail. Cha b' urrainn naomhachd Dhé co-cheangal làthaireil a bhi aige ri creutair peacach, no réir sin co-chomunn a bhi aige ris: gidheadh cha b' urrainn do 'n chreutair a bhi beò an am beatha ghràis, as eugmhais co-chomunn ri tobar na beatha. A chum air an aobhar sin gu 'm biodh ullachadh air a dhèanamh araon air son urraim naomhachd Dhé, agus slainte pheacach; ghabh dara Pearsa na Trionaid ghlòrmhoir, gu aonachd phearsanta ris féin nàdur dhaoine as eugmhais peacaidh; a chum gu faigheadh an daoineachd naomha, neo-lochdach, agus neo-thruaillidh so, lànachd de 'n Spiorad, d' an co-pàirtieheadh e d'a bhuill le cumhachd agus le éifeachd a dhiadhachd. Agus cosmhuil ris mar a bhith-eadh craobh, aig am biodh a freumh anns an talamh, agus a geugan a' ruidheachd gu neamh; cha chumadh an t-astar mòr a ta eadar an fhreumh agus na geuga bacadh air a' cho-phairteachadh a ta etorra. Ciod ged nach 'eil buill Chriosd diomhair, (eadhon an ceann agus na buill) dlùth, mar ceangailte r' a cheile ann an rathad aonadh corporra? Chan 'eil an t-aonadh uime sin na's mi-chinntiche no na's neo-éifeachdaiche. Seadh tha ar Tighearna féin a nochdadh dhuinn, ged a dh' itheas sinn 'fheòil air dhòigh chorporra agus fheòlmhor, gidheadh nach dèanadh e buanachd sam bith dhuinn, cha bhithreamaid leud an ròine na bu naoimhe leis a sin, *Eoin* vi. 63. Ach tha buill Chriosd air thalamh, air an aonadh r' an Ceann air neamh, le bann neo-fhaicsinneach a' cheairt Spioraid a ta gabhail còmhnuidh annt' araon; annsan mar an ceann, agus annta-san mar na buill, eadhon mar na rothan ann an aisling Eseciel, nach robh dlùth do na h-ainmhidhean beò, ach gidheadh bha comh-cheangailte riu le bann neo-fhaicsinnéach aon Spioraid annta araon; air chor, "Agus an uair a ghluais na h-ainmhidhean, ghluais na rothan làimh riu; agus an uair a thogadh na h-ainmhidhean suas o 'n talamh, thogadh, na rothan." *Esec.* i 19. "Oir, (ars' am Fàidh), bha Spiorad nan ainmhidh beò anns na rothaibh," rann 20.

*Ri leantuinn.*

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

FOR THE YEAR ENDING 31st MARCH, 1936.

PLACES.	MINISTERS, MISSIONARIES	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged & Infirm Ministers' and Widows' and Orphans' Fund.	College Fund.	Organisa- tion Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Creich ...	D. J. Matheson, minister	40 0 0	4 1 3	2 8 0	2 8 6	1 15 0	1 12 0	1 13 0	53 18 0
2. Daviot ...	... ..	30 11 0	1 10 0	2 0 0	...	2 10 0	2 0 0	...	38 11 0
3. Dingwall ...	D. A. Macfarlane, M.A., minister	115 11 6	17 11 8	14 2 0	3 16 0	5 0 0	4 0 0	3 0 0	162 14 8
4. Dornoch ...	F. Macleod, minister	70 4 5	5 4 8	4 0 0	...	2 0 0	1 13 0	...	83 2 1
5. Farr ...	M. Mackay, missionary	6 10 0	1 13 10	0 15 0	0 10 0	0 14 3	1 0 0	...	11 3 1
6. Fearn ...	W. MacAngus, missionary	17 11 0	3 10 0	1 10 0	1 10 0	1 10 0	1 10 0	1 0 0	28 11 3
7. Halkirk ...	Wm. Grant, minister	120 0 0	13 2 3	5 2 0	4 4 0	3 18 6	4 5 0	3 12 6	154 4 2
8. Helmsdale ...	Do. do.	17 0 0	3 0 0	0 18 0	1 0 0	1 0 0	1 0 0	...	23 18 0
9. Inverness ...	E. Macqueen, minister	223 10 0	34 0 0	7 15 6	9 0 0	10 0 0	10 0 0	7 15 10	302 1 4
10. Kinlochbervie ...	C. Sutherland, missionary	14 14 0	5 0 6	1 8 6	0 18 0	1 5 6	1 3 0	0 12 3	25 1 9
11. Kilmorack ...	D. A. Macfarlane, M.A., minister	95 0 0	7 4 8	2 13 0	3 8 6	2 15 10	3 11 6	2 19 7	117 13 1
12. Lairg ...	D. J. Matheson, minister	80 0 0	6 7 7	2 13 10	2 9 7	3 5 6	3 13 2	1 18 6	100 8 2
13. Moy ...	A. V. Dougan, missionary	32 17 1	8 9 7	3 10 1	3 4 0	3 13 0	4 1 2	...	55 14 11
14. Rogart ...	F. Macleod, minister	32 0 0	2 10 0	1 10 0	...	1 0 0	1 0 0	...	38 0 0
15. Stratherrick ...	F. Beaton, missionary	16 14 0	4 12 6	...	2 5 8	2 5 3	2 2 5	...	28 0 4
16. Strathy ...	M. Mackay, missionary	27 0 0	16 10 0	2 10 0	2 0 0	2 0 0	2 0 0	2 0 0	54 0 0
17. Tain ...	A. Robertson, missionary	17 18 6	1 13 0	0 12 5	0 12 4	0 6 5	0 14 0	0 8 9	22 4 9
18. Scourie ...	Chas Sutherland, do.	12 7 4	8 0 2	2 9 6	1 6 4	2 1 2	1 15 9	1 18 9	29 19 2
19. Wick ...	R. R. Sinclair, minister	100 0 0	8 8 0	4 10 6	2 5 0	2 15 0	2 3 6	3 0 0	123 2 0
		1,069 9 0	152 9 11	60 8 4	40 11 11	49 15 6	49 4 6	29 18 5	1,451 17 7
<i>Southern Presbytery—</i>									
20. Clydebank ...	Students and Elders	...	...	...	...	...	...	...	...
21. Dumbarton ...	Do. do.	...	...	...	...	...	...	...	...
22. Dunoon ...	...	...	...	...	...	...	...	...	...
23. Edinburgh ...	N. Macintyre, minister	171 7 3	8 5 0	9 5 0	3 0 0	3 10 0	4 0 0	2 10 0	201 17 6
24. Glasgow — St. Jude's Church	R. Mackenzie, M.A., minister	685 4 6	59 0 0	131 6 0	16 0 0	18 0 0	20 0 0	19 0 0	948 10 6
25. Greenock ...	J. MacLeod, minister	101 1 3	8 2 0	7 2 7	2 18 3	2 6 0	2 7 6	3 1 9	126 19 4
26. Kames ...	Jas. A. Tallach, minister	275 0 0	16 0 0	10 0 0	10 0 0	8 0 0	5 0 0	...	324 0 0
27. Lochgilphead ...	Students and Elders	...	2 0 0	3 0 0	1 5 0	1 5 0	1 5 0	...	8 15 0
28. Oban ...	D. Beaton, minister	140 0 0	13 5 3	16 10 9	4 5 0	3 14 10	4 10 6	3 10 6	185 16 10
29. Stockton-on-Tees	...	2 13 0	...	...	...	...	...	...	2 13 0
30. Tarbert, Loch Fyne ...	Students and Elders	...	...	...	...	0 7 0	...	...	0 7 0
		1,375 6 3	106 12 3	177 4 4	37 8 3	37 2 10	37 3 0	28 2 3	1,798 19 2
<i>Outer Isles Presbytery—</i>									
31. Achmore ...	...	18 12 6	2 0 0	...	...	...	...	...	20 12 6
32. Bayhead ...	D. MacSween, missionary	76 18 9	7 12 8	1 16 9	...	1 19 5	1 17 8	1 13 6	91 19 0
33. Breascleite ...	A. Macdiarmid, missionary	26 0 0	7 10 0	1 0 0	...	1 0 0	1 6 0	1 0 0	37 10 0
34. North Tolsta ...	...	62 10 0	7 10 6	4 6 0	...	4 0 0	3 18 0	...	81 18 6
35. Harris Tarbert	D. R. Macdonald, minister	178 16 0	33 12 6	5 19 3	5 11 7	6 11 6	14 4 2	3 3 10	247 18 10

36. South (Northton	D. J. Macaskill, minister	32 13 6	9 3 3	2 4 2	1 4 0	1 4 0	1 5 3	0 18 6	48 12 8
37. Harris (Strond	Do. do.	38 6 6	12 0 0	1 5 0	1 5 0	1 13 0	1 3 0	1 10 0	52 2 6
38. Finsbary	Do. do.	71 11 3	4 9 2	1 12 4	2 3 10	2 16 4	2 2 0	2 2 11	86 18 1
39. Ness, Lewis	Elders	27 1 0	18 3 0	5 15 0	3 11 0	3 19 0	3 2 0	2 14 9	64 5 0
40. Stornoway	M. Gillies, minister	156 17 6	20 0 0	10 0 0	6 0 0	7 0 0	6 0 0	6 0 0	211 17 6
41. Uig, Lewis	R. MacInnes, minister	105 4 0	10 0 0	2 0 0	1 0 0	1 0 0	1 0 0	...	120 4 0

#### Western Presbytery—

42. Applecross	A. F. MacKay, minister	110 4 0	8 19 0	3 7 7	2 7 6	5 4 9	3 6 0	2 3 0	135 11 10
43. Aulthea	D. MacKay, missionary	35 3 0	8 1 0	1 2 6	1 9 6	1 16 0	1 11 6	1 1 6	50 5 0
44. Broadade	D. MacSween, missionary	31 9 6	11 1 0	1 0 0	1 11 0	1 6 0	0 18 0	1 2 0	48 7 3
45. Broadford	D. Nicolson, missionary	19 2 6	3 2 0	...	...	...	...	...	22 4 6
46. Elgoll	D. Nicolson, missionary	11 15 6	3 9 0	1 11 0	...	...	...	...	16 15 6
47. Flashadder	J. Nicolson, missionary	31 0 6	6 1 0	1 5 0	0 14 0	0 12 0	1 0 0	0 7 6	41 0 0
48. Gairloch	A. Beaton, minister	264 10 0	67 15 4	35 15 0	10 6 6	15 0 0	11 12 5	7 16 2	412 15 5
49. Glendale	J. Colquhoun, do.	110 10 7	10 19 6	10 10 0	3 5 9	5 6 6	4 5 0	2 17 9	147 15 1
50. Kilmuir	A. Mackay, missionary	47 1 3	11 9 6	3 5 0	2 13 6	3 7 3	3 8 0	...	71 4 6
51. Kyle of Lochalsh	D. Matheson, missionary	21 15 3	7 2 6	1 3 7	1 2 4	1 16 5	2 0 11	1 8 9	36 10 0
52. Lochbroom	D. N. Macleod, minister	224 0 0	27 13 9	7 17 3	5 19 10	6 9 3	6 5 2	4 8 3	282 13 6
53. Lochcarron	D. Macleod, minister	81 12 6	16 7 6	3 0 0	2 0 0	3 3 4	3 0 0	2 0 0	111 8 4
54. Lochinver	Elders	...	9 1 0	2 11 2	3 4 0	2 16 10	1 19 10	2 16 0	22 8 10
55. Luib	...	11 4 6	...	...	...	...	...	...	11 4 6
56. Flockton	D. Matheson, missionary	24 18 0	7 19 6	1 0 9	1 6 6	1 13 0	1 11 0	1 3 9	39 11 9
57. Portree	D. M. Macdonald, minister	239 12 0	23 11 1	20 15 0	5 9 10	5 17 10	5 11 10	4 12 11	395 10 6
58. Raasay	M. Morrison, minister	94 16 0	25 0 0	3 1 0	2 14 0	3 1 0	3 9 0	2 0 0	134 1 0
59. Shieldaig	D. Macleod, minister	60 18 0	14 3 6	1 8 3	2 4 9	2 4 9	3 6 3	1 6 6	85 12 0
60. Stoer	Students and Elders	...	20 17 0	5 14 0	2 0 0	2 10 0	2 0 0	1 10 0	34 11 0
61. Struan	A. Beaton, missionary	20 17 6	7 4 0	0 16 0	0 14 6	1 0 0	0 19 0	0 14 0	32 5 0
62. Vatten	J. Colquhoun, minister	57 0 0	6 13 0	4 0 0	...	1 0 0	1 10 0	...	70 3 0
63. Waternish	Do. do.	31 18 0	4 0 0	...	...	...	3 0 0	...	38 18 0

#### SUMMARY.

Northern Presbytery	1,069 9 0	152 9 11	60 8 4	40 11 11	49 15 6	49 4 6	29 18 5	1,451 17 7
Southern Presbytery	1,375 6 3	106 12 3	177 4 4	37 8 3	37 2 10	37 3 0	28 2 3	1,798 19 2
Outer Isles Presbytery	789 11 3	132 1 1	35 12 6	20 15 5	31 3 3	35 12 1	19 3 6	1,063 18 7
Western Presbytery	1,529 8 10	300 10 2	109 3 1	49 3 6	64 4 11	60 13 11	37 7 4	2,150 11 9

Congregational Contributions	4,763 15 4	691 13 5	382 8 3	147 19 1	182 6 6	182 13 6	114 11 0	6,465 7 1
Legacies	100 0 0	...	1,469 16 4	37 8 3	...	...	50 0 0	1,619 16 4
Donations	693 19 5	8 5 1)	369 7 10	2 5 0	3 15 0	110 14 0	2 0 0	1,190 7 1
Interest	94 16 9	...	58 5 11	45 9 10	2 19 6	0 3 1	0 15 0	202 10 1

Balance at 31st March, 1935	5,652 11 6	699 19 3	2,279 18 4	195 13 11	189 1 0	293 10 7	167 6 0	9,478 0 7
	7,501 6 5	...	2,446 0 4	2,621 1 8	328 10 9	108 10 10	58 2 4	13,068 12 4

Colonial Mission Fund, Balance on Deposit Receipt	13,153 17 11	699 19 3	4,725 18 8	2,816 15 7	517 11 9	402 1 5	225 8 4	22,541 12 11
Balances on Deposit Receipt for Kafir Bibles and other South African Mission Funds	...	...	...	...	...	...	...	22 0 11
Sums held on Deposit Receipt on account of Legacies	...	...	...	...	...	...	...	274 4 8
Sums held on Deposit Receipt for Sundry Accounts	...	...	...	...	...	...	...	1,211 12 0
	...	...	...	...	...	...	...	21 3 10

24,070 14 4

SUSTENTATION FUND.

## DEBITS—

1. Payment to Ministers at	30th June, 1935 ..	£1338	15	0
2. „	30th September, 1935	1393	15	0
3. „	31st December, 1935	1402	10	0
4. „	31st March, 1936 ..	1402	10	0
			5537	10 0
5. Payment to Missionaries at	30th June, 1935, ..	£607	7	6
6. „	30th September, 1935	472	7	6
7. „	31st December, 1935	458	2	6
8. „	31st March, 1936 ..	445	17	6
			1983	15 0
			£7521	5 0
Printing and Stationery	.. ..		2	11 6
Postages, etc.	.. ..		4	0 3
			£7527	16 9
Balance on Hand as at 31st March, 1936 ..			5626	1 2
			£13,153	17 11

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# HOME MISSION FUND.

## INCOME.

### CREDITS—

1. Congregational Contributions ..	£691	13	5
2. Donations .. .. .	7	13	10
3. From Sale of Rev. D. Macfarlane's Memoirs .. .. .	0	12	0
	£699	19	3
	£699	19	3

## EXPENDITURE.

### DEBITS—

1. National Health, Unemployment and Pension Stamps	£116	4	11
2. Annual Payment to London Mission .. .. .	52	0	0
3. Stationery, Postages, etc. ..	2	4	4
	£170	9	3
Balance transferred to Sustentation Fund ..	529	10	0
	£699	19	3

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

## INCOME.

### CREDITS—

1. Congregational Contributions ..	£147	19	1
2. Donations .. .. .	2	5	0
3. Interest .. .. .	45	9	10
	£195	13	11
Balance on Hand at 31st March, 1935 ..	2621	1	8
	£2816	15	7

## EXPENDITURE.

### DEBITS—

1. Paid Mrs. Sinclair, Glasgow ..	£60	0	0
2. Paid Mrs. Mackenzie, Kames ..	60	0	0
3. Postages, Printing, etc. ..	0	13	10
	£120	13	10
Balance on Hand as at 31st March, 1936 ..	2696	1	9
	£2816	15	7

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# GENERAL BUILDING FUND.

## INCOME.

Balance on Hand at 31st March, 1935 ..	£58	2	4
1. Congregational Contributions ..	£114	11	0
2. Donations .. .. .	2	0	0
3. Legacy .. .. .	50	0	0
4. Interest .. .. .	0	15	0
	167	6	0
	£225	8	4

## EXPENDITURE.

Paid in reduction of Debt on Church and Manse Buildings	£161	16	9
Printing, Postages, etc. .. ..	0	13	2
	£162	9	11
Balance on Hand at 31st March, 1936 ..	62	18	5
	£225	8	4



## COLONIAL MISSIONS FUND.

### INCOME.

Balance on Hand at 31st March, 1936	..	£18 17 5
1. Donations	.. .. £3 0 0	
2. Interest	.. .. 0 3 6	
		3 3 6
		£22 0 11

### EXPENDITURE.

Balance on Hand at 31st March, 1936	..	£22 0 11
		£22 0 11

## COLLEGE FUND.

### INCOME.

Balance on Hand at 31st March, 1935	..	£328 10 9
1. Congregational Contributions	.. £182 6 6	
2. Donations	.. .. 3 15 0	
3. Interest	.. .. 2 19 6	
		189 1 0
		£517 11 9

### EXPENDITURE.

1. Paid Rev. D. Beaton, Theological Tutor	.. .. £30 0 0
2. Paid Rev. D. A. Macfarlane, Theological Tutor	.. .. 30 0 0
3. Paid Annual Grant for Books	10 0 0
4. Paid Annual Payment to Students	.. .. 180 0 0
5. Postages, Printing, etc.	.. .. 2 2 10
	£252 2 10
Balance on Hand at 31st March, 1936	.. 265 8 11
	£517 11 9

## INCOME.

£4725 18 8

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# JEWISH AND FOREIGN MISSIONS—KAFFIR BIBLES FUND.

## INCOME.

Balance on Hand at 31st March, 1935	..	£42 19 3
Donation	.. ..	£3 0 0
Interest to 31/3/36	.. ..	0 8 0
		<u>3 8 0</u>
		<u>£46 7 3</u>

## EXPENDITURE.

Balance on Deposit Receipt at 31st March, 1936	£46 7 3
	<u>£46 7 3</u>

# KAFFIR BIBLE AND CLOTHING FUND.

## INCOME.

Balance on Hand at 31st March, 1935	..	£41 12 8
Interest thereon at 31st March, 1936	..	0 8 0
		<u>£42 0 8</u>

## EXPENDITURE.

Balance on Deposit Receipt at 31st March, 1936	£42 0 8
	<u>£42 0 8</u>

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# BEMBESI FAMINE AND CLOTHING FUND.

## INCOME.

Balance on Hand at 31st March, 1935	..	£165 6 0
Interest thereon at 31st March, 1936	..	1 12 8
		<u>£166 18 8</u>

## EXPENDITURE.

Balance on Hand on Deposit Receipt at 31/3/36	£166 18 8
	<u>£166 18 8</u>

# SOUTH AFRICAN MISSION—CAR FUND.

## INCOME.

Balance on Hand at 31st March, 1935	..	£26 11 3
Interest thereon to 31st March, 1936	..	0 4 4
		<u>£26 15 7</u>

## EXPENDITURE.

Paid Rev. John Tallach o/a Repairs	..	£7 17 6
Balance on Hand at 31st March, 1936	..	18 18 1
		<u>£26 15 7</u>

# ORGANISATION FUND.

## INCOME.

Balance on Hand at 31st March, 1935 ..	£108 10 10
Congregational Contributions ..	£182 13 6
Donations .. ..	5 7 0
Refunded o/a Rev. J. P. Macqueen's Expenses ..	73 0 0
Refunded o/a Rev. D. McLeod's Expenses .. ..	11 4 0
From Sale of Church History Book .. ..	0 10 0
From Sale from Inverness Congregation .. ..	3 10 0
From Sale from Rev. Wm. Grant ..	17 0 0
From Sale of Church Documents ..	0 3 0
Interest on Deposit Receipt ..	0 3 1
	<hr/>
	293 10 7

293 10 7

£402 1 5

## EXPENDITURE.

Paid Rev. D. Beaton, Clerk of Synod .. ..	£15 0 0
Paid Rev. R. R. Sinclair, Clerk of Synod .. ..	25 0 0
Paid Rev. M. Gillies, Asst. Clerk of Synod .. ..	10 0 0
	<hr/>
	£50 0 0
Expenses of Synod at Inverness (May) .. ..	£7 0 0
Travelling Expenses at Inverness (May) .. ..	28 1 6
Travelling Expenses at Inverness (Novr.) .. ..	26 15 9
Printing Financial Statement in Magazine .. ..	5 0 0
Rev. D. MacLeod, Deputy to Canada ..	10 0 0
Do. Expenses to Canada ..	67 10 6
General Treasurer, Salary and Sundry Payments .. ..	106 0 0
Payt. o/a Gaelic Mission at Wick ..	5 0 0
Travelling Expenses to Committee Meetings .. ..	4 0 0
N. Adshead & Son, Printing A/c. ..	5 8 10
Thos. MacLaren, Stationery A/c. ..	1 10 9
Printing Loyal Address to the King ..	1 8 6
Arch. T. MacLennan, C.A. Fees ..	3 13 6
Synod Clerk's Sundry Expenses ..	3 0 0
Typing Account .. ..	0 15 0
Postages, Stationery, etc. ..	5 4 9
	<hr/>
	280 9 1

280 9 1

£330 9 1

Balance on Hand as at 31st March, 1936 ..

71 12 4

£402 1 5

# LEGACY FUND.

## LEGACIES RECEIVED.

Received from the Executors of the late Rev. N. Cameron the Sum (including Interest) bequeathed for the Schemes of the Church in terms of the Will of the late Mr. Angus Fraser .. .. .	£103	8	8
From the Executors of the late Mrs. A. Mackay, Helmsdale .. .. .	150	0	0
From the Executors of the late Mrs. Mackenzie, Udrigle, Rossshire, per Rev. R. Mackenzie, Glasgow .. .. .	50	0	0
Received from Rev. D. R. Macdonald, Tarbert, Harris, in Memory of the late Mrs. Macdonald, F.P. Manse, Tarbert ..	50	0	0
From the Executors of the late Mr. James Ross, Watten, Caithness .. .. .	100	0	0
From the Executors of the late Miss Catherine Mackintosh late of Inverness and for many years a member of our London Congregation, the residue of her Estate	2,532	15	4
From the Executors of the late Miss Margaret Mackintosh, sister of the above Miss Catherine Mackintosh, the residue of her Estate .. .. .	1,161	12	0
	£4,147	16	0

## HOW DISPOSED OF.

Mr. Angus Fraser's Legacy—To General Building Fund ..	£50	0	0
To Jewish and Foreign Missions Fund .. ..	53	8	8
	£103	8	8
Mrs. A. Mackay's Legacy—To Jewish and Foreign Missions Fund .. ..	50	0	0
To Sustentation Fund ..	100	0	0
	150	0	0
Mrs. Mackenzie's Legacy—Held on Deposit Receipt to await Synod .. ..	50	0	0
	50	0	0
Mrs. Macdonald's Legacy—To Sustentation Fund o/a Tarbert Congregation ..	40	0	0
To Organisation Fund o/a Tarbert Congregation ..	10	0	0
	50	0	0
Mr. James Ross's Legacy—To Jewish and Foreign Missions Fund .. ..	100	0	0
	100	0	0
Miss Cath. Mackintosh's Legacy—One half bequeathed to London Congregation ..	1,266	7	8
One half bequeathed to Jewish and Foreign Missions	1,266	7	8
	2,532	15	4
Miss Margt. Mackintosh's Legacy—Held on Deposit Receipt for behoof of any Fund or Funds of the Church which the Synod may determine	1,161	12	0
	1,161	12	0
	£4,147	16	0

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INVERNESS, 29th April, 1936.—Examined Vouchers of foregoing Accounts for year ending 31st March, 1936, and found same correct.

JOHN FRASER,  
JAS. CAMPBELL, } Auditors.

## Short Gleanings.

### ADOPTION.

\* A spirit of adoption is the spirit of a child; he may disoblige his father, yet he is not afraid of being turned out of doors. The *union* is not dissolved, though the communion is. He is not well with his father, therefore must be unhappy, as their interests are inseparable.—*Newton*.

### THE IMPORTANCE OF HAVING A GOOD CAUSE.

The first ground of encouragement is that you have a good cause, I mean the cause of God, and the interest of Jesus Christ. Speak against it who will, forsake it who will, reproach and persecute it who will, doubtless, good is the cause, the cause is worth contending for, worth the suffering anything that can come for it.—*James Guthrie*.

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## Literary Notices.

THE SOUL OF EGYPT by ALISON DOUGLAS BOUTROS: London: Marshall, Morgan and Scott. Price 1/-.

This is one of the most graphic books we have read for many a day. The gifted authoress has certainly captured "the atmosphere" of the life of the poorer Egyptians and conveyed as far as words can convey the tremendous work that lies before missionaries to the Moslems. We had no idea of how tremendous the task was of evangelising the followers of the False Prophet. The religious methods adopted do not appeal to us but if any one wishes to get a vivid picture of the problems facing the missionary in Egypt he will get it in this book.

CONFIRMING THE SCRIPTURES by T. MILLER NEATBY, M.A., M.D., ETC. London: Marshall, Morgan & Scott. Price 3/6.

Dr. Neatby has done an excellent piece of work in writing this book. He deals with such subjects as the Flood (though he

regards it to be local), the Patriarchs in Egypt, Joseph in Egypt, Abraham and the Four Kings, Who was Melchizedek?, the Destruction of the Cities of the Plain, Jericho and Tel-el-Amarna, Moses and the Date of the Exodus, Ras Shamra, the Book of Daniel, Who was Belshazzar?, Darius the Mede and other Questions and the Historical Accuracy of Luke. He brings together in these chapters a vast amount of archaeological evidence in defence of the Bible. In fact as one reads of one discovery after another which shattered the Higher Critical positions it seems almost incredible that the Higher Critics could have the face to cling so tenaciously to their literary theory as to the composition of the Old Testament books and of the dates mentioned in them. While not committing ourselves to every statement in the book we feel that it will be most useful for ministers, students, teachers, etc., as they have at first hand a vast amount of evidence that is quite convincing to every unbiassed mind. In dealing with Daniel we miss reference to Dr. Dick Wilson's learned discussions of the Danielic problem. As many of our readers know the late Dr. Dick Wilson was one of the greatest Semitic scholars of modern times.

WILLIAM TINDALE by ROBERT DEMAUS abridged and edited by  
NEWMAN WATTS. London: The Religious Tract Society,  
4 Bouverie Street. Price 1/6.

The Religious Tract Society deserves the thanks of all lovers of good biography in issuing this abridged edition of Demaus's standard work on the life and work of the great Reformer, translator, and martyr. Demaus's biography was a noble work which did credit to its author and justice to its subject. Though Mr. Watts has abridged it, it is still a book of nearly 200 pages. William Tindale's name will be remembered as long as the Bible is read in English. He was a born translator and some of the finest phrasing in the Authorised Version is due to this worthy witness to the truth. The price is so low that it comes within the reach of the poorest. It is a book that will be treasured and appreciated by all lovers of good men.

A SOUVENIR OF THE QUATERCENTENARY OF THE *Institutes of the Christian Religion*. London: Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, London, E.C.4.

Four hundred years ago one of the most remarkable works ever published in the realm of theology saw the light—it was Calvin's *Institutes of the Christian Religion*. It would be presumption on our part to praise a work which has had such a far-reaching effect on the theology of the Reformed Church and while Calvin's great masterpiece is not read now as it was once in Scotland no student can approach its pages without being impressed with the fact that he is in the hands of a master whose easy flowing, lucid style, has made many a less gifted man envious with the skill with which he moves among the great mysteries of the Christian faith. The Sovereign Grace Union in the pamphlet under review have given a number of quotations from the *Institutes*. These are prefaced by Calvin's famous Dedicatory Letter to King Francis, King of the French. This letter has always been admired as one of the noblest of dedicatory letters—it is really an *apologia* for the Reformed Faith. Unfortunately the copy of the pamphlet sent us does not bear the price.

## Church Notes.

**Communion.**—*August*—Second Sabbath, Farr (Sutherland) and Portree; third, Laide and Bonarbridge; fourth, Stornoway, Vatten; fifth, Finsbay. *September*—First Sabbath, Ullapool; second, Strathy; third, Tarbert (Harris), and Stoer. *October*—First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Lochinver, Greenock and Wick. *November*—First Sabbath, Oban and Dingwall (note change of date); second, Glasgow; third, Edinburgh and Dornoch. South African Mission—The following are the dates of the Communion:—Last Sabbath of March, June, September, and December. *Note*.—Notice of any additions



to, or alterations of, the above dates of Communion should be sent to the Editor.

**Winnipeg Communion.**—The services in connection with the dispensing of the Lord's Supper will begin on Thursday, 17th September. The Sacrament of the Lord's Supper will be dispensed on Sabbath, 20th September. Revs. D. Macleod and J. P. Macqueen will officiate at the services. Any further information as to hours of service, etc., may be had from Rev. D. Macleod, 1174 Dominion Street, Winnipeg.

**Acceptance of Call to London.**—We have received intimation from Rev. J. P. Macqueen that he is accepting the call addressed to him by our London congregation.—*N. Macintyre, Clerk of the Southern Presbytery.*

**Arrival of Rev. D. Urquhart.**—We are pleased to learn that Mr. Urquhart has reached this country safely from Jerusalem. He is at present supplying our London congregation.

**Review of the Assembly Proceedings.**—Owing to pressure of other work we have not been able to have our review of the Assembly proceedings ready for this issue. We hope, however, to have it ready for the September issue.

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## Notes and Comments.

**The New President of Princeton Theological Seminary.**—The Rev. Dr. John A. Mackay has been appointed President of this Seminary where he studied for some time. Dr. Mackay began his career as a Free Presbyterian and then passed over to the Free Church and became Principal of the Anglo-Peruvian College at Lima. He returned to the United States and became secretary of the foreign department of the Presbyterian Board of Foreign Missions. In *Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.*, Dr. Machen in his charges against the Board points out that one of the Secretaries, Dr. John A. Mackay, published in the *Presbyterian Banner* a series of articles which gives the most enthusiastic praise to

Buchmanism and to Barthianism and clearly presents them as Christian movements. We have not seen these articles but we have sufficient confidence in Dr. Machen to believe that he knows what he is writing about. Dr. Mackay has certainly wandered far from the training of his youth in being associated officially with the Board of Missions and in his commendation of Buchmanism and Barthianism. His new appointment is to the Seminary from which such conservative scholars as the late Profs. Dick Wilson, Allis and Machen considered it necessary to cut their connection and form the Westminster Theological Seminary. In view of all this we cannot conscientiously congratulate Dr. Mackay on his new appointment.

**Crisis in the Presbyterian Church in the U.S.A.**—Matters have come to a height in connection with the treatment meted out to the defenders of the Independent Board of Missions. While we have formed our own opinion as to the rightness or wrongness in setting up this Board within the Church we refrain from offering an opinion until we have all the facts at our disposal. During the trial through which our own Church recently passed we have learned that busybodies are not the best judges of intricate cases. This was brought home to us by communications from U.S.A., Canada, etc. It may, however, be pointed out that there was a diversity of opinion among the conservatives as to the advisability of having the Independent Board of Missions. Last Assembly condemned the supporters of the Independent Board with the result that Prof. Machen and others have seceded from the Church. The Conservatives still think they should fight Modernism in the Church but it appears to have now got a strangle hold on the Church. What the effect of this crisis will have on Westminster Theological Seminary will soon be seen.

**Formation of a New Presbyterian Church in U.S.A.**—As a result of the decisions of last General Assembly of the Presbyterian Church in the U.S.A. (Northern Presbyterian Church) a new denomination has been formed. It held its first

Assembly early in June when Dr. Machen was elected its first Moderator and Rev. Paul Woolley, Professor of Church History at Westminster Seminary, its Stated Clerk. The list of 40 ministers who joined the denomination, says *Christianity To-day*, includes most of those who were suspended because of their refusal to sever their connection with the Independent Board for Presbyterian Foreign Missions. Dr. S. G. Craig spokesman for the Conservatives remaining in the Church says that now that the question of the Independent Board has been settled there should be no insuperable obstacle in the way of obtaining united action against Modernism, etc. We wish these Conservatives well in their fight against Modernism in the Church but from sad experience in Scotland we question their wisdom. The wiser course seems to be to secede from the majority and join the new denomination. The Presbyterian Church in the U.S.A. is in the throes of a great trial—"the saddest tragedy" as Dr. Macartney describes it, "that has befallen the Presbyterian Church in the U.S.A. in half a century."

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