

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

"Then hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.

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THE
Free Presbyterian Magazine
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No. 3.

Meeting of Synod.*

FIRST PUBLIC SEDERUNT.

THE Synod of the Free Presbyterian Church met within the Hall of St. Jude's, Free Presbyterian Church, Glasgow, on Tuesday, the 19th May, 1936. The Rev. James MacLeod conducted public worship and preached from John iv., 38, "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." There was a large attendance of the public.

At the conclusion of divine worship, Rev. James MacLeod, retiring Moderator, constituted the Synod.

The Roll was called and there were present—*Northern Presbytery*:—Revs. E. MacQueen; D. A. MacFarlane; W. Grant; F. MacLeod; D. J. Matheson; R. R. Sinclair; ministers; with Messrs. Kenneth Matheson and Charles Sutherland, ruling elders. *Southern Presbytery*:—Revs. N. MacIntyre; D. Beaton; James MacLeod; R. MacKenzie; J. A. Tallach; R. MacDonald; ministers; with Messrs. Alex. MacDougall; Alexander MacKay; Malcolm MacPhee; Dr. Johnston; David Walker, ruling elders. *Western Presbytery*:—Revs. D. N. MacLeod; D. M. MacDonald; J. Colquhoun; Archibald Beaton; A. MacKay; ministers; with Messrs. Murdo Macaskill; Kenneth Macaskill; J. Macaulay; John MacKenzie; Kenneth MacDonald, ruling elders. *Outer Isles Presbytery*:—Revs. M. Gillies; R. MacInnes; D. R. MacDonald;

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

R. R. Sinclair, Clerk of Synod.

D. J. Macaskill, ministers; with Messrs. Edward Morrison and M. Macaulay, ruling elders.

Letters of apology for absence were received from Mr. James Fraser, Mr. Alex. MacLeod, Mr. Peter Anderson and Mr. John Grant who intimated that he would be present at a later stage.

The minutes of previous meeting and *Pro re nata* meeting of November last were read and approved—Rev. E. MacQueen, dissenting from the minutes of *Pro re nata* Synod of November. Thereafter Mr. Neil MacLeod was appointed Officer of Court on the motion of Rev. R. MacKenzie.

The Clerk of Synod was instructed to convey the sympathy of the Synod to Rev. M. Morrison in his recent bereavement, and also to Mrs. Malcolm Fraser at the loss of her husband.

Appointment of Moderator.—Rev. N. MacIntyre moved that Rev. James MacLeod be re-appointed and this was seconded by Mr. K. Matheson. Rev. N. MacIntyre said that under ordinary circumstances he had no doubt the Synod would wish to honour Dr. MacDonald, our esteemed Medical Missionary but on the present occasion as there were some difficult cases coming up he thought one of the older ministers should be appointed. The Rev. James MacLeod thanked the Synod for placing such confidence in him, while accepting office.

Synod Sermon.—The Rev. James MacLeod was asked to send his sermon to the Magazine.

Committees Appointed to examine Synod and Presbytery Records.—Committees were then appointed to examine Synod and Presbytery Records.

Moderator's Welcome to Dr. MacDonald.—The Rev. James MacLeod said, "I would like to bring before the Synod that we have our esteemed brother, Dr. MacDonald, from our Mission in South Africa, with us on this occasion, and we are all pleased to see him here with us. We cannot enter, because of our want of experience in the field where Dr. MacDonald is labouring, into the sacrifices he has made in connection with the cause of Christ, and the difficulties and trials that he and others have to meet with. But then the work they have to do minimises all

these things to such an extent that they are insignificant. He is labouring among heathen for the advancement of the Kingdom of Christ, many of whom are to-day appreciating the gospel in a manner that we cannot say about many in Scotland, and we hope, as the Lord may enable Dr. MacDonald and also Rev. John Tallach, that when the great Day of Judgment will come, they will both have many a sheaf in the Kingdom of Christ, to His honour and glory."

Committee Appointed to draw up Loyal Address.—Rev. Robert R. Sinclair moved and Rev. James A. Tallach seconded "that the following Committee be appointed to draw up a Loyal Address viz., Revs. D. A. MacFarlane, Wm. Grant, D. M. MacDonald and Angus MacKay."

Rev. Robert R. Sinclair moved that the Synod meet as a Business Committee at 10 a.m., on Wednesday in the Hall of St. Jude's Church; that the following Committee on Bills and Overtures be appointed and that it meet after the Synod Business Committee, viz., Revs. D. Beaton, R. MacKenzie, J. Colquhoun, Archibald Beaton, and Dr. Johnstone, with Moderator and Clerk of Synod; further that the Synod meet in Public the same day and in the same place at 6 p.m. This was approved. The meeting was closed with praise and prayer.

SECOND PUBLIC SEDERUNT.

The Synod met again at 6 p.m., in the Hall of St. Jude's, Free Presbyterian Church, Glasgow, on Wednesday, the 20th May, according to terms of adjournment, and was duly constituted.

The Roll was called and the Minutes of previous sederunt read and approved.

Interim Report from Committee on Bills and Overtures.—The Clerk gave in the following Report. "The Committee on Bills and Overtures which met to-day at 12 noon have asked me to submit an interim Report to the Synod this evening." At a certain stage of the discussion of the business in the Committee the following motion was brought forward by Rev. D. Beaton, "I beg to move that we delay consideration of this business of

the Appeal and recommend to the Synod that a private conference between the whole Synod and Mr. MacQueen be held tomorrow at 11 a.m., in St. Jude's Hall." This was seconded by Rev. J. Colquhoun. The Rev. D. Beaton also moved "that the interim report be given into the Synod." Rev. R. MacKenzie seconded this motion.

Synod receive Recommendation of Committee on Bills and Overtures.—Rev. D. Beaton moved, "that the Synod receive the recommendation of the Committee on Bills and Overtures, and in terms of it that the Synod meet in private conference with Mr. MacQueen tomorrow at 11 a.m." Rev. R. MacKenzie seconded this motion. Rev. D. Beaton stated that Mr. MacQueen was agreeable to this. Rev. N. MacIntyre said, "I have much pleasure in associating myself with this motion." This was agreed to.

*Sabbath Observance Committee's Report.**—Rev. R. MacKenzie submitted this Report, the adoption of which was moved by Rev. F. MacLeod and seconded by Mr. Murdo Macaulay, and agreed to.

*Foreign Missions Report.**—Rev. Neil MacIntyre submitted this Report, and moved its adoption, which was seconded by Mr. Alex. MacDougall. Rev. D. M. MacDonald in speaking to the Report said: "There is one point in Mr. MacIntyre's Report that I was very glad to notice. He emphasised that it was our duty to bring the gospel to the heathen. Educational work is very good in its own place, but it is subsidiary to the preaching of the gospel to the natives. The Bible is the great textbook with the Missionaries in Africa. It is the weapon they use for bringing the natives to a knowledge of the Saviour. When Dr. Duff, the great Scots missionary, went to India he had to sail round the Cape of Good Hope. On the way he was wrecked. He was bringing out with him a great many books. When the ship went down all his books disappeared. He himself

*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*.

was saved, and to his great surprise he found that his Bible came ashore. This was the lesson that the incident taught him—that it was not book-learning he would have to employ to bring the natives of India from darkness to light, but the Word of God alone. That, I think, is what we are endeavouring to do ourselves as a Church. It is a splendid effort on our part as a Church to be doing our utmost for the poor heathen in Rhodesia, and we are following in the footsteps of the great missionary pioneers, Robert Moffat and David Livingstone. The true missionary Church, guided by the Spirit of God and faithful to the Lord Jesus Christ, is doing a noble work in the world.”

*Doctor MacDonald's Report.**—Dr. MacDonald submitted his Report to the Synod verbally. Rev. E. MacQueen, is associating himself with what Dr. MacDonald said, spoke as follows: “Although no one likes to be hearing of destitution and of people not being washed, except when rain comes, yet it ought to humble us. And it is to be hoped that although that part of the world may not be self-supporting for many a day and year, we hope Dr. MacDonald himself and those associated with him may be spared a long time, and who knows but there may be a Synod in that part if things continue as they are, sending labourers to the field, to the City of Glasgow, and to other parts of Scotland. I must say I enjoyed the address.”

Rev. D. N. MacLeod also spoke in support of the Report. “When I first met Dr. MacDonald as a boy” he said, “it was on a very stormy and wet day at Applecross and I had a distance to go to where I was to stay. This boy kindly came along and took my bag and carried it all the way in pouring rain, and I must say that before we got to our destination I felt attached to him. When I got to the house at which I was to stay I mentioned this. The head of the house said to me: ‘That is not all that is true about that boy, for he has been working hard all day in pouring rain repairing a bridge on the road to the Church for the people who are coming to the Communion.’ When I heard that with what I had seen myself, I formed the opinion very strongly, that the Lord had work for this boy to

do. But in what part I could not say, whether at home or abroad, and when in after years I saw he came forward as a professor of his faith in the Lord Jesus Christ, and then applied to be admitted as a student of our Church, and after that made up his mind to go to the foreign field and face the difficulties there, I must confess, though with all humility, that even at the Throne of Grace I could not forget this boy. And tonight it was a great pleasure to see and to hear him and how grateful I feel, first of all, to the Lord of Glory in calling and sending forth such a labourer in His name. In the Church and amongst ourselves there is tonight something that should refresh us and revive us and fill us with joy at hearing of the success of the gospel in our Mission in Africa."

Collection for Well in African Mission.—Rev. N. MacIntyre moved "that the Synod give authority to Dr. MacDonald when going round congregations giving his lectures on the Mission that he will have authority for taking a collection in support of opening this new well." Mr. MacIntyre said, "I don't think I need appeal to the people, for I know their liberality, and I know that they will collect £100, and perhaps more, but it will always be useful whatever surplus we may have." Rev. W. Grant seconded the motion and this was agreed to.

Salary of Teachers in Induba.—Rev. N. MacIntyre moved "that the Synod give authority to the Committee to pay the salary of approximately £12 to the new teacher in Induba." Mr. Alexander MacKay, seconded this motion. Rev. N. MacIntyre pointed out that Rev. John Tallach was applying to the Church for this salary for this year; it was expected the Government grant would meet it next year.

*The Financial Statement.**—Mr. John Grant, the Treasurer, read the Financial Statement.

*The Financial Report.**—Rev. E. MacQueen read the Financial Report and moved its adoption. He said: "I must say this much, that if we had more faith in the Lord and Saviour Jesus Christ and were more obedient to Him and more submissive to His will, I have every confidence that He would be more

liberal to us. I don't say that the Lord promised His people outward prosperity in the world, but what He did promise them was: 'Ye shall have tribulation,' but He annexed this to it: 'Be of good cheer; I have overcome the world.' And in moving the adoption of this Report we should say: 'What shall I render to the Lord for all His gifts to us.?' Rev. M. Gillies seconded the adoption of the Report.

*The Legacy Report.**—Rev. E. MacQueen moved the adoption of the Legacy Report, and said: "I must say about the most of the legacies that are here, instead of having pleasure at the moment, it leaves a grief in my heart, for I know two of those especially who left legacies for us here most intimately, and I must say I did like them. Yet I have pleasure that they should remember us as they have done. To the Lord be the glory." Rev. D. N. MacLeod seconded the adoption of the Report.

*Religion and Morals Report.**—Rev. D. A. MacFarlane, moved the adoption of this Report, and said: "I am, in name, at anyrate, the Convener of this Committee, but I may say that I had not very much to do with the putting together of the Report on this occasion. I am indebted to others for that although I went carefully over it. The main subjects taken up in it are those on Sabbath Observance, temperance, football pool-betting and Romanism and others generally on the question of morals. It occurred to me in moving the adoption of this Report to offer a word of exhortation. The first outstanding thought which came before me was, the need, the profound need, which each of us has for true religion. The need that my soul has, and that each soul has, going to an endless Eternity, of real religion, reality; and there is no such thing as real religion whatever we may write about it and however we may exhort from the pulpit and otherwise, apart from personal God-given contact with the divine and crucified and risen and adorable Redeemer. The second thought that occurred to me was—let us seek to attend to family worship. May family worship be real to us. See how real food is to us. How readily we would complain and

grumble if we rose in the morning and had to go away to our work, to the labour of the day, without any breakfast. If a man came home tired at mid-day from the factory or ship-yard and there was no dinner, he would complain. There is reality in the sustenance of the mortal body. May we as individuals and families and congregations and as a Church, seek to attain by the grace of God to family worship, and may that worship be a profound reality. What kind of oddity is that at all—a real reality? Is there an unreal reality? There is love of myself. There is a fool here in the heart. May the Lord help me to crucify the fool. At time of prayer, others may be engaged in prayer, and we gazing round the room or out of the windows. Let us get to what I might call the invisibles. Family worship is a reality and not a fiasco, not a farce. There was an editorial in one of the papers to-day which is very suggestive. The closing sentence was—‘A Church which has nothing to offer but restrictions, will have little success.’ I don’t know what Church is being referred to, but may I comment—may we not be such a Church. The destructive side is necessary in its own place, but the constructive side is, I hope and believe, being put before ourselves and our souls. The constructive side is to be preached, but the destructive and the constructive must go hand in hand, and what is the constructive side? God and God in Christ. And that is what will fill His people in time and what will replenish His people throughout all Eternity.” The adoption of this Report was seconded by Mr. Malcolm MacPhee.

Roman Catholic Church and Abyssinia.—Rev. D. A. MacFarlane moved and Rev. D. N. MacLeod seconded the following motion: “That this Synod take notice of the fact that the Roman Catholic Church has not from the Vatican, condemned, nor even raised its voice against, the arbitrary and cruel invasion of Abyssinia by the Italian forces, and the brutal methods of modern warfare adopted by them. The Synod hold that this fact itself should serve to open the eyes of the people of this country to what the Papacy is in practice.”

Football Pool-Betting.—Rev. W. Grant moved and Rev. F. MacLeod seconded the following motion: “The Synod of the Free Presbyterian Church of Scotland desires to express disappointment at the failure of the Government to deal with the Football Pool-Betting evil, and earnestly desires that steps be taken to suppress this menace to the moral welfare of all classes—and that a copy of this Resolution be sent to the Home Secretary, Secretary of State for Scotland and our Highland members of Parliament.” Mr. Grant said: “The Bill recently introduced into Parliament got, as you know, little support, yet this business is estimated to amount to between 20 and 40 million pounds a year. The organizers make fortunes and the foolish supporters suffer. Coupons are sent to boys under 14 years of age and many children are betting to-day. Churches are criticised for opposing this evil on the ground that the principle of penny pools has been in operation in Church raffles and lotteries for many years. This charge cannot be made against the F.P. Church, as we have consistently opposed such methods of raising money as being unscriptural. The Press drew attention recently to the alarming increase in juvenile crime. There is a spirit of revolt against all lawful authority, and we see no remedy but in the outpourings of the Holy Spirit resulting in a real revival.”

General Treasurer and Auditor's thanked.—Rev. E. MacQueen moved, “that Mr. Grant, the General Treasurer, be thanked for the efficient way in which he keeps all the accounts; and that the Auditors, Mr. John Fraser and Mr. James Campbell, be thanked also, and be re-appointed for the year.” Rev. N. MacIntyre seconded this motion.

Report on Church Title Deeds.—Rev. N. MacIntyre submitted this Report and said, “The Committee appointed for this purpose summarised the reports sent in from the different congregations, so if the Synod wishes the details I shall just read the summary that we have drawn out.”

General Trustees thanked.—Rev. D. Beaton moved and Rev. D. M. MacDonald seconded the following motion, “That the

General Trustees be thanked for the care with which they have prepared their Report, but as there are matters which require the Synod's consideration it is advisable that the consideration of these be postponed to a later Sederunt." This was agreed to.

The Clerk then moved that the Synod meet tomorrow (Thursday) in private conference here at 11 a.m., and also that the Synod meet in public at 6 p.m., the same day, and further that the Business Committee of the Synod meet at 3.30 p.m., tomorrow also. Mr. Alexander MacKay seconded this and this was approved. The Meeting was closed with praise and prayer.

THIRD PUBLIC SEDERUNT.

The Synod met on Thursday, according to terms of adjournment, in St. Jude's Hall of the Free Presbyterian Church, Glasgow, in public at 6 p.m., and was duly constituted.

Rev. E. MacQueen's request to read his statement.—Rev. E. MacQueen said, "Mr. Moderator, I would like to ask you—seeing you have caused so much that has been said about me to be brought to the ends of the earth—will I be allowed to-night to read my statement." The Moderator said, "That was coming up through the Committee on Bills and Overtures, and we have not brought that up before the Synod yet, for the Committee have not considered the matter yet." Rev. E. MacQueen said: "You said that that was to be in the Third Sederunt. I deferred to your judgment that we should meet in conference to-day. We met at two meetings. To-night, I think for your own sakes as well as for my sake that something should be done to allow the thing to go on. But if you think so, I will not say one single word." Rev. D. Beaton said, "Mr. Moderator, a private conference—according to the motion of Synod which was unanimously agreed to—met to-day and we were not able to finish the conference, and it was decided that the conference be continued and meet tomorrow afternoon at 3 o'clock. The matter is not yet finished." Rev. R. MacKenzie said: "Perhaps Mr. Beaton might explain about the agenda of the Third Sederunt, how there is a misunderstanding about that." Rev. D. Beaton said: "These agenda papers that you have, are only a draft

order of business. It is the duty of the Business Committee to revise that and to bring up the business in the order that is agreed on by the Committee." Rev. R. R. Sinclair said: "Mr. Moderator, all the papers that Mr. MacQueen has sent in connection with his case were addressed to the Committee on Bills and Overtures of this Synod. These papers are still to be considered by that Committee as Mr. MacQueen has sent them there." Rev. E. MacQueen said, "I thought that this thing was to be considered tonight, but as I said already, I submit to your ruling entirely. I have a duty to perform to my own conscience and to the Christian public at large. I want to correct something that appeared and perhaps some of you thought I was responsible for that I was giving audiences to public newspapers. A picture of me in the pulpit appeared from London, and let me say this, that I had no more knowledge of that than any of you had. None of you could be more hurt by that picture than I was." The Moderator said: "We accept that Mr. MacQueen."

Anonymous Gift to the Church of £1000.—Mr. John Grant, General Treasurer, made the following intimation:—"Mr. Moderator, and friends, the intimation is a short one, but, it gives me great pleasure to make it. Very recently, a friend called on me and informed me that it was their intention to give a gift to the Church, but before doing so they first put me under obligation that I would not on any condition reveal the giver's name. I am, therefore, referring to the gift as from a party—an anonymous gift. On making this gift the party laid down no conditions. They made a very nice remark regarding the Church, that they trusted the Church for being faithful to the witness raised by the late Rev. Donald MacFarlane, Dingwall, and Rev. D. MacDonald, Shildaig, who adhered to the Westminster Confession of Faith. That was very pleasant indeed, and on that condition I was very happy to receive it, and on assuring them that I would not reveal who the giver was, they handed me over the sum of £1000 to be disposed of as follows:—Sustentation Fund, £200; Home Mission Fund, £200; Jewish and Foreign Mission Fund, £200; Organisation Fund, £200; Aged

and Infirm Ministers' and Widows' Fund, £50; College Fund, £50; F.P. Magazine Fund, £50; Young People's Magazine, £50; making altogether £1000. This is a handsome gift and on handing it over they made the remark that the Synod was now drawing nigh—the words are not my words—and we trust that it will be a successful meeting and that the evils of dancing will be suppressed by the Free Presbyterian Church. If the rising generation were in the habit of reading more sound writings there would not be so much frivolity and dancing as there is in this frivolous age. With these few remarks, in a very kindly simple way they handed me over this very handsome gift which I have pleasure in intimating." The Moderator said: "You have heard what Mr. John Grant has said to the Synod, and I would call on Mr. MacIntyre to acknowledge these renewed favours of the goodness and kindness of God to us as a Church." Rev. N. MacIntyre said, "I think that this gift which Mr. Grant has brought before us ought to humble us in the dust, and especially in view of our present condition when we think of the manner in which the gift was given. Someone not long ago, wrote in the press saying that 'sanctions' ought to be applied to the Church. We know that sanctions were applied to Italy, but these did not hinder Italy, nor help the Abyssinians. But if the advice given in the press was acted on the application of sanctions has been very helpful to us. And if the application of sanctions to the Free Presbyterian Church by those who wish her to be brought to her knees is going to help us on every occasion as it has done in this then the more we get of them the better. But we have to acknowledge the kindness of the Most High in supplying the needs of the Church in the way in which He is doing at the present time. It is from Him we receive and it is to Him we should give the glory." Rev. D. N. MacLeod said: "The Apostle James puts it, we are all gifted in many things and in many ways. One way in which we are gifted is in forgetfulness, not forgetting ourselves so far as the things of this life are concerned, but forgetting ourselves regarding the things of the life to come and of God himself.

The Lord reminds us of our forgetfulness of Himself by how liberal He is to us with all His benefits, temporal and spiritual. He seems to awaken us out of our forgetfulness in this way and to put us to shame, and this seems to be the case regarding this gift of which we have just heard. I must say this for myself, that I feel humbled before Him for it. He comes in a most opportune time with this gift to us, to encourage us and strengthen and revive us, not merely by its intrinsic value and usefulness of it to us as a little branch of His Church in the world; but when we are needy of something to hearten us and to make us rejoice in the midst of all that we have among us that is fitted to dishearten and discourage us, to show us that at anyrate He is not forgetting us. Therefore, we ought to lean ourselves as a Church upon Him and while doing that, to be a testimony on His side, on the side of His Truth, fearlessly and that before the believing part of the world and also the unbelieving part of the world, to bear witness on His side and against evil."

Synod's Appreciation of Donor's gift of £1000.—Rev. D. Beaton moved and Rev. R. MacKenzie seconded the following motion: "That the Synod expresses its high appreciation to the donor for the gift and to acknowledge the Lord's great kindness to us, and that this be conveyed through Mr. John Grant to the donor."

*Theological Report.**—Rev. D. Beaton read the Theological Report and moved its adoption. Rev. N. MacIntyre seconded this and said, "I think we have reason to thank the Lord that we have tutors in whom we have confidence that our students are getting sound teaching, when we consider the amount of heresies and errors that are taught in theological colleges in Scotland to-day. The Synod should thank Mr. Beaton who is getting up in years and I am sure feeling the labours that he has to go through." Rev. D. N. MacLeod said: "Perhaps we have failed as a Church in not having appreciated the gift God has given us in the tutor we have had now for a number of years in Mr. Beaton. We who have studied under him know what a good tutor he is.

But our Church will appreciate his work, as has often been the case, if we are left behind when the time comes for the Lord to remove him to give him his reward." Rev. D. Beaton said, "It would be very ungracious on my part if I would not thank the seconder and Mr. MacLeod for the very kindly and touching remarks they have made."

*The Magazine Report.**—Rev. D. Beaton moved the adoption of this Report. Rev. W. Grant seconded the adoption of this Report and said: "The Magazine, as you know, goes out monthly to all parts of the world. Only recently a lady in Canada wrote us to say could I approach the Editor and get him to send out a Magazine weekly instead of monthly, that they would thus have one for every Sabbath, but I fear the Editor would not undertake it. Now, regarding the fund, we are able to carry on from year to year. The Magazine goes out free to hospitals and homes and institutions of various kinds, monthly, and with the large circulation we have, we are able to show a balance on the right side. We have also the new Magazine—the Young People's Magazine. Children require something of a plain nature to read; and I have no doubt if everyone encourages the circulation of this Magazine it will become known and appreciated." Rev. Archibald Beaton said, "I associate myself with Mr. Grant's remarks." Rev. D. N. MacLeod said: "Last year, if you remember, I spoke in favour of this Magazine being begun, that is, the Young People's Magazine. Last week I was privileged in getting the first copy, and judging of that copy I think it ought to be very beneficial, not only to the young people but to us all. It is a channel by which our young people, who know but little of the contentings of our little body, may be instructed regarding all that, as well as regarding the reason why we took up the position (and which we still hold) in 1893. I would say to the young, it is my firm opinion that it was never more necessary for us to remain steadfast than it is now. Bibles were never more numerous, never cheaper. There is no book so much neglected as the Bible. I am afraid this applies to many among the young and rising generation.

I know for a fact, that the way the young are led away from their schooldays by sports and different things of that kind, has led to the neglect of God's Word. I think that this Magazine could very well be used to counteract that by setting in the best and most simple possible way before our young people the realities of God's Word and of an Eternity that shall know no end."

*Canadian and Colonial Committee Report.**—Rev. F. MacLeod read this Report. Rev. D. M. MacDonald moved its adoption, and said, "Having been there lately, I know the conditions well, and with regard to Mr. MacLeod himself, I might say that he is proving an excellent Convener. He is doing his work very efficiently. I met with very pleasant experiences there and I will never forget the kindness shown to me by those I came in touch with, both in Canada and the United States. On the way out I was agreeably surprised to meet an old lady on board the liner who showed a remarkable knowledge of her Bible. She told me that on one occasion when crossing the Atlantic that a priest on board, knowing her religious views, said to her one day in the presence of a number of people: 'You know,' he said, 'that I have power and authority from God to forgive sin.' 'Well,' she said to him, 'you will excuse me for not calling you 'father,' for we are told in God's Word not to call anybody father. You have no such authority,' she said. The priest, not knowing his Bible, could not answer her. Next morning she was told that this priest went up to the saloon, and had to be carried, drunk, to his stateroom at night; the man who claimed to have authority from God to forgive sin showing himself to be a poor slave of sin and that he had no such authority. However, I met many abroad who were very responsive to the preaching of the gospel. I think it is characteristic of Highlanders that they seem keener on listening to the gospel abroad than even at home. One cause of this may be that their minds go back to their own earliest associations, when perhaps they had family worship in their own homes and when they worshipped every Sabbath in church and when they

remember the good men and women they were in touch with at home. In the United States and Canada we have quite a number of people, many of them most appreciative of what they heard. My feeling going amongst them was—'it is very pleasant to meet with you; it is very sad to part with you.' It would be a great advantage if one or two ministers were settled, say, in Vancouver or Winnipeg. If that would take place, we would have a Presbytery able to look after our people in Canada and probably in the States, too." Rev. D. A. MacFarlane seconded the adoption of this Report.

Law of Marriage in Scotland Inquiry.—A letter from the Secretary of the Committee appointed by the Secretary of State for Scotland to inquire into the law of Scotland relating to marriage was read. Rev. N. MacIntyre moved and Mr. K. Matheson seconded the following motion: "That these communications from the Departmental Committee appointed to inquire into the law of marriage in Scotland be remitted to the Religion and Morals Committee for attention."

Aid Society for Protestant Continental Churches.—Communications from All Scotland Aid Society for Protestant Continental Churches were read. Rev. J. A. Tallach moved and Rev. D. J. Macaskill seconded the following motion: "That having heard the reply received by the Clerk from the All Scotland Aid Society for Protestant Continental Churches, the Synod, while sympathising with the efforts of the Society regarding distress on the Continent, cannot commit itself to any practical policy in the Society's interests."

Other Communications to the Clerk.—The Clerk read (1) a letter of acknowledgment from Rev. T. M. Murchison, and (2) a letter of acknowledgment of the Loyal Address to the King.

Letter from Mr. Hugh Grant, Australia.—The Rev. F. MacLeod pointed out that this communication from Brushgrove and Grafton congregation asked that they be raised to the status of a sanctioned charge. Rev. F. MacLeod said, "The congregation there is very small, but they have sent a call to Rev. J. P. MacQueen, providing of course their request be granted. The

call is signed from different districts as far as Sydney and Richmond." Rev. R. MacKenzie said: "My difficulty was not so much the question of recognising them as a sanctioned charge, but of acceding to the request that referred to their being associated with a Home_Presbytery. Hitherto in the matter of Colonial Missions the Church have pursued a different policy. None of the Colonial Missions are under Home Presbyteries, and they could not very well be, because the distance is so great that a Presbytery could not function with respect to a congregation so placed. But on the other hand I think we could consider their request for being recognised as a charge, having regard to their circumstances of isolation. If they could get a minister and were in a position even now to support a minister, I am sure the Church would not grudge them that, because, after all, that is the only adequate and permanent solution to the position in Australia." Rev. F. MacLeod said: "The business before us at the Committee meeting was that they could not really support a minister, and that the congregation is so scattered that some of those who signed the call live in Sydney." Rev. R. MacKenzie said: "I would like to make this point clear—in the Home Country the position is different, because we work by a Central Fund. In the Colonies each congregation supports itself. The recognition of a people to call a minister, since there is no Central Fund, does not entail the question of Finance at all." Rev. D. N. MacLeod said: "We had better leave it as it is for another year, just as it was left at the Business Committee." Rev. F. MacLeod said, "If it is the mind of the Synod that it should be left over till next year, I have nothing against that."

Australian request left over.—Rev. D. N. MacLeod moved and Rev. R. MacKenzie seconded the following motion: "That the request from Grafton congregation to be raised to the status of a sanctioned charge be left over until next year."

Reference to requests from New Zealand.—Rev. D. N. MacLeod said, "Requests continue to come to us, which, as in this case at present, we are not able to respond to as we would like. We

wish those who send us these requests from not only Australia but New Zealand, to know that it pains us very much being unable to respond right away in giving them ministers of the gospel of Jesus Christ to preach to them the glad tidings of Salvation. The Lord, in His time, will provide both the men and the means by which we will be able to do what we possibly can for these friends both in Australia and New Zealand. A request from New Zealand came to myself from one who belonged to my congregation before he went to New Zealand. They feel in New Zealand the want of the gospel. As one who was home a few years ago from New Zealand said, when we asked what kind of country it was: 'A beautiful country, a good country, a country that I am perfectly satisfied with, except for one thing, I have not the gospel and I am missing that.' This man writes in much the same way, and appeals to us to send the next deputy their way. And I hope we will go as far as to send them there, before crossing to Australia, for a few Sabbaths. Of course that rests with the Synod." Rev. W. Grant associated himself with what Rev. D. N. MacLeod said.

*Training of the Ministry Committee's Report.**—Rev. W. Grant read and moved the adoption of this Report. Mr. K. Matheson in seconding said, "I hope that this Training of the Ministry Committee will get very busy and that there will be squads of young converted students wanting to preach the everlasting gospel, that is, those who are called by the power of the Holy Ghost as the fishers of Galilee were called."

*Report regarding Church Property on Crofts, etc.**—Rev. N. MacIntyre read the Report on Church Property on Crofts and Common Grazings, which was drawn up by Mr. Morris, the Church's legal adviser, and moved its adoption. Rev. D. J. Matheson seconded the adoption of this Report.

*Report of Fishing Stations Committee.**—Rev. M. Gillies read this Report and in moving its adoption said: "There are just one or two points that I would like to mention. When we turn up our Magazines of the early reports of Synod, the Fishing

Committee's Report is very prominent in these early reports of the Synod's proceedings. We find either a missionary or a minister at Shetland, someone at Wick, and Lowestoft and Yarmouth and so on, and year after year mention is made in these reports about how one minister laboured for so many weeks in this fishing port and another minister or missionary laboured in some other fishing station. But the people, those that go to the fishing stations, are not getting the same attention now—we don't follow them now as we did in these days. There are many reasons for that. Circumstances have changed very much. Our people don't go in the same numbers, say, to Wick and Shetland, as they did in years past, and it has become very difficult, year after year, to get supply for the fishing stations. As for Wick, our Committee is greatly indebted to the Rev. R. R. Sinclair and his helper for the interest they took especially in the people of Lewis that go to Wick, season after season. Mr. Sinclair, and those associated with him in our congregation in Wick, do their utmost to encourage these people to come to the services, and as much as in them lies they provide Gaelic services every week. For a few years we have not been able to follow our people to Lowestoft and Yarmouth, we found it difficult to obtain a suitable person, one that would be willing to go and one that would be suitable for that purpose. Last year we were in that dilemma, when the time came, and when our people in Lewis left for Yarmouth, we had not anyone whom we could send. They asked myself if I could go for a few weeks; but I found it impossible. In the report this year we mention that if the Synod see their way to name a minister or some suitable person to go next season to Yarmouth, the Committee would do all in their power to make the necessary arrangements." Rev. D. M. MacDonald seconded the adoption of this Report.

Rev. Robert R. Sinclair moved: "That the Synod will, after the Benediction is pronounced, meet tonight as a Business Committee; and that the Synod meet, tomorrow, Friday, in private at 11 a.m., here; and further that the Synod meet tomorrow

in Public at 6 p.m.; and that the Synod meet in private conference at 3 p.m., tomorrow also." Rev. D. J. Matheson seconded. The meeting was closed with praise and prayer.

FOURTH PUBLIC SEDERUNT.

The Synod met on Friday, according to terms of adjournment, in St. Jude's Hall, of the Free Presbyterian Church, Glasgow, in public at 6 p.m., and was duly constituted.

Announcement by Moderator re Rev. E. MacQueen's Case.—The Rev. James MacLeod said: "I have the greatest possible pleasure in making a statement to you here this evening. It is with a feeling of profound gratitude to the Most High that I have to announce to the public that the unfortunate difference that had arisen between Mr. MacQueen and our Church Courts has now happily come to an end, and, in consideration of this, it is agreed that parties should make the following statements in public."

*Moderator's Statement on behalf of Members of Synod.**—"We, now, members of the Synod, from the bottom of our hearts before God and men express heartfelt sorrow and regret for every hasty and unkind word and action on our part in this case, that we have used towards Rev. E. MacQueen, Inverness, and we now withdraw unreservedly."

The Moderator then asked Mr. MacQueen to read his statement.

Rev. E. MacQueen's Statement.—"I now, from the bottom of my heart, before God and men, express heartfelt sorrow and regret for every hasty and unkind word and action on my part in this case, that I have used towards my fellow creatures—and I now withdraw unreservedly."

The Moderator now asked Rev. Robert R. Sinclair to read the statement on behalf of members of Northern Presbytery.

The Northern Presbytery Statement.—"As Moderator of the Northern Presbytery I desire to make the following statement

*Later on the Moderator took personal responsibility for reading the Synod's statements first instead of asking Mr. MacQueen to read his first.

on behalf of all the members of that Presbytery present here:—We, now, members of the Northern Presbytery, from the bottom of our hearts, before God and man, express heartfelt sorrow and regret for every hasty and unkind word and action on our part in this case that we have used towards Rev. E. MacQueen, Inverness, and we now withdraw unreservedly.”

Mr. Hugh Munro's Pension.—Rev. D. J. Matheson moved and Rev. D. A. MacFarlane seconded the motion, “That Mr. Hugh Munro, retired missionary, be given a pension of £20 annually.” This was agreed to.

Mr. Roderick Ferguson's Retiring Allowance.—Rev. E. MacQueen moved and Rev. D. N. MacLeod seconded the motion: “That Mr. Roderick Ferguson should be given £10 as a retiring allowance.” This was agreed to.

Mr. John MacInnes appointed Missionary.—Rev. M. Gillies moved and Rev. D. J. Macaskill seconded the following motion: “That Mr. John MacInnes's appointment as a full-time missionary at the full rate of salary beginning from April be confirmed by the Synod.” This was agreed to.

Mr. James Nicolson and Mr. Donald Nicolson appointed Missionaries.—Rev. D. M. MacDonald moved and Rev. Archibald Beaton seconded the motion, “That Mr. James Nicolson be confirmed in his appointment as missionary of Braes; and Mr. Donald Nicolson as missionary in Broadford—their salaries to be fixed by the Finance Committee.”

Mr. Malcolm MacLeod's retiring Allowance.—Rev. N. MacIntyre moved: “That Mr. Malcolm MacLeod get a retiring allowance of £12 and that it be retrospective for last year.” Mr. John Macaulay seconded this and it was agreed to.

Grant of Money to Winnipeg Congregation.—Rev. W. Grant moved the following motion, “That the Synod instruct the General Treasurer to pay the sum of £61 12s. out of the unallocated Legacy of the late Miss Margaret Mackintosh, Inverness, to the Winnipeg Church Building Fund, towards reduction of debt.” Rev. D. J. Matheson seconded this motion. Rev. W. Grant said, “Winnipeg, as you know, carries a considerable

debt on their Church. They have been reducing it, but owing to the severe depression out there it was impossible for the people to do more than they have done and they appreciate the help they get from the Church at home."

Proposed Financial Assistance for Vancouver Congregation.—

Rev. W. Grant moved: "That in the event of our Vancouver congregation getting a settled minister, the Church at home will assist financially if circumstances call for that." Rev. W. Grant said, "We have struggling congregations at home and we have every sympathy with them, but let us not forget that throughout the vast mission field of Canada we have no settled ministers, and it is our duty to assist the congregations there to get ministers." Rev. Angus Mackay seconded the above motion, and it was agreed to.

Annual Grants to South African Mission.—Rev. N. MacIntyre moved and Rev. D. M. MacDonald seconded the following motion, "That the usual annual grants be made to the South African Mission, viz., £10 to Paul Hlazo; £10 for medicine; £30 for upkeep of Mission." Rev. N. MacIntyre said, "There was another grant of £30 for the Hospital, but the Rev. Dr. MacDonald tells me that seeing he is not there, there is no reason why this £30 should be sent this year." This was agreed to.

Appointment of Church Collections.—Rev. Robert R. Sinclair moved and Rev. Angus Mackay seconded the appointment of these Collections as follows:—

1. *Aged and Infirm Ministers', Widows', and Orphans' Fund.*—To be taken 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. Robert R. Sinclair.

4. *Home Mission Fund* (Missionaries and Catechists).—1st collection to be taken up by book in October. Notice to be sent by Rev. E. MacQueen.

5. *General Church Building Fund*.—In December. Notice to be sent by Rev. R. R. Sinclair.

6. *Home Mission Fund*.—2nd Collection, in April, 1937. Notice to be sent by Rev. E. MacQueen.

7. *Foreign Missions Fund*.—Collection by book in February. Notice to be sent by Rev. N. MacIntyre.

Appointment of Standing Church Committees.—Rev. Robert R. Sinclair moved and Dr. Johnston seconded the appointment of these Committees as follows:—

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

2. *Religion and Morals*.—Revs. D. M. MacDonald (Convener), W. Grant, J. Colquhoun.

3. *Finance*.—Revs. E. MacQueen (Convener), N. MacIntyre, D. N. MacLeod, M. Gillies, Roderick Mackenzie, Archibald Beaton; and representative elders of Inverness and Dingwall. Mr. J. Grant, Treasurer, to be associated with the Committee.

4. *Canadian and Colonial Mission*.—Revs. F. MacLeod (Convener), D. A. MacFarlane, W. Grant, D. J. Matheson, R. R. Sinclair.

5. *Jewish and Foreign Missions*.—Revs. N. MacIntyre (Convener), James MacLeod, Roderick Mackenzie, with representative elders of Edinburgh, Greenock, Glasgow and London.

6. *Training of the Ministry*.—Revs. W. Grant (Convener), Finlay MacLeod, D. J. Matheson, R. R. Sinclair.

7. *General Trustees*.—Clerk of Synod with the Clerks of the four Presbyteries. Rev. N. MacIntyre (Convener).

8. *Sabbath Observance Committee*.—Revs. R. Mackenzie (Convener), James MacLeod, D. A. MacFarlane, J. A. Tallach, Archibald Beaton.

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

The Rev. Robert R. Sinclair moved "That the Synod continue in private after the benediction be pronounced." Rev. J. A.

Tallach seconded this. The Rev. R. R. Sinclair moved "That the Synod meet on Tuesday, as a Business Committee at 11 a.m., and as a Synod in public at 6 p.m. (D.V.)." Rev. D. A. MacFarlane seconded this motion. The meeting was then closed with praise and prayer.

FIFTH PUBLIC SEDERUNT.

The Synod met on Tuesday, the 26th May, 1936, according to terms of adjournment, in St. Jude's Hall, the Free Presbyterian Church, Glasgow, in public at 6 p.m., and was duly constituted.

Rev. D. Urquhart to remove from Palestine.—Rev. E. MacQueen moved and Mr. Neil MacSwan seconded the following motion: "That the Synod give authority to the Foreign Missions Committee to instruct the Rev. D. Urquhart to remove from Palestine."

Rev. D. Urquhart to proceed to Winnipeg.—Rev. E. MacQueen moved and Mr. John MacKenzie seconded the following motion: "That the Synod advise the Foreign Missions Committee to instruct the Rev. D. Urquhart to proceed to Winnipeg to minister to the Jews, and also to our congregation there."

Rev. D. Urquhart's Salary.—Rev. W. Grant moved and Mr. K. Macaskill seconded the following motion: "That if the Rev. D. Urquhart goes to Winnipeg, his salary will be paid, as at present, out of the Jewish and Foreign Missions Fund for a period of two years. This will enable our Winnipeg congregation to reduce their Church Building debt."

Allocation of the late Miss M. Mackintosh's Legacy.—Rev. W. Grant moved and Mr. Murdo Macaskill seconded the following motion: "That the sum of £800 of the legacy by the late Miss Margaret Mackintosh, Inverness, be transferred to the General Sustentation Fund, and that the balance of £300 remain meantime in the Legacy Fund, unallocated."

Donation to Mr. Donald MacSween.—Rev. M. Gillies moved and Mr. K. Matheson seconded the following motion: "That £5 be given to Mr. Donald MacSween, Bayhead, N. Uist, for

this year only, in order to assist him in connection with his lodgings."

Mr. Kenneth Matheson's appointment as part-time Missionary at Kilmorack.—Rev. D. A. MacFarlane moved and Mr. Alexander MacDougall seconded the following motion: "That the Synod authorise the Northern Presbytery to appoint Mr. K. Matheson as a part-time missionary at Kilmorack, at a salary of £15 per annum."

Approval of Reports of Standing Committees prior to Synod.—Rev. D. Beaton moved and Mr. Murdo Macaskill seconded the following motion: "That the Reports of Standing Committees of the Church be in future submitted to the respective Committees, and approved by them before they are presented to the Synod."

The Rev. R. R. Sinclair moved and Rev. D. J. Matheson seconded, "That the Synod meet in private after the benediction is pronounced." This was agreed to. The Moderator thereafter intimated that the Synod would meet to-morrow evening, God willing, at 6 p.m., in public.

The meeting was closed with prayer.

SIXTH PUBLIC SEDERUNT.

The Synod met on Wednesday, 27th May, according to terms of adjournment, in St. Jude's Hall, Free Presbyterian Church, Glasgow, in public at 6 p.m., and was duly constituted.

Statement re Rev. E. Macqueen's Case by Moderator.—"Lest any should be tempted to attach significance to the order in which the public Statements were made at the meeting of Friday evening last, I have to explain that the order in which the Statements were originally made at the private conference is as follows:—Mr. Macqueen's Statement was made first, then that of the Northern Presbytery, and finally that of the Synod. The fact that the order was changed at the public meeting is due entirely to me, and I take full responsibility."

Explanatory Statement read by Rev. D. Beaton.—"The Committee on Bills and Overtures, during the course of their

proceedings, made an earnest appeal to Mr. Macqueen that he meet his brethren in private conference with the whole Synod. Obtaining Mr. Macqueen's consent the Committee reported accordingly to the Court. The Synod sat in private Session on 21st and 22nd May. During the latter sederunt, Mr. Macqueen spontaneously announced that under the influence of a portion of truth, which had profoundly affected him, he was desirous of preserving the honour of Christ before his own or that of any man. He intimated that he was prepared in all sincerity to express regret and heartfelt sorrow for every hasty or unkind word or action on his part and to withdraw everything on his side relating to the whole case, if the members of Synod and of the Northern Presbytery as spontaneously and harmoniously would, on their part, do likewise. In the spirit of the gospel the members of Synod and members of the Northern Presbytery received Mr. Macqueen's statement and avowed, if in any way, they had hurt Mr. Macqueen, they also were prepared to declare publicly their regret. It was agreed that similar statements be drawn up and be read by Mr. Macqueen, the Moderator of the Synod and the Moderator of the Northern Presbytery.

In view of unfounded and unwholesome rumours which have been circulated, the Synod deem it necessary and advisable for the peace and honour of the Church to clarify the situation. By the full spontaneous and unreserved declaration of Mr. Macqueen, the integrity of the government and discipline of the Courts of the Church is vindicated and honoured. The charges against the members of the Northern Presbytery and the Synod are unreservedly withdrawn and the relations of Mr. Macqueen, his fellow Presbyters and his Session are restored to those of Christian brotherliness and harmony.

The Synod recognise that the solemn withdrawal and expressions of regret in their unanimity constitute a whole-hearted and complete vindication of the honour of Christ and His Church, and acknowledge that under His melting hand alone, Mr. Macqueen and his brethren have evidenced the working of

‘the spirit of power and of love and of a sound mind,’ and in preferring the honour of their Master before their own have thereby been honoured by His grace.”

Rev. D. Beaton, in moving the adoption of this Statement, intimated to the Synod that Mr. Macqueen, though not present, had acquiesced in the terms of the Statement. The adoption of the Statement was seconded by Rev. D. N. Macleod. Rev. William Grant dissented and said he would hand in his reasons later on.

*Loyal Address.**—The Loyal Address to the King was submitted by Rev. R. MacKenzie and read to the Synod by the Clerk. Rev. N. MacIntyre moved and Mr. Malcolm MacPhee seconded, “that the Loyal Address to the King be adopted and a copy sent to His Majesty.”

The Clerk moved that the Synod meet in private after the benediction was pronounced. The meeting was closed with praise and prayer.

Next Meeting of Synod.—The Moderator intimated, at the end of the private meeting of Synod, that the Synod would meet (D.V.) at Inverness, on Tuesday after the third Sabbath of November, 1936, in the Free Presbyterian Church, at 6.30 p.m.

Loyal Address to the King.

TO THE KING'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY, We, the Synod of the Free Presbyterian Church of Scotland, convened at Glasgow this Twenty-Seventh day of May, Nineteen Hundred and Thirty-Six years, desire most humbly to convey to your Majesty the expression of our cherished loyalty to your Majesty's person and throne.

As this is the first occasion on which we are met as a Synod, since the death of your Majesty's beloved father, the late King George V, we take occasion to express to your Majesty, to

Her Majesty Queen Mary, and to the various members of the Royal Family our sincere sympathy in the loss sustained through that afflictive bereavement.

Recognising that kingship brings with it a burden of responsibility which, we feel, is likely, in times of stress and anxiety such as these, to lie heavily upon your Majesty's shoulders, we pray that God, for the sake of His Son, Jesus Christ, our Divine Saviour, would richly endow your Majesty with the gift of His Holy Spirit; that through Him, your Majesty may be strengthened and guided in the discharge of onerous duties; and that, in face of difficulties and in the midst of troubles, your Majesty may enjoy the abounding consolations of His grace.

In presenting this, our loyal address, we would, most respectfully, avail ourselves of the opportunity of acquainting your Majesty with our feelings of grief and alarm on account of the low condition of vital religion in this part, at least, of your Majesty's dominions at the present time, which condition we believe to be an influential factor in the general situation. Especially would we bring to your Majesty's notice the largely prevailing apathy towards the public and private ordinances of God's worship, the widespread disregard of the sanctity of the Sabbath, and the steady advance of Popery throughout the realm, all of which we regard as signs of spiritual decadence and as evils provocative of the Divine displeasure. We would most earnestly solicit your Majesty's interest in this matter which burdens the heart of many of your Majesty's most loyal subjects and we humbly beg that your Majesty would direct the influence of your Majesty's exalted station, by example and otherwise, towards the correction of these evils.

We conclude by wishing your Majesty a long and prosperous reign, while we pray that the Lord, by whom kings reign, would bless your Majesty and make your Majesty a blessing in the land.

In name and by the authority of the Synod of the Free Presbyterian Church of Scotland. JAMES MACLEOD, *Moderator.*

Report of Fishing Stations Committee.

By Rev. MALCOLM GILLIES.

THE Committee were not able to do much in the way of providing services for our people who follow the fishing industry during the last season. There were not so many at Wick last Summer as in former years, but the Rev. Robert Sinclair and his willing assistants did all they could to make the English services and visitation beneficial to all engaged in this industry who showed themselves attracted thereby. Mr. A. D. Macleod, student, came north from Glasgow and held Gaelic services during week-days for about seven weeks. Rev. N. MacIntyre and Mr. McKay, missionary, Laide, also gave Gaelic services after being present at Communion in Caithness. All these services were much appreciated.

We had no suitable person for Yarmouth last season and the men from North Tolsta who used to keep services themselves have ceased to prosecute the English fishing. The wish was expressed for the services of one of our ministers. If the Synod saw their way to name one of our number to give five or six weeks to Yarmouth from the end of September this year, the Committee would do all in their power to have arrangements made for a hall and lodgings and would endeavour to gain the interest and co-operation of all our people who will likely be employed in Yarmouth and Lowestoft during these weeks of busy employment.

Report of Training of the Ministry Committee.

By Rev. W. GRANT.

THE Training of the Ministry Committee has to report on the work done by our students during the past winter as follows :—Mr. A. Macaskill completed his second year in Divinity

at Oban. Mr. Wallace B. Nicolson is expected to finish his Arts course at the University of Edinburgh this session and Mr. J. A. Macdonald to do likewise at London University. Mr. A. D. MacLeod studied for the second year and Mr. M. MacSween for the first year in Arts at the University of Glasgow. Mr. D. Campbell had private tuition under Mr. Sutherland, Classical Master, Miller Institute, Thurso, in subjects required for the University Preliminary Examination.

In addition to their studies they have been able to assist in conducting services in various congregations.

Foreign Mission Reports.

Rev. John Tallach's Report.

AS Dr. Macdonald is at home and he is to report on our work here in general I shall confine myself to a few notes on each station.

Shangani.—After Chief Betisane's death in 1930 a number of people left this locality with the result that our congregation here has progressed little since that date. Now, there are indications that people are settling down along the Inkai River and consequently, opportunities for preaching will be greater in the future. Certainly we noted a number of new faces among hearers last year and we trust that this is a sign of more prosperous times here. There was one woman added to the church last year. The school continues to do well and was very favourably reported on by the Inspector.

Murray Farm.—Our people at Murray Farm have again settled down. This is the second shift they have had in two years and in these circumstances it is gratifying to note that the congregation has held together very well. They have built a new meeting house and have begun to preach among their new neighbours. At our last communion there were six persons

forward for membership. Considering the short time we have been established in this district we thought it better to leave over the admittance of these persons until this year. Here is a question put to one of those examined there. "Provided that you are given church privileges, have you no fear that you may bring disgrace on the cause of Christ?" Her answer was unexpected—almost startling, "No, if only I will experience every day the joy of the Lord as I experience it to-day, I will have no fear." Parents at Murray Farm are very interested in their children and their work, with the result that the school is well attended. In general the harmony and warmth of this congregation make visitation something to look forward to.

Usangu.—When Murray Farm people left Usangu a number remained behind and of this number there were four men who could hold services. Under the blessing of the Lord and their labours the congregation has increased so much that it is again up to its former numbers. Our friends here are full of enthusiasm for the Kingdom, and the Lord has so blessed them that six were added to the Church here last year. This is one of our most lively out-stations as was seen on Communion Sabbath. There were about 200 present and it is not too much to say that the attention was intense. The large number of children among them has raised the question of a school. The farmer on whose ground they live is far from being favourable to mission work and they were advised to seek permission to build on an adjoining farm—Drumoland. This permission they have now obtained from Mr. J. West, and a meeting house is being erected there now. If the Department will approve of a school we will require to consider giving such school our support for one year—that is, until it is grant earning. The people are warm, united and loyal, and in every way worthy of our help in the matter.

Bubi.—One of our elders, Isaiah Mnyati, who went to live in Bubi River district about five years ago began preaching at his home. He attended Communion at Ingwenya and on one of his visits we proposed to go and hold services at his

kraal. He told us to wait until he was able to gather a definite congregation about him. Towards the end of last year he sent word for us to visit him but as the rainy season had set in we put it off. We will visit his place as soon as possible. In the meantime there is word to the effect that there is a number of inquiring and serious people attending his preaching, and at present a meeting house is in course of erection. There too the cause has been strengthened through some of our Boarding School girls who have gone home with grace in their hearts and it would seem a definite witness on their lips. It has encouraged us greatly to hear of their efforts to make their people and heathen friends attend services. Probably for the same reason there is an increase of girls to the Boarding School from this district.

Queen's Kraal.—Services here under Deacon Miki have been discontinued as he himself has gone to live at Queen's Mine. He immediately began to preach both in the Mine compound and in the kraals and the latest news is that he is building a meeting house. From this it seems clear that he is having more encouragement than he had at Queen's Kraal.

Stephen's Farm.—This is really Enduba Farm although until now we have called it Stephen's. We did this to evade confusion with the "Enduba" already existing. As the former Enduba will be permanently closed this year Stephen's Farm will be known as Enduba after this. Last year you promised to help us to open a school here. The school is now open and is on a **grant** earning basis but these grants not materialising until March, 1937, we will require to fall back on you to pay the teacher the first year's salary. This will be £5 per quarter. The teacher is a member of Ingwenya and so far the school is well attended. This is a young station but under the hand of the Lord wonderfully virile. A meeting house, put up last year, is already too small to hold the congregation. It is to be noted too that scarcely a quarterly meeting passes without some people from Stephen's Farm coming forward for membership.

Enduba.—I regret that the elder belonging to this station, and who was put under discipline last year, has not returned to a right mind and that his wife has also left us. Services were held regularly by a deacon from Ingwenya. The school was closed last year and will not be opened again. The reason for this will be given when we report on Elebeni.

Elebeni.—As before noted this is our largest out-station. There are over 80 members. The number of children attending school has been as high as 120 and here too one finds a good number of young men in regular attendance. The two stations, Elebeni and Enduba are on Gravesend Farm and as this farm was sold last year, the people have notice to clear off by June this year. This is a sad blow to us. Preaching has been going on at Enduba since 1913 and at Elebeni since 1922. This move will affect about 80 of our members—50 at Elebeni and 30 at Enduba, while it will affect two schools with a total enrollment of 160 also. A part of our Elebeni people are on the Reserve and they are not affected. We will require to provide for them by way of setting up a new meeting house and school on the Reserve and the elders have already been told to approach the chief with view to site selection. We propose to build a good meeting house as far west on the Reserve as we can get. As a school or meeting house on a reserve will be a permanent building we hope to make a good job of it. Doctor Macdonald will explain matters to you in this connection. We have laid before our people the advisability of cleaving together and we believe that, on the whole, they will not scatter. A good number are seeking to get on to Intabazinduna Reserve (the Reserve where we are placed) but the chief is not willing to admit them. The Native Office, however, is keen on their coming here and there have been meetings in connection with the question. Nothing is settled and so far as we are concerned the whole matter is in the hands of the Lord and we must wait and see what he has for us. "What is good the Lord will give; our land will yield increase;" and if this last will be fulfilled, then a scattering of His people, though sore, will prove a blessing.

Cameron and Mpengesi's Kraal.—Both these are Fingo stations and require no comment except to say that the work goes on as before.

Luti's Kraal.—When we began work here the chief gave strong promise of support. This he has failed to make good and in consequence we have made little headway here. On a recent visit I found the chief away from home at a Beer-drink. We made a mistake too, by entrusting the preaching here to a young man. He got discouraged. However, one of our elders went there lately and reported on the work and under his suggestions things should go on better.

Que Que.—Dr. Macdonald visited this station last year. I am glad that George Hlazo, our elder there, has returned to Stephen Hlazo's farm.

Ingwenya.—The ordinary attendance on the means is worse here than at any of our out-stations. The reasons for this and a remedy were sought after a full discussion in last Quarterly meeting. Miss Nicolson is reporting on the school work generally. So far as the gospel among the school girls is concerned we have to praise the Lord that he has given us great encouragement during the year. Seven older girls were given full privileges and three of the younger ones received the Sacrament of Baptism. One or two things of interest are to be noted in this connection. In nearly every case each one could tell the sermon or portion of truth blessed to her conviction and some could tell the truth also blessed to their relief. These girls come from homes widely distant from each other, yet on coming back to school this year, they all seemed naturally drawn together. This is so true that one would almost say that there is some kind of unofficial sisterhood among them. Some of those members are now teaching in the Sabbath School and come to me on Saturdays for S.S. lessons. As the girls are now in their houses the head girl of each of three of the houses is a member. As far as possible she takes the place of mother, taking worship, etc., morning and evening with the children. From outside sources we hear of some of these girls bearing witness to the Gospel

in their homes and this is cause for further praise. As an offset to this we have had the sore trial of sending two girls home for bad behaviour. This is done only in extreme cases and to warn others. It was no light work to send away girls for whom we had often prayed and upon whom we had often laid the claims of the Gospel. Personal contact over a period of years made one of them almost like one of our own; but the Lord gives songs in the night and we are not without a song to His praise in this connection. On going home one of these girls attended the nearest meeting house and to all appearances the means there, coupled with the discipline, has been blessed to her. She now appears a broken girl, and the change is being noted by others.

General.—(a) *New Teachers.* One at Ingwenya and one at Cameron school and one at Stephen's Farm. (b) *Grants.* Total for year earned—£554. Total paid—£517. This is our full quota for this year. (c) *Medical.* Thanks for grant of £20 for medicine. To date Medical grants have not yet been paid. (d) *Buildings.* Four houses are ready and a fifth is ready for roofing. Added to this is a nice three-roomed house for teachers. This last was put up by a gift of money from Kames and Lochgilphead friends. The teachers' and three of the girls' houses are now occupied and a fourth will be occupied shortly. (e) *New Buildings.* During this year we shall require to build a new meeting house at Elebeni and as Cameron School is in a bad state we shall have to renew the building there. What the girls call a "praying-room,"—a room for retiring to for meditation, etc., is to be built in connection with the boarding school. A gift of £10 from Mrs. Chisholm, Glasgow, makes this possible. We are to re-roof our wash house. It was not a very good roof, being made of felt. We are to thatch it this time. (f) *School Reports.* All these were up to average. This week we had a short visit from the Director for Native Education and his comments on what he saw greatly encouraged us. We do not go in for anything elaborate in way of buildings, uniforms, etc., and he was gratified to see that we were

approaching our work from the right angle. By cutting out everything artificial and making education as natural and as near to native life as possible we were offering an education which would be of definite use to the children in after life.

(g) *Members.* During the year 32 persons were added to the Roll, of this number three were from other churches. Two people were dealt with under discipline. During the year we were helped by many friends. I thank the following especially—Portree S.S., Vancouver S.S., Dunbarton S.S., Raasay School, Mrs. Miller, Mrs. McIntyre, Miss Sansum, Mr. McGillivray, Miss K. Gillies, Glasgow, A. McLennan, Master S.S. "Aloe." On the ground here we have again to thank Mrs. Nicolson and Mrs. Maedonald for help in sewing, etc. And to all friends whom we have not mentioned by name we give warm thanks. May they continue to remember the work for the Lord's sake. This is a remembrance worthy of all we can give. We were pleased to make the acquaintance by letter of Mr. A. McLennan, a Durban gentleman, from Raasay, who, exiled from his Church, does not forget her. It strikes me that there may be other friends in Africa who may wish to get in touch with the mission. If home friends will carry an invitation from us to all such we shall thank them.

I cannot close without a passing reference to Miss McAskill's visit. We looked forward with such pleasure to her visit and our expectation was not disappointed. The smell of the sea and the scent of the heather still lingers about Ingwenya. A hearty welcome awaits any who will follow Miss McAskill's example.

We are happy to know that Dr. Maedonald and his family arrived safely and we know that all friends will do their utmost to give them a really good holiday.

I close with our united sympathy with the Church in her present trouble. We have told some of our people here what the trouble is about and they are in hearty sympathy with you. The Lord has a great name for turning the battle at the gate and it is our prayer that He will do so in this case.

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

MR. MODERATOR, Fathers and Brethren. It is with much pleasure that I stand here to give in verbally my report. It is nearly eight years since in this hall I was ordained as a Medical Missionary to the natives in Matabeleland in Southern Rhodesia. It is somewhat appropriate that I should now, in this place, give in my report. I begin by acknowledging the goodness of the Most High in bringing us safely to this country, and I also wish to record my deep appreciation of the welcome extended to us, to my wife and myself, by this Court, as expressed in the words of the Moderator, and we cannot fail to be touched by the kindness with which we were met and the sympathy from our people wherever we have been.

I would also like to refer to the change in the personnel of the Foreign Missions' Committee since I went out to South Africa. I refer to the late Reverend Neil Cameron, who was the Convener of the Foreign Missions' Committee from its beginning until his death. He was associated with the work of the Foreign Missions all along, and was greatly interested in it, and he also visited the Mission. Now, his praise is in all our churches at home, and it is also in our church in South Africa where his visit is well remembered still. He rests from his labours. He has entered into his rest.

Now, we are given a grand conception of the Christian Church on earth in its unity, the unity of the members with the head, and the members one with another. Thousands of miles separate us in this country from South Africa, and there are great differences, of race, of colour, of language, of ways of thinking, of ways of living between our people and those natives of Africa. I may say that between us as races there are few points of affinity. There are points that repel and from a natural point of view I may say that there are many things that do repel, and that the races, white and black, do repel one another. There is such a thing as the colour question, and it is an insidious question, although of no great consequence in our own country, but to all who look upon this from a Christian

point of view we must believe like the Apostle Paul that there is neither Jew nor Greek, that there is neither Jew nor Gentile, and we may say neither black nor white, and that there is truth in this. Those who follow the teachings of the New Testament require no argument. It follows naturally from the teachings of the New Testament, and we expect such differences to fall away, but there is a challenge to those who may regard the doctrines of the New Testament as mere fantasies. There is a challenge in the fact that heathen natives in South Africa have been and are being converted to the Lord Jesus Christ, and that they show in their lives, in their conduct, in the whole transformation of their characters, the power of God unto salvation.

Now, as to your Foreign Mission in Matabeleland. It is a labour and it is a sowing and a reaping. The sowing has been going on as far as we are concerned as a Church since the Rev. J. B. Radasi began to labour there about a quarter of a century ago. It is carried on by the recognised diets of public worship. There have been going on regularly the Sabbath Services, the week-day services and so on.

The sowing goes on through the work of leaders who have been since going out to the various stations to preach the gospel, and it goes on also in the life and conversation of these people who have been obedient to the gospel, in the life and conversation of men and women who have been converted, and that this is a real thing can be seen by those who care to take notice, for at least many of those natives who are converted it is not too much to say that when they throw off the old things that they are really men and women with one idea, and with one thing to speak about, and that they do love in ordinary conversation to speak about the things of God and of the Lord Jesus Christ. The sowing is also done in a less conspicuous way. I will give an instance of a girl who was baptised last year, a girl in her early teens who had come from a heathen kraal to the school at Ingwenya. No particular notice was taken of her, but she progressed and was learning just like all the

others, but later she came forward to be baptised. Now, I may mention that when these people come forward to be baptised, that is adults, the examination is just the same as if they had come forward asking for full membership in the Church. It is because it is their own desire to be baptised, and the matter rests there. But the point I wish to make is this, that if they were all examined for full membership the examination is the same. This girl received baptism and it transpired later that quietly during her holidays she went home to her heathen kraal and there on her own initiative began family worship and insisted on reading the Bible to her parents. Well, that is a sowing, and how much of that quiet sowing there may be going on no one can tell.

It was the intention of the church that the medical work should be an aid in the sowing. This is our only justification in attempting medical work there, that we may by these means be enabled further to sow the seed of the Word. And the same applies to the educational work. But I would not like that the educational and medical and the ministerial work of the mission should be dissociated in your minds as if they were three separate things. There is a sowing, less regular, perhaps, but a real sowing through the educational work. There is a ministry, a sowing through the instrumentality of medical work as well as the more regular and organised ministerial work. One thing we must acknowledge, and I hope with reverence and in humility, and that is, that there has been a reaping also. The Lord has and is now graciously blessing the weak efforts of our church in the foreign field. The report of Mr. Tallach is before you, and I do not wish to encroach in any way upon his report. It corroborates what I now say, that there is a reaping for which we should be humble, because we are unworthy that God should so bless us as a Church, and I, and I am sure those associated with me in the foreign field, would like to retire into the background, that you might see the work of God alone in this, but of necessity we are forced into the foreground, and the whole Mission would appear to revolve

round us, the Europeans, but this is to take an altogether wrong view of the matter. It is first of all a work of God as we must thankfully confess, a work which He is pleased in a measure to bless. The true picture is a harvest scene—the gospel and the grace of God going forth to conquer and conquering. In a *small* measure this is true, but in a *real* measure.

Now, there are also in the foreground other questions of a more practical nature. Our Convener, Mr. MacIntyre, has already referred to the question of water. Now, the whole work of the Mission revolves round this water question. You will understand what I mean. We have one well sunk within the ground of the mission. It is 100 feet deep, but is a very poor source of water. As Mr. MacIntyre has said, this may have something to do with the bad years that Southern Rhodesia has been experiencing as far as rainfall is concerned, and the underground water-level in the country is appreciably sinking, so that all wells throughout the country have to be deepened, but the mission is unfortunately so placed in this, that the formation of the ground where it is makes it difficult to find water at a reasonable level. Now, the well itself does not give sufficient supply of water. Towards September, October and November, it is with the greatest care that we can have water even for the most essential purposes, and many things must be held over through the lack of water.

Mention has been made of a pump; this pump is a hand-pump. There was a pipe leading down the well and there was a pump worked by hand. The pump gave in, because the strain on it was too great, and pumps are not made to stand the strain of pumping water at that depth, and so it could not bear the strain and was giving trouble from time to time until at last it has been laid aside. The advantage of having a pump at all was that it raised water much quicker. There is now, as you have heard, on the well an ordinary windlass; that is just a wooden drum with an iron rope round it to which is attached a bucket which is let down into the well. It has the disadvantage of this, that it is very hard labour pulling up 180

feet of wire rope and a bucket at the end. It is also a very slow business and a lot of water is lost in bumping against the sides of the well in coming up. It is a slow business, too slow, in fact, when there is a community of nearly 100 people waiting on this source of supply. The convener has mentioned that I suggested that a storage chamber be made at the foot of the well. This would give a storage at the bottom of the well, but it would in no way increase the amount of water in the well. It is not a satisfactory solution of the question. There is only one satisfactory solution, to my mind, to this question, and that is to try and find a place where a new well could be sunk. Now, it is usually estimated out there that the cost of sinking a well is, roughly, about £1 a foot. That is for the mere digging of the well, the headgear, whether windlass or pump or engine or whatever it is, and the piping and all that are over and above, and would depend on the nature of the machinery or the gear and so on.

I would also like to mention a matter concerning the native Church as considered from a self-supporting point of view; that is, it is legitimate for our Church at home to expect a time when the Church in South Africa shall not be only self-supporting but itself be a missionary Church, and the question may arise in your minds as to when that can possibly be. Now, our people out there are extremely poor. It is not too much to say that they are as poor as they could possibly be. They depend on the economic conditions of the country as a whole, and Southern Rhodesia has come through a depression and suffered like all other countries, and the natives generally throughout the country have suffered also, and are still suffering. The average wage of a native is only about £12 a year. They buy the same quality of stuff that Europeans buy. They pay the same price for it. It is always argued that their standard of living is lower than that of Europeans, and that therefore, they do not require high wages, but it is absolutely impossible for them to have anything else but a low standard of living. Then, although a heathen native wears nothing save a kind of

loin cloth, and never washes himself, and is at no great expense to live, when these people became Christian they then wish to be clean, they wish their children to be clean and be clothed, and immediately there comes upon them an added burden to provide and buy clothing. They will no longer be happy to see their children going about stark naked and washed only when it happens to rain. It will be a long time before these people can be in any real sense self-supporting. The economic conditions of the country are against it. The conditions in the country itself are against it, and while it may be a country easy to exist in because it is warm and things grow with a fair measure of success, that is, the maize, which is the staple diet, to master the climatic conditions and other adverse circumstances in that country in an agricultural way requires not only immense capital but courage and scientific knowledge, which the natives do not possess.

I wish to associate myself with Mr. Tallach and Miss Nicolson in thanking all those who have from time to time sent out useful articles to the Mission, and, my own self, to those who have sent out surgical dressings and so on. These are always welcome and always useful.

Report by Miss J. Nicolson, M.A.

INGWENYA BOARDING SCHOOL opened in February, 1936, with a roll of 220, an increase of about thirty over last year. The First Year class numbers seventy and it is pleasing to note a number of children of correct school age, six years, although the average age is nine.

In previous years much has been said of the class-work done in school. In this report it is proposed to sketch shortly the work and life which lie outside the ordinary school routine.

During the last six months of 1935, three of the new huts were occupied by the boarding girls and now a fourth is practically ready, and the teacher's house in occupation. Each

hut consists of two rooms, both of which are used as sleeping apartments at night, and a little room at the back with a fire-place where the cooking is done. The houses are arranged in two rows, facing one another, and are neatly thatched and plastered in grey clay. The teacher's house is placed at the end of the row and looks down the road. Mr. Tallach has laid out little plots of geraniums and a row of jacaranda trees on either side, which give a pleasing appearance to the whole.

Each house is in charge of a head-girl who is responsible for cleanliness and order. The girls take weekly turns in providing wood, fetching water, and preparing food for the resident teachers and themselves. Before school at 7.30 a.m. all the school-rooms and dormitories are swept and dusted and their sleeping mats and blankets neatly rolled and placed on top of their boxes on the floor. All assemble in the Church for worship in the morning but in the evening each head-girl is responsible for taking worship in her own hut.

There are sixty-five girls in the boarding school this year, many of whom have come from distant mission schools, as far as a hundred miles away. It is difficult to ascertain why they have come so far, as there are a number of excellent schools throughout Matabeleland. The girls belong as a rule to ambitious parents who are anxious to have their children educated and trained in home-craft. Most of the parents have some Church connection and the children are recruited from such denominations as Seventh Day Adventists, Wesleyans, Church of England, L.M.S. and American Mission Societies. Some of them have a fair knowledge of Scripture when they come. Nevertheless, it is true to say that with the exception of the Christian girls, using the term in its narrowest sense, their attitude to social and moral questions, beneath a veneer of civilization, is essentially heathen. It is difficult, but most essential to bear this in mind. A few have been brought up in homes of real piety, but the majority have grown up in a society where the old order is disintegrating, where discipline is slack, and the children are

daily witnesses to the life and conversation of all that heathenism implies.

The girls are as various in disposition and character as an European group of the same number would be. Almost without exception they are docile, loveable and eager to please. The difference between a newcomer and a girl who has been a few years in school is very marked. Some knowledge of English, suitable clothing, a few responsibilities of her own, make the schoolgirl self-confident and resourceful.

Care-free as they appear to be they have real problems of their own which never enter into the thoughts of children at home. For instance, many of them are promised in marriage while still children, and cattle are given in payment by their future husbands. In a drought year the cattle may die, or in a dire case of need be eaten, and when the time comes for his daughter to marry, her father, however indulgent in other ways is forced to make her marry the man, regardless of her own feelings in the matter, or incur disfavour in the eyes of all his tribe.

From what kind of homes do these children come? One can only guess from the type of homes around Ingwenya. Within a certain radius of the Mission most of the kraals are neat and clean. A circular fence of thorn bushes, tightly packed together, surrounds a few round huts and within this enclosure the yard is usually swept and clean. One hut acts as a kitchen where the food is cooked on a fire in the centre of the floor, the smoke issuing from the door. There are sleeping huts containing skins and blankets, but windows are rarely found. The more advanced kraals have a hut where the family sit at times and there one may find a box or table with a few plates and cups, a calabash where the milk ferments, and it may be, a barrel half-full of dried locusts.

At Ingwenya one touches only the fringe of native life. Further afield one comes in contact with real heathen homes and people. With a cattle kraal immediately in front of the

dwelling huts, the dirt is indescribable. Children, naked and often covered with sores sit amidst the squalor, making no attempt to brush the flies off their faces. Poverty so extreme can hardly be imagined. Nothing in the way of domestic equipment is to be seen, with the exception of a native clay pot, no plates or spoons, no remnants of cloth, as any garments they have are made at the local store, not even a sheet of paper, for no storekeeper will use his paper on natives.

When one bears in mind that a number of our day-school pupils come from an environment such as this it will be realized that the teachers have much more to do than the mere teaching of reading and writing. So the native housework syllabus includes such topics as, "Why flies should not be allowed to rest on our food. Why we should not draw water from stagnant pools in the river where the cattle stand; and why it is better to eat from a table than from a pot on the floor." It is pathetic to see such children come to school in cold weather without breakfast and thinly clad. It is then we appreciate the parcels of clothing sent to the Mission by friends at home.

We take this opportunity of thanking the ladies who contribute to the useful parcels of material and thread sent out by the kindness and care of Mrs. MacIntyre, Mrs. Miller and Miss Sansum. We also wish to thank the ladies of the Fladda Congregation for the valuable parcel of home-spun yarn of light and dark blue, every bit of which was used in making scarves and jumpers both by the senior girls and the women's class. This wool was much sought after and was especially acceptable in many cases for children with weak chests. We miss very much the help Mrs. Macdonald used to give in the sewing-classes, but are glad that she and Dr. Macdonald, who willingly took responsibility for Hygiene and First Aid, are having a well earned change.

Quite a number of attractive baskets have been made during the past year, but as the Government Inspectress has been on furlough we are keeping them meantime for inspection.

We hope this year to add a new item to our scheme of work as Mr. McGillvray has kindly sent us wools and canvas for making pile rugs. We are looking forward to this class. With many other gifts Mr. McGillvray constantly reminds us of his interest in the school work here, in which he says he is greatly assisted by Mr. Grant of the Grant Educational Co.

Mr. Tallach has added considerably to our school equipment this year by making desks, blackboards, etc., and since Dr. Macdonald's departure has been teaching Hygiene and Scripture to the higher classes which is a great help.

Under Mr. Tallach's direction Mr. P. Hlazo has been giving the boys practical agricultural work, and their field of mealies will soon be ready for harvest. The irregular attendance of the boys is one of our biggest problems. Every Friday they take the cattle to be dipped and twice a week during the dry season they are required to drive the cattle to a river five miles off to be watered. Naturally their progress at school is retarded by this.

It is difficult to give an adequate idea of the vast field of opportunity there is among the native people in all branches of educational work, of how little is being accomplished, and of the absorbing interest which makes the work its own reward.

Rev. Donald Urquhart's Report.

I HAVE been living since over a year just outside the northern wall of the Old City of Jerusalem, so that David's words are very vivid to me, "Peace be within thy walls, and prosperity within thy palaces." The Old City is completely surrounded by a wall. Outside the walls, the New City continues to extend northwards and westwards but the valleys of Jehoshaphat and Hinnom still keep back the aggression of modern progress on the east and on the south. To a Christian, Jerusalem has many beloved associations and one cannot but love it. Surely, in the "Beloved City," the believer's graces are in more lively exercise

than in any other place? Are they? Actually one feels at times spiritually cast down upon encountering so much superstition and error. Even a Roman Catholic said to me recently that he never felt further away from Christ than in the so-called Church of the Holy Sepulchre. As I write, an Arab beggar is chanting monotonously, "Allah kareem," and it makes me think that the name of God cannot be repeated more often anywhere than in Jerusalem. But oh! how much formalism there is amongst Jews, Moslems and the many Christian sects.

The Jews have just been celebrating Purim. A week last Saturday, two Jews of my acquaintance said to me, "We are going to Tel-Aviv for the day. Will you come with us? There are going to be special dances and Purim celebrations. Why do you not dance? Is it because you cannot or will not?" I answered, "Chiefly because I don't want to." One of them then said, "You are orthodox, isn't it?" Said I, "I should like to be truly so. Of course, only one man was perfect—Jesus Christ." He exclaimed, "But what about Moses?" and I replied, "Moses was not perfect although he was meek. Because of his anger at the rock, God did not permit him to enter Canaan." Then the other young man said, "But that was not why Moses did not enter our land. The Midrash says that if Moses had entered Palestine, then the Temple would not be destroyed." I have told you a part of this conversation to give an idea of one line of Jewish argument. Here is another example of Jewish outlook. There used to be a restaurant in Tel-Aviv which remained open until after midnight and which was named "Lailah" (*i.e.*, Night), but influential Jews got them to change its name. Out of curiosity, I asked the reason for the change of name and I learned that it was considered unlawful to use the word "night" in this way, because of the voice that came out of Dumah (or Edom), "Watchman, what of the night?"

As I have before remarked, numbers of Jews are patriotic without being religious, forgetting that the promise of the Land is linked with their religion. S. is a keen Zionist but he almost boasts of not being religious. When he spoke to me of the

many Christian sects and their quarrels, I said that on the Day of Judgment that would not be accepted as a reason for not accepting Christ. He answered, "I don't believe in the Day of Judgment. I am like Epicureaus, who was at first religious, but afterwards changed." I said, "That was a reaction." "Yes," said S., "and I had a reaction! I used to be religious and now I am not. I am free." "May you have another reaction," said I, "and come to see that Jesus is the Messiah." And, among other things, I pointed out how the Jews' rejection of the Lord Jesus, as long as it continued, would thwart their attempts to find happiness. When parting, I said, "Your name means 'peace,' and may you learn what true peace is, through Jesus Christ."

When E. called on me one day, he remarked, after my speaking to him about the Gospel, that if people were good-hearted, other things did not matter so much. He said, "In the days of the Prophets, God told the Jews that He did not want sacrifices and blood, but a clean heart." "But," I remonstrated, "God did not say blood was not necessary. On the contrary, while He accused them of hypocrisy, He taught the importance of blood. But sacrifices, in themselves, were not enough. They pointed to Christ and after Christ's death the Temple was destroyed." When he spoke of the Day of Atonement, I said, "That is of no avail, for you have no blood. True Christians have faith in the blood of Jesus Christ." We discussed many things, and before he left, he said, "Jesus wanted peace. Italy is a Christian country, but they are not peaceable." He asked a copy of the New Testament, which I gladly gave him. E. cannot speak English, and tells me he has no desire to learn it.

On Jaffa Road, one day, a German Jew asked me for a New Testament in German. As I had none with me, I promised to have one in my pocket for him the next time we met. When next I saw him, he was standing with a group of young Jews, and, on my producing the German New Testament, he accepted it eagerly. One of the others said to him, "Do you think you are the only one who can read German? Let me read it too!"

Then another exclaimed to me, "I was born a Jew, like my father and my grandfather; but I am just a Jew and I don't believe in God." Another said, "Jesus was born in Bethlehem, near Nazareth, not in Judah. He was the son of Joseph." Yet another said, "Believing in Jesus is only a matter of receiving money." And so on, until they were all talking at the same time. A group of this kind is very difficult to reason with, so I just said a few words to the point and said the greeting "Shalom," although there was no shalom (*i.e.*, peace). The one who had originally asked for the book was meanwhile reading it quietly.

I have given a few examples of the kind of work I must do. I believe that some of our people, at Home, have come in touch with Jews in business, etc., and can understand what problems face one who seeks their salvation through faith in Christ. One poor fellow said to me, "I would rather go to Hell, because so many nice people are going there." Would that "that day" were come, on which the Lord has promised to pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications.

Report of Canadian and Colonial Mission Committee.

By Rev. FINLAY MACLEOD.

IN submitting this report, it may be stated that Rev. D. M. Macdonald, Portree, returned from Canada and the U.S.A. last June. As his report to the Synod last year indicated, he visited all our stations in Canada and the U.S.A. The Rev. J. P. Macqueen had left Vancouver the previous March for Australia, hence our congregations in Canada had to be supplied by our elders for a considerable time

During the summer months both Revs. D. A. Macfarlane, Dingwall, and M. Gillies, Stornoway, were asked to go as Deputies; but for reasons which the Committee thought sufficient,

they both refused. The Committee then asked the Rev. D. Macleod, Shieldaig, and he consented to go for one year. Mr. Macleod left Glasgow near the end of November, 1935, and began his labours in Canada on the first Sabbath of December, reaching Winnipeg before the second Sabbath, and he has remained there until the month of May this year.

As already stated, Rev. J. P. Macqueen left Vancouver in March, 1935, to visit our people on the Clarence River, Australia. He was asked to remain there for eight months; but a request reached the Committee last July, from our people in this far off land—that Mr. Macqueen should be left there until the end of the year. We asked Mr. Macqueen to remain two months longer than his original time. A Petition was received early this year from our congregation on the Clarence River, requesting that the status of the congregation be raised to a regular charge and placed under one of the home Presbyteries, with power to call a minister. This Petition the Committee has sent to the Synod for your serious consideration. Our people on the Clarence River are without the public means of grace; except when a minister from Scotland visits them. In Ballina things are different as they have services every Sabbath day.

Mr. Macqueen left the Clarence River near the end of last year. His letters indicate that he received much kindness from our people and that they showed real interest in the gospel message. Free Presbyterians in Sydney and the surrounding districts had the opportunity of hearing our Deputy preach once or twice and the benefit of a visit from him. Mr. Macqueen preached in Auckland, New Zealand, on his way to Australia and arranged for a longer visit on his return journey. The Committee readily granted Mr. Macqueen permission to embrace New Zealand as part of his field of labour and he spent about a fortnight in this interesting country.

He arrived in Vancouver near the end of last January and has since then supplied our congregation there.

It has been arranged that Rev. D. Macleod will (D.V.) assist at the communion in Vancouver on the fourth Sabbath of May,

and remain there for four months. Mr. Macqueen will take up the work in Winnipeg about the beginning of June. As he expects to be home early in October, it is intended that he will visit Rodney and Detroit in September.

It must be evident to the Synod that what is required in Canada is to have ministers settled over our congregations if our cause there is to be maintained. It is our prayer that this would be accomplished; but until that time comes the ministers of our Church must take their share in this important work. We would impress upon our brethren that however much sacrifice is entailed in a year's absence from one's home and congregation, yet it is the Lord's work and He does compensate to such an extent, that the sacrifice will vanish out of sight through the abundant supply of the presence of our gracious Lord and Saviour.

Report of Committee on Religion and Morals.

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

IN this age there are many influences at work to hinder the progress of true religion and what hinders true religious progress is bound to have a detrimental effect on morals. There is a wide-spread crave for pleasure and amusement. Restraints of any kind are opposed. The circumspect and careful conduct of a past generation is considered old fashioned and out of date. Even in remote villages there is inordinate desire amongst the young for excitement and worldly pleasures that is bound to be harmful unless checked. Parental authority is not treated with respect and in many cases it, we are afraid, is not exercised at all. This may be inferred from the general complaint that families are not attending the means of grace as they used to do. It was stated lately in a Church of Scotland Presbytery that even communicants do not attend church on Communion Sabbath as they ought and that shows plainly that they have a name to live but are dead like the Church of Laodicea.

It cannot be said that respect for the Lord's day is increasing. We cannot but regret the tendency to secularise it more and more. There is a great deal of pleasure-travelling engaged in on that day. The train, steamer, bus, motor car and cycle are all employed in carrying pleasure seekers from one place to another and deprive many of their Sabbath-day's rest—a God-given right which no one should take from them. This is one of the worst features of Sabbath profanation. If people had regard for God's claims and the rights of their fellow-sinners they would not be the means of causing unnecessary work in commercial undertakings—Railways, Steamers, Post Offices, Hotels and Traffic Companies. We would at this point refer to a recent editorial article in a leading Scottish paper on the "Scottish Sunday." It is on lines which are nowadays commonplace—a piece of special and specious pleading for a "generous" interpretation of the "Scottish Sunday." Below the suavity, urbanity and literary polish of the article, there is a basis of intense hostility to the really evangelical character of the Day. This would probably be denied, but unless we know the difference between evangelical charity as a fruit of the new birth, and mere carnal charity, then we shall never really love the Lord's Day nor the Lord of the Day. We may have a watery, easy-going, vapoury, sentimental regard for "Sunday" but no more. And where this is, there is downright hatred, concealed or unconcealed, for that life and practice which the Bible calls godliness. "The Sabbath was made for man," Christ said, in order that he might profit by it in soul, mind and body. We need time for thinking upon the realities of eternity, and God in His infinite compassion and goodness has given us His day to attend to the needs of our souls. We cannot live on bread alone. Material things will not satisfy us. It is God's Word and Christ in the Word that can enable us to live unto God and obtain the satisfaction which our souls need. Only by having communion with the Father through Jesus as Mediator can we really live in the world, and the Lord's Day encourages us to seek this communion. It should be a joy

and a source of life to us. Many could testify that it has been the Day of days to them during their sojourn here and helped them to prepare for the "rest that remaineth for the people of God."

The Resurrection is one of the fundamental doctrines of Grace and is at the very basis of our faith. There could be no Christianity without the Resurrection and this is what we commemorate every Lord's Day. For that reason it ought to be specially observed by men for the promotion of their highest welfare. Anything that draws people away from public worship and that encourages worldliness, formality, sport, and commercialism should be discouraged and condemned.

The manner in which our Lord spent the Sabbath during His earthly ministry is held up for our example and we cannot err in following it. He engaged in public worship and did good to the bodies and souls of those who sought His help. Every moment of the day was rightly employed by Him and was honouring to His Father. It is quite evident to anyone who examines the present tendency in human conduct that indifference to religion is becoming widespread and this state of mind may be more dangerous to vital religion than active hostility. We need more than ever a return to family worship and Bible reading. A short time ago we were glad to observe the Marquis of Aberdeen urging the need for a return to family worship and the systematic reading of the Bible when he presided at the annual demonstration of the Bible Testimony Fellowship in the Albert Hall, London. "There is no human experience," he said, "for which there is not an appropriate passage in the Bible but to get the full benefit from this fact, one must know it in detail. I thank God that my parents, before I had double figures to my age, made me read the Bible in public."

The question of temperance is of general interest to the public and there is more sobriety on the whole than used to be but during the past year the vice of drunkenness has been on the increase, partly due to cheaper drink and the crave for what is called "a good time," which really means a bad time for

excessive drinkers. Satan promises much to his dupes but they find in the end that they have been sadly deceived. The slogan now is for cheaper whisky and improved public houses. If these demands are conceded drunkenness will certainly increase and the Committee trust that the Government will not grant the demands of the distillers. Far too much money is spent on drink with the result that children are not fed and clothed as they ought to be.

Another vice that is doing enormous harm at present is football pool betting. This evil has become so widespread that the football clubs themselves took action against it and we were glad to note that a Bill was being introduced in Parliament to suppress it, but now regret that this Bill has been defeated. We understand that on a modest estimate there is a turnover of £20,000,000 in a season in football pools which represents a betting public of 10,000,000 persons and it is said that the rapid growth of this vast business has created a special problem for the Post Office Authorities. Those who dealt in the business were finding it a money paradise. The bookmaker always gains by it by taking his profit and expenses before issuing a dividend. A Scottish Judge has said it would be more profitable to run a business of this kind than to own some of the gold mines in South Africa. The immense turnover enabled great prizes for a small stake to be dangled before the eyes of poor people who were bound to suffer when they got nothing. The chief centres of this form of gambling were Liverpool and Edinburgh which, it was declared, were responsible for one quarter of the letters passing through the Post Office. One firm is reputed to have dealt with 4,000,000 letters a week. This is a threat to the continued prosperity of the nation for its ramifications are all over the land even in Highland towns and villages. The principal victims appear to be young people and unemployed.

The Committee would here express their strong disapproval of all forms of betting and gambling and would heartily support Parliamentary legislation to suppress this appalling evil.

We would note here that strong exception was of late taken by the Scottish Retail Drapers' Federation to bazaars or sales of work in connection with the raising of Church funds. They pointed out that the system was not consistent with sound Christian principles. The Presbytery of Glasgow duly passed a motion in which they stated that for the purpose of carrying on Christ's work, "sales of work are not the ideal method of exercising Christian stewardship."

Coming to Romanism we find that it boasts of its progress in England and Scotland. During the past fifty years the Roman Catholic population has increased considerably and nunneries are being built, or houses acquired for that purpose, in different localities. Certain sections of the Press appear to be very favourable to Popish propaganda and prominence is given to news items from Roman Catholic sources.

The Pope, who claims to be Christ's vicegerent in the world, has virtually condoned Italy's war of aggression in Abyssinia and thus contradicts his own claim to be the supreme guide in morals and religion. He has not condemned Italy's action in breaking her solemn pledges nor warned her as to the unrighteousness of her conduct in waging war against an almost defenceless and unoffending people. This should make obvious to all thinking persons the absurdity of papal claims and the folly of looking to the Pope for guidance in spiritual matters.

We cannot but regret the tendency in Protestant churches to imitate Romish practices. At some of the funeral services for our late King, reference was made in prayer to the repose of his soul which meant that prayers were offered for the dead. Some who seemed to be Protestants endeavoured to justify this by saying in the public Press that certain of the Reformers prayed for the dead. The Anglo-Catholics in the Church of England favour this custom and, we are sorry to observe, some in the Church of Scotland appear to be following their example. As far as we are aware, the theologians quoted as favouring this gave no countenance to the practice after leaving the Church of Rome. Calvin says in one of his letters:—"And,

besides, in prayer to God, we must not take an unbounded licence in our devotions but observe the rule which St. Paul gives us (Romans 10) which is that we must be founded on the Word of God; wherefore such commemoration of the dead as imparts a commending of them to His grace is contrary to the due form and manner of prayer." The Confession of Faith speaks to the point on this matter in Chap. 21, Section 4:—"Prayer is to be made for things lawful and for all sorts of men living or that shall live hereafter; but not for the departed nor for those of whom it may be known that they have sinned the sin unto death." All who die in the Lord enter Paradise and are made perfect. Therefore they do not need the prayers of those who are on earth. The Protestant position is well expressed in these consoling words:—"The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves till the Resurrection."

As a matter affecting the moral well-being of the people the Committee welcome the inquiry by a Government-appointed Commission into the marriage laws of Scotland and trust that the present laws will be so improved on as to prevent dubious or bogus marriages. Gretna Green unions have been a fruitful source of evil and also the "*Ne Temere*" law of the Roman Catholic Church. Their law is above the law of Scotland, they maintain, and according to their view-point marriages not approved of by their Church are not marriages at all.

The Committee cannot but take notice of a disquieting feature obvious in different places—the prevalence of pre-nuptial unchastity. There appears to be a loosening of the moral fibre in many young persons due to various causes, such as the modern novel, the pictures, drink and the lack of self-control. That many of the Cinema films are productive of much evil is beyond dispute and the sex element in them has the effect of leading the young to choose their own moral standards with disastrous consequences.

In Germany the State has mixed up the Christian religion with the Paganism of their ancestors, but in Britain multitudes are adopting pagan ideas and practices without any compulsion. Tolerant of all religions, they claim the right to live as they choose resenting any outside interference. This accounts largely for the annual increase in the number of divorce cases. Many modern writers are frankly Agnostic or Atheistic in their beliefs and their writings have a pernicious effect on the minds of the young.

Although Communism is not strong in our land we must refer to its spread through the ceaseless activity of its followers. It is the avowed enemy of religion and in various ways seeks to undermine the Christian religion. Half truths are told concerning prominent believers whose efforts for the advancement of the Kingdom of Christ were greatly blessed. For instance John Newton is spoken of as a man who sold slaves and wrote the hymn—"How sweet the name of Jesus sounds in a believer's ear!" Communism, much the same as Naziism, makes a God of the State. They seek the glorification of the State at the expense of the individual.

The Committee note with regret an increase in the crimes of robbery and common theft especially amongst the young and this may be partly due to unemployment and lack of moral training in the home. The Devil will always find work for idle hands to do.

As so much was published of late, for regrettable reasons, on the subject of mixed dancing, we need not refer to it at present at length. We would take this opportunity of recommending to those able or desiring to secure a copy, a pamphlet issued last year on the subject of—"Adiaphora," *i.e.*, Things which are morally indifferent. The title of the pamphlet is—"The borderland of Right and Wrong"—an essay on the Adiaphora, by Prof. Theodore Graebner, D.D.—Concordia Publishing House, St. Louis, Mo.

We do not agree with all in the above but there is much food for thought in it and the closing part, from page 38

onwards, is highly illuminating. Dr. McKeever of the Kansas University refers to the close-grip dance as the chief cause of the "sex-intoxication" of young Americans. The article maintains that the parlour dance is not an antidote against, but a feeder for, the public dance. "On account of its demoralising effect on character, Hitler abolished jazz; yet this same music is heard almost incessantly in many Christian homes." The "Lutheran Annual" of 1927 says that the real pleasure of the dance consists in the excitement of sexual passion—"The very position of the dancer is indecent, no matter what their thoughts are." "Who is responsible for the rottenness of the dance to-day? The mothers. The girls of to-day would not be thronging public dance-halls and ballrooms in questionable costumes with hardly more on their bodies than Salome wore, were they not permitted by their mothers. The dance-halls would have to go out of business if the mothers kept their daughters at home; for men will not dance alone. But mothers seem to be afraid that their daughters will find no husbands, or that they will be out-of-fashion. In order to avoid that calamity they sacrifice their daughters to the Moloch of the dance." The modern dance is not an adiaphoron (*i.e.*, a thing indifferent morally).

There is profound need for a revival in religion and prayer should unceasingly be offered for it. Forward movements and man-made revivals will accomplish nothing. It is the genuine outpouring of the Holy Spirit that will alone bring about a saving change in the individual, and, through the individual, in communities.

May the Lord grant such an outpouring in this dark day!

Foreign Mission Report.

By REV. NEIL MACINTYRE.

THE Foreign Mission Reports which are in the hands of members speak for themselves. They show that the Lord is still countenancing our weak efforts as can be seen from Mr.

Tallach's report in which he states that 42 members were received into full communion during the past year. This number includes all the Stations. On the one hand this ought to be a matter of encouragement and should incite us to increase our efforts in supporting the Mission, but on the other hand it should be a cause for serious thought that His Word is so abundantly blessed among those coloured people while so little of the work of the Spirit is to be seen among ourselves.

There are one or two things to which I would like to refer. There is the water supply which is causing us trouble and anxiety. The Committee reported to the Synod last year that £15 had been sent out for the purpose of deepening the well. That improved the supply slightly but still great scarcity prevails. No doubt the successive dry seasons partly accounts for this. Every effort must be made to remedy this want; for the Mission to be without water for domestic and medical purposes is dangerous and most insanitary. The committee discussed the matter with Dr. Macdonald since he arrived home. After considering different ways which might be tried to improve the supply, Dr. Macdonald suggested that the most feasible way would be to make a storage chamber at the bottom of the shaft which would help to maintain a greater quantity in reserve. The Committee adopted this suggestion. Dr. Macdonald thought it would cost at least £20 to form the chamber. This, however, would be a small sum if it would remedy the defect. The Committee agreed that a collection be taken in congregations when Dr. Macdonald would be visiting them during his furlough to meet this expense. We hope the Synod will approve of this collection and trust that congregations will show their usual liberality on behalf of this necessary work.

I wish also to refer to the disturbing news lately reported by Mr. Tallach that all our people about 120 members and 180 school children are to be removed in June from our Mission Stations at Induba and Lebeni unless the Lord will intervene. These people live on a farm which was bought by a white man who has already miles of land. We are powerless, and so is the

Rhodesian Government, to prevent him from sending these poor people away. Mr. Tallach, who feels this blow most keenly, says, were it not for the Word of God supporting him he could sit down and weep. Mr. Tallach spoke to the Native Commissioner and he has promised to do what he can. Had these people been living on a Reserve their case would be different but this man has bought the Farm and not even the Government can interfere with him. The Committee thought of approaching the Colonial Secretary but in discussing the matter with Dr. Maedonald he advised us to leave the case meantime with Mr. Tallach who may yet persuade the farmer to relent and leave some of the people on the farm.

This is a severe blow to our Mission and as Mr. Tallach says, to see the labours of many years knocked down at a blow by this farmer, is heart-rending. The Lord reigneth and His purposes will be fulfilled, however, dark and mysterious they may appear to us.

The Huts which the Synod granted permission to be erected at Ingwenya for girl boarders are all near completion. There are four finished and the fifth is ready for roofing. Mr. Tallach also reports that a teacher's house was put up through a gift from the Kames and Lochgilphead congregations. He also says that a meditation room for girls was erected though the gift of £10 from Mrs. Chisholm, Glasgow. To these friends he wishes to convey his sincere thanks.

The Committee regret that owing to pressure of work they were not able to complete the Draft of Regulations for Missionaries, Medical Missionaries and Teachers and trust the Synod will excuse them. They hope, however, to attend to this matter as soon as possible.

The educational side of the Mission appears to be in a very satisfactory condition. Miss Nicolson in her interesting report says that there are 220 scholars on the Roll, about 30 more than last year. She also informs us that each Hut is in charge of a head-girl who is responsible for cleanliness and order and that all the girls assemble in the morning before school time in the

church for worship, but in the evening each head-girl is responsible to have worship in her own hut. There are 65 girls in the boarding school and some of these have come a distance of one hundred miles. One can only conjecture, Miss Nicolson says, the kind of homes these girls come from and that it is pathetic to see the day school children coming to school without breakfast and thinly clad. It is then, she says, we appreciate the parcels of clothing sent out by friends. Miss Nicolson seems to be entirely absorbed in her work while she has many difficulties to face and problems to solve. The Inspector's reports of all the schools under our Mission are most satisfactory.

Mr. Tallach reports that the Government Grants for this year are £554, but that the total paid was £517. He does not explain why the £37 was withheld. He also informs us that he has opened a school at Stephen Farm. He expects the Church to pay the teacher's salary for this year but after that the Grants will meet the expense. We hope the Synod will agree to pay this salary.

We would again impress upon our people at home that while we highly appreciate Dr. Macdonald's medical and Miss Nicolson's educational work we must always bear in mind that the principal object of our Mission is to bring the gospel of salvation to those poor people.

As Dr. Macdonald is present and will give an account of his medical work I need not refer to that aspect of it. I would like, however, in name of the Committee to convey to Dr. Macdonald our appreciation of his work which must at times be very arduous. We trust that he and Mrs. Macdonald will benefit by and enjoy their well-earned furlough in the home country.

Both Miss Nicolson and Mr. Tallach wish me to thank the many friends who are so mindful of them in sending out most useful parcels to carry on the work. Mr. Tallach wishes to thank the Sabbath School children of Portree, Vancouver, Dumbarton, Oban and Raasay for their liberal contributions, also

Miss Gillies, Glasgow, and Capt. A. MacLennan of the S.S. "Aloe." The Committee in name of the Synod would desire to thank all the ladies who have interested themselves so much in the Clothing Fund. The parcels of material sent out are most useful. Miss Nicolson mentions the parcel of home-spun yarn sent by the Fladda Congregation every bit of which was used.

We have once more to thank Mrs. Miller, Wick, for the great interest she takes in the Clothing Fund. She reports that the income for the year was £17 17s. 9d., including £6 from the Edinburgh congregation. The expenditure was £15 11s. 5d. Included in this sum is £5 sent to Mr. Tallach to pay Customs dues on parcels sent out. This leaves a balance of £2 6s. 4d. She has also on hand £2 3s. 9d., to the credit of the Medical Fund which she intends to hand over to Dr. Macdonald before he goes back to buy some necessary articles for the hospital. She also reports that through the good offices of Miss Sansum the London congregation sent out this year again 250 yards of material. We wish to thank Miss Sansum for her successful efforts. We are greatly indebted to the many firms which have so liberally supplied valuable gifts. Mr. D. Grant, Grant Educational Co. Ltd., Glasgow, has again sent a large consignment of useful readers valued at £24. The Drummond Tract Society, Stirling, sent a parcel of booklets, etc. Messrs. Wm. Collins & Sons, Glasgow, a large assortment of children's illustrated pictures, etc. Messrs. J. P. Coats, Glasgow, provided a fancy-work box of embroidery thread, etc. Messrs. Blackie & Sons, Publishers, Glasgow, a parcel of illustrated coloured pictures. The Lord's Day Observance Society, London, a large number of Posters on Sabbath Observance. Messrs. W. & A. K. Johnstone, Ltd., Edinburgh, a number of maps printed on cloth. Per Mr. Neil Macleod, St. Jude's, Glasgow, a map of South Africa. Mrs. MacGillivray, Dunoon, presented the Mission with a brass hand bell. All these useful articles were procured through Mr. MacGillivray, Dunoon, who takes such a keen interest in the Mission. We are much indebted to him for his successful labours.

Members of Synod may see from Rev. Donald Urquhart's report that he has not much to say about his success among the Jews in Palestine. We feel much for Mr. Urquhart in his uphill work and especially at the present time when such serious troubles have broken out between the Arabs and the Jews. We trust the Lord who promised to be a shield about them that fear Him will protect him amidst the dangers to which he is exposed at present. It remains with the Synod to instruct the Committee as to what is to be done in future regarding Mr. Urquhart.

We wish again to refer to Mrs. Nicolson's labours among the native women. Though she is not officially connected with the Mission yet she does not spare herself in working among the natives. We highly appreciate her work and wish to thank her.

Miss Macaskill, Mrs. Nicolson's sister, paid a visit to the Mission and received a hearty welcome from both missionaries and natives. Miss Macaskill we understand was greatly taken up with all she saw and has many interesting stories to relate since her return.

The Synod will be interested to hear that Mr. Edwin Radasi is making satisfactory progress in his studies. Mr. Mackenzie, Ardgay, with whom he lodges and who with Mrs. Mackenzie have shown much kindness to him, reports that his average mark over all his subjects for the past two Quarterly Examinations is about 60 per cent. Mr. Mackenzie also says his general conduct is excellent and at the end of last session he was awarded the school's Good Conduct prize. The question will soon have to be seriously considered what is to be his future career when he is finished with his studies at Bonarbridge.

In taking a retrospective view of the history of our Mission we have every reason to thank God and take courage. That the small and despised Free Presbyterian Church should be the means in the Lord's hand in bringing the gospel of salvation to these poor heathen to the everlasting benefit of many of them should cause us to wonder and praise His name. When we think that forty-two members were received last year into full

communion that should open our hearts and purses to help on this good work. To give liberally of our means ought not only to be a duty but also a privilege. Our Missionaries, though none of them complain, are bound to have many difficulties and troubles to contend with which we cannot at this distance very well understand. They ought, therefore, to have our earnest prayers and sincere sympathies.

Finance Committee's Report.

By REV. E. MACQUEEN.

THE various Funds of the Church for the year ended 31st March, 1936, show an increase in the Grand Total of over £300 as compared with the previous year.

Sustentation Fund. Income shows a decrease of £2,664. This is accounted for by the legacies received during the previous year amounting to £2,522 as compared with £100 for the present year and, in addition, a decrease of £176 in Congregational contributions. The expenditure is reduced by £61 on last year's figure. While payment to Ministers is increased by £208 this is accounted for by an extra Minister being on our list. Payment to Missionaries is decreased by £335, accounted for by the death of a few of our Missionaries.

Home Mission Fund. The balance of this Fund transferred to the Sustentation Fund is increased by £33 on last year's figures.

Aged and Infirm Ministers' and Widows' Fund. This balance is increased by £75 on last year's.

College Fund. An annual payment of £30 was made to each of our Students for the past year. The balance carried forward is decreased by £63 in comparison with the balance on hand the previous year.

Jewish and Foreign Mission Fund. While this balance on hand is increased by £691 in comparison with the balance on hand

at the end of last year, the expenditure is increased by £137 and the Congregational contributions decreased by £58. The Committee should keep in view the heavy expenditure as compared with Income.

General Building Fund. A dividend of 11d per £ was paid on all claims made on Church and Manse Buildings leaving a balance on hand of £58, an increase of £4 on last year.

Organisation Fund. The balance on hand of £71 is a reduction of £37 on last year's figures. This is accounted for by the extra expense of having two Synods in the year.

Legacy Fund. Legacies amounting to £4,147 16s. 0d. were received during the year, particulars of which are given in the Legacy Report.

On reviewing the Funds in general the position compares favourably with the previous year for which we have much reason for thankfulness to the Bountiful Giver who has put it into the hearts of our people to give.

Legacy Report.

By REV. E. MACQUEEN.

WE have received during the past year several Legacies, the total of which amounts to £4,147 16s.

1. The first Legacy was received from the Executors of the late Rev. N. Cameron, being a sum bequeathed for the Schemes of the Church by the late Mr. Angus Fraser, Missionary, amounting to £103 8s. 8d.; of this sum £50 was placed to the credit of the General Building Fund and the balance of £53 8s. 8d., to the Jewish and Foreign Mission Fund.

2. A Legacy of £150 was received from the Executors of the late Mrs. A. Mackay, Helmsdale, of which £100 was bequeathed to the Sustentation Fund and £50 to the Jewish and Foreign Missions Fund.

3. The sum of £50 was received from the Rev. R. Mackenzie, Glasgow, being a Legacy left to the Church by the late Mrs.

Mackenzie, Udrigle, Ross-shire, to be placed to such Fund or Funds of the Church as the Synod may determine.

4. The Rev. D. R. Macdonald, Tarbert, Harris, placed in our hands the sum of £50, in memory of the late Mrs. Macdonald, Tarbert, which sum has been credited to the Funds of the Church on behalf of the Tarbert Congregation.

5. A Legacy of £100 has been received from the Executors of the late Mr. James Ross, retired farmer, Watten, Caithness, in terms of his Will: this sum is bequeathed to the Jewish and Foreign Missions.

6. The following large Legacies have been received during the past year from the Estates of two sisters, the first received was from the Trustee on the Estate of Miss Catherine Mackintosh, late of Inverness and for many years connected with our London Congregation, then known as the London Mission. In terms of her Will Miss Mackintosh bequeathed the residue of her Estate to the Church, amounting to £2,532 15s. 4d., of which one half is bequeathed to the Jewish and Foreign Missions Fund and one half to our London Mission.

7. Miss Margaret Mackintosh, Union Road, Inverness, sister of the above Miss Catherine Mackintosh died two months after the death of her sister; she also bequeathed the Residue of her Estate to the Funds of the Church, amounting to £1,161 12s., this sum is meantime held on Deposit Receipt to await the Synod's instructions as to the Fund or Funds to be credited with same.

As already stated the total of the foregoing Legacies amounts to £4,147 16s.

General Trustees' Report *re* Church Property on Crofts, etc.

By REV. N. MACINTYRE.

I BEG leave to submit the following report submitted to the General Trustees by our Law Agents: "The right of a crofter, or as he is now generally termed, a small landholder, in and to the land occupied by him is entirely different to that

of any other occupier of land in Scotland, and no such right was known in this country prior to 1886. The landholders tenure, is superior to that of a Lease holder, but considerably less than that of a feuar or other owner of land. He cannot sell, lease or feu his holding or any part of it, nor can he even assign it without the consent of the owner of the land. He has power to bequeath his interest in the holding but only to a member of his family, except in the case of infirmity or old age, where he can assign the holding with consent of the Land Court. It follows, therefore, that a landholder cannot, without the consent of his landlord, give a legal title to any person who may wish to erect buildings on a part of his holding or on a common grazing. On the other hand the landlord could not sell or feu any portion of the holding without the consent of the landholder except with the authority of the Land Court and on such terms and conditions as the latter should think fit."

Sabbath Observance Committee's Report.

By REV. R. MACKENZIE.

THE only business we had before us at this Committee last year was the remit from the Synod, being a communication received from the Convener of the Church and Nation Committee of the Church of Scotland requesting us or the Synod to appoint representatives to attend a joint conference as between the various denominations in Scotland on the question of Sabbath Trading.

We held a meeting at which the various documents submitted by the Church and Nation Committee of the Church of Scotland were considered and we were influenced by the recollection that hitherto in regard to this question of conference and co-operation the Church has been guided by the policy of stipulating that the recognition of the universal and perpetual obligation of the Fourth Commandment be a minimum basis of conference and co-operation, and we examined the documents in the light

of this policy and were not able to satisfy ourselves that there was any formal recognition of the divine authority of the Sabbath in terms of the Fourth Commandment; and secondly we decided that we should not commit the Church to representation.

We wrote the Convener of the Church and Nation Committee of the Church of Scotland and offered to consider whether and to what extent we could independently support any action which they had already taken or might take in the future and invited him to be good enough to send us details of such action. The Convener wrote us to say that he had forwarded the letter to the Convener of the Sub-Committee on Sabbath Observance, but we heard no more about it, so consequently we took no further action in the matter. That is all I have to report.

Theological Tutor's Report.

By REV. D. BEATON.

DURING session 1935-36 Mr. Alexander Macaskill took his second year of divinity. The subjects embraced in the course were Systematic Theology, Church History, Bible Knowledge and Confession of Faith. In Systematic Theology the instruction imparted was through a text book and by a series of lectures on Eschatology (the Doctrine of the Last Things). The various subjects embraced under the doctrine of the Last Things came up for discussion and review. The prominence given to Pre-millennarianism and its latest phase Dispensational Teaching requires that our students should have instruction in these subjects. The theories of Annihilationism, the Larger Hope, Prayers for the Dead, Eternal Punishment, the Resurrection and the General Judgment all came under review.

In General Church History a text-book was used covering the period from Apostolic times to the Reformation. In Scottish Church History lectures were delivered on the Celtic Church,

pre-Reformation Church, and Reformation Church. This course will be continued (D.V.) next session when a general view will thus be given of the history of the Church in Scotland from early times to the present.

It is our aim that our students should have a good knowledge of the Bible and in order to attain to this end questions are set at the Class examinations to test the student's knowledge. The Confession of Faith is carefully gone over and during this session the first half came under review by expository lectures in which the outstanding doctrines were explained and controversial points dealt with. This excellent document is worthy all the study which theological students may give it.

Mr. Macaskill acquitted himself with diligence during the session and sat the two class examinations prescribed so as to obtain a very creditable pass mark. As it is impossible to take up the important subject of Apologetics in the class a text-book, Keyser's *System of Christian Evidence*, has been prescribed for summer reading on which an examination will be set at the beginning of next session.

May I be permitted to say, in conclusion, that while we do not believe in giving educational attainments the place that the work of the Holy Spirit alone can give to prepare candidates for the ministry yet we do hold with the Directory of Public Worship a document recognized by our Church that "it is presupposed (according to the rules for ordination) that the minister of Christ is in some good measure gifted for so weighty a service, by his skill in the original languages, and in such arts and sciences as are handmaids unto divinity; by his knowledge in the whole body of theology, but most of all in the Holy Scriptures, having his senses and heart exercised in them above the common sort of believers; and by the illumination of God's Spirit, and other gifts of edification, which (together with reading and studying of the Word) he ought still to seek by prayer, and an humble heart, resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him."

Editor's Report.

By REV. D. BEATON.

THERE is nothing very important to report on the Magazine. Financially the Magazine is in a considerably better position this year than last showing a balance of £18 as compared with £5 last year. The amount contributed to the Free Distribution Fund is £39. For the benefit of members of Synod and others it may be stated that the Treasurer's Magazine Financial Statement is audited by the Church's auditors and thereafter submitted to the Magazine Committee for inspection. A copy of the Financial Statement may be had by members of Synod from members of the Magazine Committee. I have to thank all who in any way helped me in supplying articles and especially those who sent contributions which they had translated into Gaelic. They deserve every encouragement in this good work and it is to be hoped they will not soon grow weary in well doing.

It falls to me to report on a new venture this year—*The Young People's Magazine*—the first issue of which I take for granted all members of Synod have seen. The Magazine Committee were anxious to bring out a Magazine at a penny monthly but financial considerations rendered this impossible and even at 2d. for 16 pages we are running financial risks.* If our people wish to encourage the continuance of this new Magazine, issued in the interests of the young, we trust they will remember us in their prayers and as far as in them lies bring the Magazine to the notice of those who may become subscribers.

We trust that the readers of both Magazines will remember us at a throne of grace. This, we believe, would be very helpful to us and materially lighten our editorial burdens.

*This sentence was written before the announcement of a donation of £50 to the Y.P. Magazine Fund was made.—*Editor*.

The Holy Spirit given to Christ without Measure.

BY DR. OWEN.

CHRIST'S holy submission, and obedience unto the will of God, which were now in the height of their exercise, and grace advanced unto the utmost in them, was another especial part of this His offering up of Himself. That this was wrought in Him by the holy or eternal Spirit was before declared. And when He offered up prayers and supplications, though He were a Son, yet learned He obedience by the things which He suffered; that is, He experienced obedience in suffering. It is true that the Lord Christ, in the whole course of His life, yielded obedience unto God, as He was made of a woman, made under the law; but now He came to the great trial of it, with respect unto the especial command of the Father to lay down His life. This was the highest act of obedience unto God, that ever was, or ever shall be, to all eternity; and therefore doth God so express His satisfaction therein, and acceptance of it. This was wrought in Him, this He was wrought unto by the Holy Spirit, and therefore, by Him, He offered Himself unto God. There belongs also hereunto, that faith and trust in God, which, with fervent prayers, cries, and supplications, He now acted upon God and His promises, both with respect unto Himself and to the covenant which He was sealing with His blood. This our Apostle represents as an especial work of His, testified unto in the Old Testament, "I will put my trust in Him." Thus respected Himself, namely, that He should be supported, assisted, and carried through the work He had undertaken, unto a blessed issue. Herein I confess. He was horribly assaulted, until He cried out, "My God why hast Thou forsaken Me;" but yet, after and through all His dreadful trial, His faith and trust in God were victorious. To this purpose, He declares Himself at large, Isaiah lv. 7-9, so His faith and trust in God, as to His own supportment and deliverance, with the upon His engagement in the work of mediation were victorious.

This respected the covenant, and all the benefits that the church of the elect was to be made partaker of thereby. With respect hereunto did He also exercise faith in God, as fully appears in His prayer which He made when He entered on His oblation, John xvii. These, and the like gracious actings of the soul of Christ were the ways and means, whereby, in His death and blood-shedding, He voluntarily and freely offered up Himself a sacrifice unto God, and these were the things which from the dignity of His person, became efficacious and victorious.

The Spirit Ceasing to Strive.

PROF. SMEATON.

“My Spirit shall not always strive with man, for that he also is flesh” (Gen. vi. 3).—With whatever shade of meaning the word rendered *strive* may be connected, the general import unquestionably is, that the forbearance long exercised was about to close, that the antediluvians had rejected the testimony of the Spirit, addressed to them by inspired or Spirit-filled men, and despised every call to repentance and faith. He who thus speaks of His Spirit is undoubtedly Christ. This we learn from Peter, the inspired commentator on the words in Genesis, who says that Christ by the Spirit went and preached to these antediluvians or spirits in prison, who were alive when Noah preached to them, but were spirits in prison or hell when Peter wrote his Epistle (1 Peter iii. 19). The Spirit of Christ speaking by Enoch and Noah was about to leave that corrupt generation to its doom. The Messiah, having received the Spirit by anticipation for the purposes of His kingdom, on the ground of the coming atonement, preached the Gospel to them by the mouth of Noah, and the message was impiously rejected. The Spirit of Christ, who filled and animated all the prophets, not only summoned them to repentance, but testified beforehand the sufferings of Christ and the glory that should follow (1 Peter i. 11).—*Doctrine of the Holy Spirit*, p. 19.

Notes and Comments.

Moral Bankruptcy at the Vatican.—If decent people have been disgusted by the silence of the Pope on the horrible crime of Italy in Abyssinia, they must now feel doubly disgusted by the speech he made on 12th May. Breaking silence at last, he pronounced what may be called his blessing on that infamy. He was opening an exhibition in the Vatican City of the Roman Catholic press of the world, at which forty-five nations, including Britain, were represented. Attended by Cardinals and the Diplomatic Corps the Pope, in the course of his address, uttered the following amazing sentence:—"God has visibly blessed this exhibition by causing it to coincide with the triumphal joy of a great and good people and a peace which, it is hoped, will be a prelude to that true European and world peace of which this Exhibition aims at being a clear symbol." So now the world knows without any shadow of uncertainty on which side stood Pope Pius XI. whilst the Italian armies were butchering, bombing and gassing the poor Abyssinians and taking possession of their ancient country.—*The Bulwark*.

Drink Bill of the United Kingdom.—Mr. George B. Wilson, Secretary of the United Kingdom Alliance, estimates the amount spent on alcoholic liquors in Great Britain in 1935 as about £237,732,000, as against £229,029,000, in 1934; an increase of £8,703,000. The increase in consumption was followed by an increase of drunkenness. The taxation collected by the liquor trade is estimated at £97,709,000.

Jesuit Plots Against Great Britain.—In our notice of this important book the price was inadvertently stated as 1/6. It should have been 2/6 (2/9 post free). Our readers would do well to get this book as it contains most interesting information not easily found elsewhere. It may be had from the Protestant Truth Society, 31 Cannon Street, London, E.C.4.

It Depends on One's Point of View.—On looking through a volume of pamphlets written during the heat of the Disruption Controversy we were driven to the conclusion by the strong

language used that our controversies are tame compared with those of over ninety years ago. One of the pamphlets written from the "Moderate" standpoint was a masterpiece of vituperation run mad. Its vitriolic attack was enough to make one feel that there was something seriously wrong with the writer. It denounced the proceedings of the Free Church Assemblies of 1844 and 1845 as if the members were a set of brainless idiots. Compared with their critic they knew nothing of church procedure, they were setting both the law of the State and the law of the Church at defiance, and were ruining the cause of Christ as all the world could see. As we read the pamphleteer's fiery onslaught it occurred to us that Dr. Chalmers, Cunningham, Candlish, and others of the noble band of Disruption worthies must have smiled at the impudence of their critic as they went on in their blundering way (according to the critic) to do their work in the vineyard. To-day he lies somewhere under a few feet of earth unknown and unhonoured while the names of those he criticised are written prominently in the annals of Scottish History.

Roman Catholic Pilgrimage to Iona.—The Roman Catholics recently had a pilgrimage to Iona on Sabbath. The pilgrimage was organized by the Knights of St. Columba. Masses were held. Two steamers were chartered for the pilgrims. There was a great array of church dignitaries including Archbishop Macdonald who preached the panegyric on Columba. As was to be expected Columba was claimed for the Roman Catholic Church. It is easier to make the claim than to prove it. The knights and their followers endeavoured to combine religion with pleasure. It is a pity that Iona should have its Sabbath quiet disturbed by such a pilgrimage.

A Serious Situation.—A very serious situation has been developing for some time in the Presbyterian Church in the U.S.A. and by the time this Magazine is in the hands of our readers momentous decisions may have been taken by that section of the Conservatives led by Prof. Machen. The Conservatives unfortunately are now divided into two sections: One section is for fighting within the Church against Modernism; the other

led by Dr. Machen if we have read their contentions aright are for breaking away from the Church.

Union of Churches in Canada.—When the mongrel union took place in Canada great speeches, or at least speechifying, was made about the financial benefits that were likely to accrue by the husbanding of resources. That the false prophets are not yet all dead and buried is evident from the report in the *United Churchman* which informs its readers that the givings of the United Church are steadily and swiftly declining. The Foreign Mission staff has been reduced from 407 in 1927 to 315 in 1935, and now 60 more are to be sacrificed. In addition to all this there has been a sharp curtailment to the homework in Canada. We have seen the same thing happening in Scotland but the Union ecclesiastical engineers never seem to learn any lessons they are so obsessed with their engineering and bridge-building schemes.

Dr. Christie on the Position in Palestine.—Dr. Christie, Haifa, the well-known Missionary to the Jews, has an illuminating article on the present position in Palestine in the *British Weekly* (28th May). As one familiar with the present conditions and the events leading up to them Dr. Christie is able to throw light on the present distressing conditions in Palestine. If we read Dr. Christie's article aright he makes it plain that the present policy of the Jewish leaders to get such an influx of Jews into Palestine so that they may be in the majority is the cause of a good deal of the trouble. There are at present 10,000 Jewish unemployed in Palestine and concerning these the Jewish press says Dr. Christie maintains perfect silence while literally "screaming" for increase of immigration with a view to the hurrying up the "overwhelming majority" at any cost.

Church Notes.

Communions.—*July*—First Sabbath, Raasay, Lairg, Beaul; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherrick, Plockton, Bracadale, North

Uist, Achmore. *August*—Second Sabbath, Farr (Sutherland) and Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. *September*—First Sabbath, Ullapool and Breascleite; 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.

Magazine Committee's Acknowledgment of Donation.

—The Magazine Committee tender their sincere thanks to the anonymous donor of £50 to the Magazine Fund and a like sum to the Y. P. Magazine Fund. While, the Magazine Fund shows a gratifying increase on last year's balance to credit, the Committee are none the less grateful for this handsome donation, the largest they believe which has been donated to the Magazine Fund during its forty years existence, and they would seek to express their acknowledgment to the Lord for putting it into the heart of the donor to give encouragement at this particular time.

Disturbances in Palestine.—At the time of writing this note the disturbances in Palestine are of a grave nature. Naturally our thoughts go out to our missionary Rev. Donald Urquhart, and we are sure we are voicing the mind of our people when we say that we are praying the Lord to protect him from danger in the trying situation. May the Lord be his shield and defence.

Rowdyism of Sabbath Trippers.—Recently both Fort William and Oban had a taste of what Sabbath breaking of the flagrant type is leading to. It is gratifying that the municipal authorities of both places are taking steps to avoid the repetition of such scenes on the Lord's Day.

Acknowledgment of Donations.

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

Anonymous Gift.—Mr. J. Grant, General Treasurer, acknowledges on behalf of the Synod, and conveys their sincere thanks and appreciation of the above Gift of £1,000, given on behalf of the Funds of the Church, as follows:—To the Sustentation Fund, £200; Home Mission Fund, £200; Jewish and Foreign Missions Fund, £200; Organisation Fund, £200; Aged and Infirm Ministers' and Widows' and Orphans' Fund, £50; College Fund, £50; Magazine Fund, £50; Young People's Magazine Fund, £50.

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Legacy Fund.—Received with grateful thanks from the Trustees of the late Miss Margaret MacKintosh, Union Road, Inverness, the Residue of her Estate, bequeathed to the Free Presbyterian Church of Scotland, amounting to £1,161 12s, per Messrs. George Ross & Noble, Solicitors, Inverness.

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