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Meeting of Synod.*

FIRST PUBLIC SEDERUNT.

WITHIN the Hall of St. Jude's Church, Glasgow, on the 18th day of May, 1937, the Synod of the Free Presbyterian Church of Scotland met. Rev. James MacLeod, retiring Moderator preached from I. Corinth. iv., 1: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover it is required of stewards that a man be found faithful." There was a large attendance of the public. Divine worship being ended, the 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. Donald Macrae, Samuel Fraser, Charles Sutherland, ruling elders. *Southern Presbytery*:—Revs. N. MacIntyre, Donald Beaton, James MacLeod, R. Mackenzie, Dr. R. MacDonald, J. P. MacQueen, ministers; with Messrs. Alex. Mackay, D. J. Walker, D. MacDonald, Jas. Mackay, Alex. MacDougall, Dr. J. M. Johnston, M. MacPhee, ruling elders. *Western Presbytery*:—Revs. D. N. MacLeod, D. M. MacDonald, John Colquhoun, Arch. Beaton, Angus Mackay, ministers; with Messrs. M. Macaskill, K. Macaskill, J. Campbell, Jas. Fraser, J. MacLennan, K. MacDonald, ruling elders. *Outer Isles Presbytery*:—Revs. M. Gillies, D. R. MacDonald, D. J. Macaskill, ministers; with Mr. Edward Morrison, ruling elder.

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

R. R. Sinclair, *Clerk of Synod*.

Minutes of previous Synod's public meetings were read by the Clerk and approved. A letter of apology for absence from Mr. D. J. MacKenzie was read. Mr. James Skinner was appointed Officer of Court and agreed to perform the necessary duties.

Rev. W. Grant reported that Mr. Alex. Macaskill, student, would probably be ready for licensing in the Autumn, God willing.

New Moderator.—Rev. D. Beaton moved that Rev. Dr. R. MacDonald be appointed Moderator of Synod. This was unanimously agreed to. Dr. MacDonald on accepting office was welcomed by the retiring Moderator and on taking the Chair he thanked the Synod for the honour conferred upon him and said he would endeavour to carry out the duties to the best of his ability. Rev. N. MacIntyre pointed out the necessity of appointing one to act as Moderator when Dr. MacDonald returned to Africa. The Synod after a brief discussion appointed Mr. MacIntyre to act as Moderator after Dr. MacDonald's departure.

Committees for Examination of Synod and Presbytery Records.—Revs. N. MacIntyre and D. M. MacDonald were appointed as a Committee to examine the Synod Records. Rev. D. A. MacFarlane and Mr. S. Fraser were appointed to examine Southern Presbytery Records; Rev. Jas. MacLeod and Dr. Johnston to examine Western Presbytery Records; Revs. D. R. MacDonald and D. J. Macaskill to examine Northern Presbytery Records; Rev. A. Beaton and Mr. Jas. Fraser to examine Outer Isles Presbytery Records.

Tribute to late Rev. D. MacLeod.—A committee consisting of Revs. M. Gillies, D. M. MacDonald, R. MacKenzie, and D. J. Matheson was appointed to draw up a Tribute to the late Rev. Donald MacLeod, Shieldaig, and to submit same to the Synod at a later sederunt.

Letter of sympathy.—The Clerk was instructed to send a letter of sympathy from the Synod to Mrs. D. Matheson, Portree, whose late husband was a respected member of the Court.

Loyal Address Committee.—The following Committee was appointed to draw up the Loyal Address to the King for next year, viz: Revs. W. Grant, F. MacLeod, D. J. Matheson, and R. R. Sinclair.

Committee on Bills.—It was decided that the following Committee on Bills be appointed viz: The Moderator and Clerk of Synod with Revs. D. Beaton, D. A. MacFarlane, R. MacKenzie, and Arch. Beaton; and that they meet at 11 a.m. in St. Jude's Hall, next day, the 19th May. Due notice was given to all parties who had Appeals, Complaints or Petitions for the Synod, to be present at Committee on Bills next day at 11 a.m.

Business Committee.—The members of Synod were appointed as a Business Committee, to meet in St. Jude's Hall at 2 p.m., next day, the 19th May. It was also agreed that the Synod meet in Public on Wednesday, 19th May, in St. Jude's Hall, at 6.30 p.m.

Synod Sermon.—Rev. Jas. MacLeod was asked to send his sermon for publication in the Magazine.

The meeting was closed with praise and prayer.

SECOND PUBLIC SEDERUNT.

The Synod again met within the Hall of St. Jude's Church, the 19th day of May, 1937, at 6.30 p.m.

Rev. E. MacQueen's Request.—The Rev. E. MacQueen asked the Synod to take up his case that evening which had been before the Committee on Bills, because he had to leave for Ullapool that same night. The Moderator stated that the Synod did propose to deal with Mr. McQueen's case that evening.

Committee on Bills.—The Clerk then read the first Report of the Committee on Bills which was adopted. Rev. R. MacKenzie, a member of aforesaid Committee, explained the question, mentioned in the Report, whether it was within the powers of the Committee to adjudge the competency of the Complaint before it. The Committee were divided on this point. After prolonged discussion, the Committee on Bills were instructed to transmit all papers in this case to the Synod, on an approved motion of Synod.

*Foreign Mission Report.**—Rev. N. MacIntyre submitted the Report on Foreign Missions which was adopted. In referring to Foreign Mission work, he said, "I would like to refer to the digging of the well. Mr. Tallach, our Missionary, reports that after digging for about 86 feet through blue rock there was no appearance of water. They were getting very discouraged when one morning he found a little stream at the bottom of the well and after digging for a foot more water began pouring in so that there is now about 1000 gallons per day and this will be sufficient for some time to come. The estimated cost of the well was about £100, but after all their difficulty in digging the expense will be much heavier. I would like to take this opportunity of thanking the Church for its help in contributing £250. We have to provide for a pump. Mr. Tallach had to go to Bulawayo and buy one for £5. Mr. Tallach made a request in a letter in reference to five different stations where there are no schools. Native chiefs have sent an application that schools be opened up for the children to be taught to read the Bible. The Committee could not see their way to grant more than two just now, but we hope that the other three will be opened later on. The schools will each cost £24. Then there is the question of Dr. MacDonald's house. The house which he occupies at present was an old one and white ants have made a havoc of it, so the Committee have agreed that the house will be replaced. Mr. Tallach requests a building with about 12 rooms for about 220 children, so we granted this. I would like to repeat that while we appreciate Miss Nicolson's work and our worthy Moderator's (Dr. Macdonald) work that the educational and medical work is only complementary—our object in Africa being to send the gospel to the poor people of Africa." Mr. James Fraser spoke in appreciation of the work done as indicated in Mr. MacIntyre's Report.

Dr. MacDonald then vacated the Chair and addressed the Synod. He referred to the difficulty of getting water in the

*All cross-headings marked with an asterisk indicate that the Reports will be found printed in this issue, unless held over to next issue.—*Editor.*

Mission and corroborated Mr. MacIntyre's remarks regarding the new well. He acknowledged the great kindness which he received, while going round the various congregations, from ministers, office-bearers and others. He had met with nothing but good will and sympathy in the work of the Foreign Mission and he was greatly encouraged and his mind fortified in going back again to South Africa. He mentioned that the collections made in connection with the well had exceeded expectations, and that thereby the missionaries would be relieved of a great deal of anxiety.

It was agreed that the Synod meet on Thursday, at 6.30 p.m.

THIRD PUBLIC SEDERUNT.

The Synod again met on the 20th day of May.

Report of Committee on Bills.—The Clerk then read the Report of Committee on Bills in which there was transmitted to the Synod, a Petition from the Northern Presbytery and a Reference from the Southern Presbytery.

Missionary to the Jews.—Rev. N. MacIntyre reported that there was no Report from our Missionary to the Jews as he had recently suffered from an attack of influenza and on account of this his activities among the Jews in Winnipeg had been restricted but that he would send a Report later.

*Fishing Stations Committees' Report.**—Rev. M. Gillies submitted the Fishing Stations Report which was adopted. He said: "The Church in former years, sent supply to Stornoway, Wick, Fraserburgh, Lowestoft and Yarmouth, but there has been a great change in the yearly exodus from the Western Isles to these fishing stations with the result that we need not now send supply to Stornoway and Fraserburgh; but we have continued to send supply to Wick from season to season. The Fishing Stations Committee is indebted to Revs. R. R. Sinclair and W. Grant, who take an interest in those who go from the West to the fishing year by year in Wick. The position is changed somewhat regarding England. In former years a number of professing men from Lewis went yearly to Yarmouth

and Lowestoft and those men took an interest in the work of the Committee. Last year we had none of those people going to these stations. We consider, if the Committee was augmented, and provision was made for the sending of a missionary or minister to Yarmouth, the Committee could make arrangements." He moved, "That the Fishing Stations Committee be enlarged to include Revs. M. Gillies, D. M. MacDonald, W. Grant and R. R. Sinclair, with the Synod elder of the North Harris Congregation." This was agreed to.

*Training of the Ministry Committee's Report.**—Rev. W. Grant submitted the Training of the Ministry Committee's Report which was adopted. He said, "We have six students studying at present and they ought to be remembered in the prayers of our people that they may go forth as workmen who need not be ashamed, rightly dividing the Word of God."

Pass-Mark in Theological Subjects.—Rev. J. A. Tallach pointed out that there had been some uncertainty regarding the fixed pass-mark in certain subjects which the students studied. He, therefore, moved the following motion which was agreed to "That the following percentages be fixed as a minimum pass-mark governing the examinations which our students are required to sit; Bible Knowledge and Confession of Faith, 60 per cent.; Greek and Hebrew, 40 per cent; all other subjects, 50 per cent." He said in support of his motion, "The main and most essential thing for our students is grace, but at the same time we recognise the desirability of a certain measure of study in these subjects which are handmaidens to the gospel." The Rev. Jas. MacLeod corroborated all that Mr. Tallach said.

Petition from Northern Presbytery re Gaelic Poem.—There was now dealt with a Petition from the Northern Presbytery regarding a Gaelic poem handed in to the Editor of the *Northern Chronicle* by Mr. Ronald Connor and published on 31st March, 1937, in which were alleged defamatory statements. The members of Northern Presbytery were called as parties to the bar of the Synod. The Clerk then read a section of the Standing Orders, p. 29, par. 8, and all the papers in the case. Members

of Synod asked questions of the parties at the bar and parties at the bar replied. It was moved that the Petition be received by the Court. This was seconded and agreed to. It was then moved that the following answer be given to the prayer of the Petition—"That the Northern Presbytery in view of their prayer in their Petition be advised to make application in this matter to the Kirk-Session of St. Jude's, Glasgow, of which congregation Mr. Connor is a member, and which is, therefore, the Court of first instance." This was seconded and agreed to. Rev. D. J. Matheson, on request, was granted the documents in this case, as the Clerk of the Northern Presbytery.

*Canadian and Colonial Report.**—Rev. F. MacLeod submitted the Canadian and Colonial Report and moved its adoption, which was approved. He said, "In connection with this Report I have to state that it is a brief one and to a large extent will be augmented by the Report which Rev. J. P. MacQueen the deputy to Canada and Australia will give. One of our deputies last year, the late Rev. Donald MacLeod, Shildaig, had promised ere he passed away to have a report for the Synod. That Report has not been written. Mr. MacLeod has gone to the reward which awaits those who are the Lord's true servants. In speaking to Mr. MacLeod as late as the end of January of this year, he expressed to me that he was very happy in Canada—it was there he began first to preach and it was there that he spent his last year. I wish also to state that the Church has not a deputy for this year. We wrote a number of our ministers to go to the various stations in Canada, but so far our efforts have proved fruitless. Mr. Urquhart is now in Winnipeg and reports that the congregation, though not increasing, are more attentive on Sabbath and week-days in their attendance on the House of God. The Financial Statement of the Winnipeg Congregation shows that they are doing well as regards financial matters."

*Deputy to Canada and Australia's Report.**—Rev. J. P. MacQueen read his Report. Rev. D. Beaton in moving the adoption of this Report said, "I listened with great interest

to Mr. MacQueen's Report, I know part of the way over which he travelled in Canada—but I am not familiar with the Australia and New Zealand part. It was very interesting to hear mention of the names of friends whom we met in Canada many years ago and it seems from Mr. MacQueen's Report that they are as kind as ever. The Synod is very much indebted to Mr. MacQueen for placing his services at the disposal of the Colonial Committee." Rev. D. M. MacDonald^o also spoke and pointed out that Mr. MacQueen was a pioneer of the Church in that he made his way to New Zealand and commenced services there. The Church was small at home, yet we were very widely scattered abroad for we are in Canada, Australia, New Zealand and Africa and the Church ought to encourage our people in Australia and New Zealand. Rev. R. McKenzie said: "I want to associate myself with what has already been said. The recollections of my own experience in Australia especially makes Mr. MacQueen's Report one of intense interest to me. As to Australia, I would like if the Church would bear in mind this small group of people at the other end of the world. There are there, those who appreciate the gospel and who feel that they cannot associate themselves with other people. Mr. Grant holds a service in his house every Sabbath. They still persevere in holding these services but I hope the Church will continue to send deputies to them."

*Religion and Morals Report.**—The Religion and Morals Report was submitted by Rev. D. M. MacDonald who moved its adoption. Mr. MacDonald in reference to this Report said: "There is a reference in the Report to the use of strong drink and I am sorry to say that in some parts of the Highlands there is an attempt to introduce licences in places where hitherto there were no licences or where these had been taken away years ago. I think we should renew our energies in opposing licences. Another matter is the foolish and sinful production of the film called, 'Green Pastures.' It is deplorable that some professed ministers of the Lord Jesus Christ should attend the exhibition of that production. The plea, of course, has been

put forward that it portrays the negro conception of God. The Corporation of the City of Belfast refused to allow it to be shown in that City. It is the Holy Ghost poured forth that we require and then we would see a change in our people and in our localities." Rev. W. Grant, supporting Mr. MacDonald, said, "Reference has been made to the film known as 'Green Pastures.' According to Press reports the Divine Being is portrayed in this film as a frock-coated old negro preacher smoking a cigar. Surely this is supreme blasphemy against the King Eternal, Immortal and Invisible, who dwells in light that is unapproachable. The Board of Film Censors say that some of the clergy are anxious to secure the film for exhibition in churches. We hope these clergy are few; for their attitude reveals ignorance of the God of heaven and earth. I am sure the Synod will record its solemn protest against the release of this film." The following motion was approved, "That the Synod instruct Presbyterians to keep a watchful eye on developments in connection with the blasphemous film known as 'Green Pastures'; and if it is found necessary, to protest to the local licensing authorities against the exhibition of it." Dr. Johnston supported what Mr. Grant had said regarding the film, and said, "It would be a very poor son or daughter who would allow any man to caricature slanderously their earthly father; and I hold strongly that every man, woman and child in this country who professes to have had the Father revealed to them through His Son, Jesus Christ, must regard this portrayal of the Most High with utter contempt." Rev. James MacLeod also referred to the film "Green Pastures" and said: "Lord Tyrrell, President of the British Board of Film Censors, is of another faith. He is not a Protestant and consequently the Second Commandment is not in his religion, which prohibits any imaginative, or other picture to be made of the everlasting God. Let our Church have clean hands in this matter and let our people be cleared in the sight of God by protesting to the chief officers of His Majesty's Government." He then moved the following motion which was agreed to, "That the Synod of the Free Presbyterian

Church of Scotland strongly protest against the exhibition of the Film called 'Green Pastures,' and that this protest be sent to the Prime Minister, Home Secretary, President of the Board of Film Censors, Secretary of State for Scotland, and the Lord Advocate."

Section 18 Education (Scotland) Act.—Rev. J. P. MacQueen moved the following motion, "That this Synod renew its protest against the continuation of Clause 18 of the Scottish Education Act, 1918, and calls upon the legislature to repeal the said section so that public funds shall not be used for the maintenance of the teaching of Roman Catholicism in Roman Catholic Schools and Episcopalianism in Episcopalian schools." This was agreed to.

*Theological Tutors' Report.**—Rev. Donald Beaton submitted the Theological Tutors' Report and moved its adoption. Rev. D. A. MacFarlane said, "The Supreme Court of the Church and the Church as a whole has cause for gratitude to the Lord that it has such a God-honouring Bible-teacher as Mr. Beaton over our students."

FOURTH PUBLIC SEDERUNT.

The Synod met again in the St. Jude's Hall, on Friday, the 21st day of May.

*Magazine Report.**—Rev. D. Beaton submitted this Report which was approved. He said, "There is a delay in payments to the amount of £31, but we hope to receive the money during this year, and in the Free Distribution Fund there is a drop of almost £16. But there is a gift of £8 to the Magazine which I wish to acknowledge here." Rev. James McLeod in speaking of the Report said: "It is obvious to-day that the literature that is being poured forth from the press is anything but wholesome for men, women and children, especially for the young. There is, I think, seven million volumes of novels a year issued from the British press to-day. Some of them are most dangerous and suggestive of that which is evil. To have a Magazine for our young and old, setting before them

the great realities of life and death and the way of preparation for eternity, is of inestimable value. And what we want for the help of our Editor is that ministers and laymen would use their talents and send contributions to the Magazine." Dr. Johnston, said: "I do not think we get enough contributions from our ministers. Doubtless it is good to keep fresh the wise words of former days, but our people are calling constantly for the words of our own ministers. We need not merely sermons but also a steady supply of articles expounding doctrines, exposing errors, and providing young people with scriptural weapons wherewith to defend their faith against the attacks of this sceptical age." Mr. James Fraser supported Mr. MacLeod and Dr. Johnston and said, "I think it would be good for our Editor to have about one sermon a year from our ministers."

Obituaries in the Magazine.—Rev. John Colquhoun moved: "That we revert to the original arrangement of allowing the Magazine Committee to judge what obituaries should be published in the Magazine and rescind the present arrangements that only obituaries of prominent Christians be published."

Grafton, Australia.—It was moved: "That the Clerk write to the Grafton Congregation and find out if they would be prepared to support a minister in the event of their being raised to a sanctioned charge, and to what extent; and that the Clerk report to next meeting of Synod."

*Foreign Mission Regulations.**—Rev. N. MacIntyre submitted the Foreign Mission Regulations to the Synod for approval. Rev. D. Beaton said: "I have pleasure in moving the adoption of these Regulations as read and I think it is incumbent upon me to say that these Regulations have been drawn up with considerable care, and the least the Synod can do is to heartily thank the Committee which has drawn them up and presented them to the Synod." It was decided to print the Regulations in the Magazine.

Money Grants to S. African Mission.—To Paul Hlazo, £10; to Hospital, £10; for Medicine, £20; for Upkeep of Mission, £30.

*Law Committee Report.**—This Report was submitted by Rev. D. Beaton and approved. Mr. Beaton stated that the Committee were not able to do much last winter as members were busy with other work.

*Loyal Address.**—This Address was read to the Synod by Rev. Angus MacKay and approved, the Clerk to forward it in due course to His Majesty the King.

*Report of Finance Committee.**—Rev. N. MacIntyre read this Report. It was approved.

*Financial Statement.**—Rev. W. Grant read the summary of this Statement which was adopted. Thereafter, the Rev. F. MacLeod moved: "That the Synod acknowledge the Lord's goodness to us as a Church as evidenced by the Financial Statement now read, and further that the thanks of the Synod be given to the General Treasurer for his labours and to the Auditors; and that the Auditors be re-appointed." Rev. D. Beaton said that thanks was due also to the Sustentation Fund collectors for their labours. This was met with approval.

*Tribute to late Rev. Donald MacLeod.**—Rev. D. M. MacDonald read this Tribute. It was agreed to send a copy of it to his widow, Mrs. MacLeod, Shildaig, and to the Clerk of Session of the Congregation. Further, that it be recorded in the permanent records of the Synod. The Clerk of Synod was also instructed to send a letter to the Shildaig and Lochcarron Congregation expressing the sympathy of the Synod with them in their loss. In connection with the above tribute Rev. M. Gillies said, "I rise to concur with the sentiments in the Tribute just read. Perhaps I have had more intimacy with the late Rev. Donald MacLeod than any other member of this Court. In Winnipeg, in August 1913, I met Mr. MacLeod for the first time in the prayer meeting soon after my arrival there. I was privileged to have seven years of his company and intimate friendship in that city and my love and respect for him became deeper and deeper as these years went by. We had known one another for 24 years when last March he came to Lewis to assist me at Ness Communion. We little thought when saying:

'Goodbye' on board the "Lochness" that he would have safely reached the 'Desired Haven' before that time the week following. He was a deeply taught and deeply exercised Christian. He knew by experience the doctrines of Christ in his own soul and was conspicuous for his loyalty to the principles of our Church. His loyalty was tried time and again. As early as 1913 he revealed his mind as having leanings towards studying for the ministry to the extent of beginning Greek. His difficulties in going forward for the ministry seemed to be insurmountable, but the Word of God directed him and by the Word he attained to that to which he set his mind. He was a wise, humble and useful minister of the gospel. He did a good work in his day and he has now entered upon his rest. We have and hope to have a fragrant memory of our dear friend."

Deliverance re Principles of the Church for the Young.—Rev. James MacLeod spoke of the necessity of instructing our young people in the principles of our Church and moved that a Deliverance on this subject be prepared and sent to the ministers throughout the Church. Mr. MacLeod pointed out that our young people have had the Free Presbyterian Church held up to ridicule before then in certain quarters and that it was needful that the young would know the history of our Church and the reasons which justified our position.

Catechism on Church Principles.—It was agreed that Rev. Donald Beaton and Rev. James MacLeod should prepare a Catechism with questions and answers regarding the history of the Church, primarily for the instruction of the young people of the Church.

Report of Deputation to Raasay.—Rev. Angus MacKay read the Report of the Synod's Deputation to Raasay. This Report was approved and it was moved that it be not published in the Magazine. The Deputation were thanked for their services.

Reports on Synod and Presbytery Records.—Rev. N. MacIntyre reported that Synod Records were in order. Rev. A. Beaton reported Outer Isles Presbytery Records to be in order. Mr. S. Fraser reported the Southern Presbytery Records to be in

order. Rev. D. R. MacDonald reported the Northern Presbytery Records to be in order. The Report upon the Western Presbytery Records by Rev. James MacLeod and Dr. Johnston was deferred until a later meeting of Synod.

Standing Church Committee.—These were moved by the Clerk 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, and J. Colquhoun.
3. *Finance*—Revs. E. MacQueen (Convener), N. MacIntyre, M. Gillies, R. MacKenzie, A. Beaton; and representative elders of Inverness, Dingwall and Gairloch; Mr. John Grant, Treasurer, to be associated with the Committee.
4. *Canadian and Colonial*—Revs. F. MacLeod (Convener), D. A. MacFarlane, W. Grant, D. J. Matheson, R. R. Sinclair.
5. *Jewish and Foreign Missions*—Revs. N. MacIntyre (Convener), Jas. MacLeod, R. MacKenzie, Rev. J. P. MacQueen; with representative elders of Edinburgh, Greenock, Glasgow, London, Oban and Kames.
6. *Training of the Ministry*—Revs. W. Grant (Convener) F. MacLeod, D. J. Matheson, R. R. Sinclair.
7. *General Trustees*—Clerk of Synod and Clerks of four Presbyteries, with Rev. N. MacIntyre (Convener).
8. *Sabbath Observance*—Revs. R. MacKenzie (Convener), Jas. MacLeod, D. A. MacFarlane, J. A. Tallach, Arch. Beaton.
9. *Church Magazine*—Rev. Donald Beaton (Convener), with Clerks of the four Presbyteries.

Church Collections.—These Collections were moved by the Clerk as follows :—(1) *Aged and Infirm Ministers', Widows', and Orphans' Fund*—to be taken in December. Notice to be sent by Rev. E. MacQueen. (2) *College Fund*—August. Notice to be sent by Rev. W. Grant. (3) *Organisation Fund*—July. Notice to be sent by Rev. R. R. Sinclair. (4) *Home Mission Fund*—(Missionaries and Catechists). 1st Collection *by book* in October. Notice to be sent by Rev. E. MacQueen. (5) *General Church Building Fund*—June. Notice to be sent by Rev. R.

R. Sinclair. (6) *Home Mission Fund*—2nd Collection, in April, 1938. Notice to be sent by Rev. E. MacQueen. (7) *Foreign Missions Fund*—Collection *by book*, in February. Notice to be sent by Rev. Neil MacIntyre.

FIFTH PUBLIC SEDERUNT.

The Synod met again in St. Jude's Hall, on Tuesday, 25th day of May.

Mr. K. Matheson.—It was moved that Mr. K. Matheson's appointment as missionary be confirmed. His salary was also agreed upon. The Clerk was instructed to write Mr. Matheson expressing the sympathy of the Synod with him in his recent illness.

Mr. James Adamson.—Mr. James Adamson's appointment as a part-time missionary was confirmed by a motion of Synod. His salary was also fixed.

Sabbath Observance Committee's Report.—The Rev. R. Mackenzie gave in this Report verbally, and spoke about the general aspect of Sabbath Observance and of Sabbath Desecration in the times in which we live. It appeared as if this matter is once more coming upon the public conscience, but the danger seems to be that the Scriptural foundation for Sabbath Observance is kept very much in the background. The Churches are bound to emphasize that the fourth commandment is part of God's Law and should, therefore, declare Sabbath-breaking a sin. Instead of doing this, they condemn us who endeavour to obey the Lord in this duty. It is the bounden duty of the Church to keep the law of the Sabbath within her pale, using the rod of discipline within her own borders, and not content herself with calling upon "foreign" powers outside the Church to enforce the divine injunction. This Report was approved. Rev. W. Grant, in supporting Mr. Mackenzie, referred to the recent military order allowing sports on the Lord's Day in the Southern Command and also to the Review of troops by the King on June 22nd next. Rev. D. Beaton associated himself with what Revs. R. Mackenzie and W. Grant had said. It was true that the Sabbath, he said, was made for man but the Lord never

renounced His sovereign rights and the bid of Commercialism which was dragging the working classes at its chariot wheels was a direct challenge and defiance of that sovereignty. He spoke of the inestimable boon the working man had in the rest of the Lord's Day and how easily they could maintain the privilege of the Day of Rest for the future, by making this demand through their Unions. They were strong enough in this way to secure their rights. As matters are at present, there was a grave danger that a seven days' working week would be gradually introduced all over the country and the boon God bestowed upon them might be lost beyond recall. Dr. Johnston pointed out how ridicule was being used against Sabbath-observers and those who walked in the fear of God, instead of burning at the stake as formerly.

First Motion anent Sabbath Observance.—"That the Synod authorize the Sabbath Observance Committee, when, in ordinary circumstances, advising Presbyteries, to submit drafts of all deliverances on subjects connected with Sabbath Observance, for adoption by Presbyteries; and in emergency circumstances, to act independently and report their action to the Presbyteries."

Second Motion anent Sabbath Observance.—"That the Sabbath Observance Committee be authorized to prepare a statement re-affirming the Church's attitude towards the question of Sabbath travelling by public conveyances, the statement to be submitted to Presbyteries, and, with their approval, inserted in the Magazine."

Third Motion anent Sabbath Observance.—The Rev. R. Mackenzie moved: "That authority be given to the Sabbath Observance Committee to send a protest to the Government emphasizing the moral obligation of the fourth Commandment."

Glasgow Assembly of 1638.—It was agreed that the Synod meet next year in Glasgow in view of the Tercentenary of the Glasgow Assembly of 1638 taking place next year. The following motion was approved *re* this matter—"That a Synod Committee, consisting of the Revs. D. Beaton (Convener), R. Mackenzie and D. A. Macfarlane, be appointed to make all due arrangements

(e.g., the preparation of Addresses, etc.) for the commemoration of the Tercentenary of the Glasgow Assembly of 1638—the said commemoration by us as a Church to take place in Glasgow (D.V.) at our Meeting of Synod, 1938.” Rev. D. N. Macleod said: “In agreeing to meet next year in Glasgow, we affirm that we attach no importance to this city as the place of meeting. Neither do we applaud the keeping of anniversaries nor the manner in which many of these are kept. As the direct representatives of the First and Second Reformations in Scotland, we have the right, as none others have, to keep the Tercentenary of the Glasgow Assembly of 1638.” Rev. D. A. Macfarlane made mention of what Bethel was to Jacob, and how when he was about to go there again, he commanded his household to put away all the strange gods that were among them, and to be clean. He applied this to what the Tercentenary of the Glasgow Assembly of 1638 meant to Scotland in that day and to us now, and how we ought to search and try our ways and seek that the Lord would appear among us in our day as He certainly was with that Assembly in 1638.

Amendment to Standing Orders of Synod.—Rev. D. Beaton moved this amendment, which was approved: “That all papers addressed to the Committee on Bills, viz., Memorials, Petitions, Applications, References, Complaints, and Appeals, with Extracts of Minutes of inferior Courts relative thereto, as also Reasons of Complaints or Appeals, and in the case of Libel—the Libel, with Defences and Evidence adduced, shall be transmitted to the Clerk of Synod, who shall issue to all members of Synod these papers in typescript with the draft agenda paper of the Synod’s business; and that all papers shall be duly dated and numbered by the Clerk of the inferior Court through whom these papers have been sent to the Synod.” (Those who have the Church’s Red Book with the Standing Orders are advised to make this alteration at the appropriate place).

Roman Catholic Address to the King.—Rev. W. Grant referred to a loyal address which had been sent to the King from a Roman Catholic source. The Home Secretary had refused to

submit this address to the King on the ground that those addressing the King had styled themselves "Catholic" and not as they were, "Roman Catholic." Rev. R. R. Sinclair stated that this was a sheer piece of Jesuitical hypocrisy in the light of Roman Catholic dogma which declares that the Pope of Rome is to be alone acknowledged as the supreme temporal as well as spiritual ruler of the world. The Synod left it with the Church Interests' Committee to send a note of appreciation to the Home Secretary.

SIXTH PUBLIC SEDERUNT.

The Synod met again in St. Jude's Hall on Wednesday, the 26th day of May.

Circulars re Church Funds.—It was moved, "That Mr. John Grant, Treasurer, be asked to send out circulars to congregations setting forth the requirements of the Sustentation and Home Mission Funds." This was approved.

Kirk-Sessions advised on Church Procedure.—It was moved, "That the Synod draw attention of Kirk-Sessions to the principles laid down in "Monerieff," Chapter V., Part I., paragraph 8 (p. 103), which should be carefully observed at all times; and the Synod further exhort Kirk-Sessions to do all in their power to discourage and to discountenance any unnecessary or undesirable use of the machinery of the Church Courts." This was agreed to.

Re-Appointment of Law Committee.—It was moved, "That the Law Committee appointed last year be re-appointed for this year." This was agreed to.

Deliverance anent the Young.—It was moved, "That a Deliverance be drawn up for the instruction of the Young re the principles of the Church and be sent to ministers and missionaries and also published in the Magazine." This was agreed to.

Divorce (Scotland) Bill.—It was moved, "That the Report of the Church Interests Committee be received and that the Synod approve of the action taken in sending a letter of protest against the Divorce (Scotland) Bill, 1936, while disassociating themselves from the following statements occurring in said letter, namely,

(1) "That wilful desertion of either of the married parties annulled the marriage bond." (2) "We would submit that at least five years should elapse from the date of desertion before the marriage could be dissolved." This was agreed to.

Letters to Synod received by the Clerk.—The Clerk read letters acknowledging last year's Synod's motion *re* any change in the King's Coronation Oath; also letters from the Lord's Day Observance Association of Scotland; a letter from a friend offering his library of choice books to the Church. It was moved, "That the Synod receive the gift of books and that the donor be thanked." Dr. MacDonald was permitted to make a selection of said books to take back with him to Africa.

Greetings from the Church at home to the South African Mission.—Rev. N. MacIntyre referred to the pleasure it gave to have Rev. Dr. R. MacDonald with them at the Synod. In the name of the Synod, he wished Dr. MacDonald to take back to all the friends in the South African Mission the greetings and good wishes of the Church at home. He would mention Rev. and Mrs. John Tallach and their children, the office-bearers, and all who labour with them in the work of the Mission, the communicants and adherents and very especially all the children in Ingwenya and in all the other stations of the Mission. Rev. D. N. MacLeod said that the Church owed a debt of gratitude to the Rev. Dr. R. MacDonald both as a Missionary and as a Moderator of the Synod. All the Reports from the Mission gave him the greatest pleasure. He had never seen the office-bearers and members of the Mission but he loved them all in our common Lord. He concurred with Mr. MacIntyre in sending a special message of love to the children in the Mission. He also referred to Miss Nicolson, our worthy teacher, whom he had never met, but he much admired her for her excellent work and had the greatest confidence in her. He asked the Moderator to convey a special message to her as to all other of our friends.

The Rev. Dr. MacDonald, in reply, said he would have the greatest pleasure in conveying greetings to the Mission Staff, Office-Bearers, members and adherents and especially to the

children of the Mission, from the home Church. He would carry back the most pleasant memories of his furlough in Scotland. During these months, he had learned much about the Church at home as he had freely associated with the brethren and our people. He had attended the meetings of the Southern Presbytery and also two meetings of Synod and he had been honoured by being appointed Moderator of this Synod; and at all these meetings he had come to know both ministers and elders, many of whom he knew but slightly ere he went to South Africa. He would go back fortified with the knowledge that though a great distance in mileage separates, yet we are near. He had intended to say goodbye in a formal way to all the members of the Synod, but as circumstances had called some away he could not do this as fully as he wished. He would express thanks for the honour conferred upon him in being appointed Moderator and for the great kindness received in the manses and in the homes of all the friends. In conclusion, he said, "I go back knowing you are truly sympathetic and whole-hearted in seeking to help us all you can in our work in the Mission in South Africa." Rev. N. MacIntyre, in the name of the Synod, wished Dr. and Mrs. Macdonald and family a safe and prosperous journey to their place of residence and labour.

Mr. James Fraser said he wished to associate himself with Revs. N. MacIntyre and D. N. MacLeod in expressing the goodwill of the home Church to our Mission in South Africa. He said he heard the late Rev. Donald MacFarlane preaching on the text, "We know that we have passed from death unto life because we love the brethren," say, "The Lord's people love brethren whom they had never seen in the flesh. We have many black brethren in South Africa whom we have never seen, but we love them very, very much."

Next Meeting of Synod.—It was intimated at a later private Sederunt, that the Synod would meet (D.V.) in the Hall of St. Jude's, Glasgow, on Tuesday after the third Sabbath of May, 1938, at 6.30 p.m.

Loyal Address.

TO THE KING'S MOST EXCELLENT MAJESTY. MAY IT PLEASE YOUR MAJESTY, We, the Synod of the Free Presbyterian Church of Scotland, met at Glasgow, on this the Twenty-first day of May, Nineteen Hundred and Thirty-seven, beg most respectfully and humbly to convey to Your Majesty this expression of our heartfelt loyalty and devotion to Your Majesty's Person and Throne. Along with such prayerful regard for the welfare and prosperity of your Majesty, we cordially conjoin like regard for Your Royal Consort, Queen Elizabeth, at this the beginning of what we earnestly desire may be a long and honourable reign.

We humbly take occasion to advert to some of the outstanding blessings which in all ages profited lastingly, those,—whether rulers or ruled,—who genuinely embraced them. One of these is unfeigned love to the great God of Eternity and to our Saviour, Jesus Christ, who is King of His Church and King of nations. Another enriching truth is love to the Holy Spirit, who came in the name of Christ, and our abiding need of His indwelling and guidance. And the last is delight in the whole counsel of God as given in His Word to the frail, erring children of men. Less than embracing and enjoying these blessings for the deep needs of our immortal souls will not suffice, and more is not required.

Our prayer for Your Majesties, therefore, is according to the tenor of these truths,—and so may we continue to pray, while Your Majesties, and we, your devoted servants—are in this world. May the Divine blessing richly rest upon Your Majesty, upon Your Royal Consort and family, and upon Queen Mary.

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

R. MACDONALD, *Moderator.*

1. Report of Fishing Stations Committee.

By REV. MALCOLM GILLIES.

YOUR Committee have to report that very little was done last year to supply the fishing stations with the means of Grace in connection with our Church, except with regard to Wick. Mr. Donald Campbell, Student, held a Gaelic service on Monday evenings for about ten weeks there and quite a few girls present at the fishing attended. Rev. Dr. MacDonald also held a Gaelic service while in the town on his lecturing tour. Rev. R. R. Sinclair made some visits among the girls during weekdays and held worship with them in their lodgings.

Very few of the professing men belonging to our congregations in Lewis go now to the East Coast Scottish and English fishing ports and as we depended on these men to make the necessary arrangements as well as for assisting at the services, our difficulties have increased thereby. We do not seem to be able to find a missionary or missionaries who could undertake the duties as the Church was able to do in days gone by. If the Synod would see their way to deal with this matter and appoint supply for Wick and Yarmouth, the Committee would endeavour to make all necessary arrangements.

2. Report of Training of the Ministry Committee.

By REV W. GRANT.

WE have six students at present pursuing studies at various stages.

Mr. A. Macaskill has completed his Theological Course. It is expected that he will be ready to be licensed at an early date. Messrs. W. B. Nicholson and J. A. Macdonald studied last winter at Oban. This was their first session in Divinity. They go to

Dingwall (D.V.) for next session, and Mr. A. D. MacLeod, who has finished his Arts Course at Glasgow University goes with them.

Mr. M. MacSween has completed his second year in Arts at Glasgow, and Mr. D. Campbell his first year at Edinburgh University.

The Committee earnestly desire that our students be remembered in prayer, that they may go forth, as "Workmen that need not to be ashamed, rightly dividing the Word of Truth."

3. Report of Canadian and Colonial Mission Committee.

By REV. FINLAY MACLEOD.

THE Mission field for which this Committee is responsible embraces congregations in Canada, Detroit and Australia. The Rev. John P. MacQueen returned last October after labouring for two years in Canada and on the Clarence River, Australia. He also visited New Zealand and Detroit, U.S.A.

The Committee would take this opportunity of thanking Mr. MacQueen for his labours both in Canada and Australia. The late Revd. Donald MacLeod, Shieldaig, only arrived in Scotland last November, having been in Canada for a year. He, also, visited Detroit, and expressed as recently as last January that our people in that city should have a Deputy for a longer period as they have no services except when a Deputy visits them. He also expressed to us that he was very happy among our people in Canada and that he would be very pleased to go back again to preach the gospel to them. How little we then realised that he would be taken away from his labours here so soon to the reward of those who remain faithful to the end. His removal from our midst has caused a great blank in the family, the congregation and the Church. To his widow and family we express our sincere sympathy. And our prayer is that to them

would be fulfilled the promise, "A Father of the fatherless, and a Judge of the widows is God in His holy habitation."

The Rev. Donald Urquhart, in accordance with the instructions of the Synod of last May, left for Winnipeg in October last year. He reached his destination in safety and has been since then engaged in the work of the congregation there.

It was the aim of the Committee to send a minister to Detroit, Saskatoon, Calgary and Vancouver this year. We approached a number of our ministers but our efforts have until now been fruitless. It is a work at present assigned to the ministers of the Church in this country, and if the work for which the Committee is responsible is to be carried on, ministers must be willing to leave their congregations for a time and Presbyteries must find supply for their congregations during their absence while engaged in other fields in the work of the Church.

Our congregation in Vancouver is supplied at present by Mr. Hugh MacKay. The Committee feel indebted to him for carrying on the services for long periods, and our prayer is that his labours may be abundantly blessed to our people there.

Mr. Hugh Grant has written us desiring that a minister be sent to the Clarence River, Australia. The Committee, and we are sure the Synod also, feel very much for our people in Australia and New Zealand and will do everything possible that they might have the means of grace as we have them in Scotland.

We conclude this Report with the prayer, which shall in the Lord's time be fully realised, "Let the whole earth be filled with His glory."

4. Report on Religion and Morals.

By REV. D. M. MACDONALD.

IN presenting this report the committee are glad to note some quickening of the public conscience in various matters pertaining to the general welfare of society. This in itself is a sign that we are not wholly given over as a nation to moral

insensibility. This was revealed at the crisis last December when King Edward abdicated. At heart the country showed that it had right views on the proposed royal marriage and supported the government in their attitude towards the King.

There appears to be a greater interest in religion than has been for some time and according to press reports the churches are better attended than they used to be. On the other hand the love of pleasure and the crave for self-indulgence on the part of the young have no whit abated and the youth of Scotland are not taking to religious instruction as former generations did. This is the complaint in some localities.

Among the causes for non-church-going in certain parts of the north according to a questionnaire issued recently the following were given, indifference to the real significance of the church in life; a want of home worship and parental control, and growing interest in "Sunday" newspapers. Some people make a point of getting the newspapers first thing on "Sunday" morning and if its contents were appetising stayed in bed to read it through. Another check on church attendance was the increase of labour on the Lord's Day and it was becoming more prevalent on account of Northern distilleries opening again. Sabbath travelling for pleasure is on the increase and entails a lot of unnecessary labour in Hotels and Boarding-houses with the result that servants are deprived of their rest. It may be said of our own congregations that on the whole they attend church well, although at the same time, there are some who are very negligent of this duty and we would earnestly beseech such to wait on God in his ordinances and seek Him ere it be too late. Observance of the Lord's Day has always been a help to vital religion because it witnesses to the reality of God's claims and leaves a consciousness in the mind of the difference between right and wrong principles.

Satan the god of this world through his followers attacks these two precious privileges we possess—God's day and His Word, with a view to the overthrow of everything that would benefit sinners for eternity, knowing that they are bulwarks

protecting the cause of Christ and His glory as the Redeemer of lost souls.

What people should always bear in mind is the perpetual and binding nature of the obligation to observe the Sabbath day. There are signs that some are seeing what a precious heritage they have in the Sabbath, and movements to turn it into a day of pleasure are being resisted with success, especially south of the borders.

Among the five things given to man at the beginning the Sabbath is mentioned. It was confirmed in the Moral Law given on Mount Sinai and was never abrogated. The prophets speak of its breach as one of the heinous sins that caused the captivity of the Jews in Babylon. The Lord Jesus recognised it as forming part of the standard of moral right and wrong. "Thou knowest the commandments," he said to an inquirer and in warning his disciples of the impending destruction of Jerusalem emphasised the sacredness of the day by asking them to avoid flight on it. "Pray ye, he said, that your flight be not on the Sabbath." The Apostles like their Divine Master looked on it as part of the Moral Law and kept it reverently. Yet many now make it a day for unnecessary visiting of friends and entertaining them to dinners and suppers, a day for transacting business quietly and for reading newspapers and novels, a day for anything rather than the things of God and the soul. In this manner wrote the eminent Bishop Ryle many years ago and times have changed in religion for the worse since he passed away. We should love the Lord's day because it commemorates the resurrection of Christ from the dead and should seek especially to have fellowship with Him on His own day.

The committee note with satisfaction the proposals of the commission appointed to investigate marriage conditions in Scotland. These recommendations are of such a nature that if passed into law they will do away with Gretna Green abuses and they have thoroughly exposed the falsity of the romantic elements associated with these anvil unions which will now probably be a thing of the past. If Parliament takes action on the lines

suggested by the Commission marriage will be safeguarded in Scotland more than it has been for generations.

On the other hand we deplore the introduction to the House of Lords of the Divorce (Scotland) Bill, which brings forward several new grounds of divorce entirely unscriptural such as, Insanity, Drunkenness, Cruelty, etc. The two recognised reasons for divorce in the Confession of Faith, as based on Scripture, are Adultery and Desertion. To go beyond these is to be wiser than is written and surely our Lord should be regarded as the final authority on the matter. To go beyond His ruling on this question is to undermine the divine institution of marriage and to break down family and social relations. The Church Interests Committee have already lodged objections to this obnoxious Bill.

Coming to temperance we find that the consumption of alcoholic liquors is on the increase due to the Brewers advertising campaign to popularise drink. Glaring posters in the press reminding us that beer is best are bound to have effect and it is stated on great authority that beer is prohibited on the footplate of a locomotive, in the cockpit of an aeroplane and down the shaft of a coalpit, three places where we would expect, if beer was best, it would be provided. After deducting taxation about £145,000,000 were spent annually on intoxicating liquors. If this money were spent on social service it would double the Old Age Pension, build another 100,000 houses, add 7/6 to the money paid to every unemployed man, and still leave millions over. One ugly fact in this connection is that the money that ought to be spent on milk for the children was being spent on drink.

It is to be regretted that attempts are being made to establish licences in some places in the Highlands against the wishes of many of the people and we trust these efforts will fail as it has been amply proved that where drinking facilities have been abolished a great improvement has taken place in the well-being of the people and public drunkenness has almost disappeared.

It would not be out of place to state here that many road accidents are due to drink according to the convictions in our law courts. The appalling number of 6,489 persons were killed and 225,689 injured on our roads during 1936. Many of these deplorable deaths and injuries were due to drunken drivers and the law is now very severe on anyone caught under the influence of drink while driving a vehicle.

With regard to betting and gambling it may be said that they are prevalent in all parts of the country. Some men will adopt any method of making money whether it be right or wrong and football pool betting along with greyhound racing is now a popular means of fleecing the poor. Vast sums of money are spent annually on these vices and in the opinion of those well acquainted with their ramifications they are more destructive of reputation and character than strong drink. Unfortunately the Bill introduced into Parliament last year to prevent Football pool betting was unsuccessful with the result that this folly goes on unchecked to the loss of many who engage in it. Circulars are sent through the Post Office offering good returns for money spent on betting transactions and many, no doubt, are deceived by these cunningly worded appeals. We would strongly warn our young people especially to shun these vices as they would the plague.

The god of this world employs many inventions and scientific discoveries to fortify his kingdom and to ruin souls. That modern invention—the cinema is still a fruitful source of evil and despite the censorship plays are still being shown which should never be exhibited anywhere. The fare provided was very often bad and one person in a public lecture said the education of the masses was to blame because they found pleasure in vulgarity and knew not the meaning of joy. It was still the case that the Cinema presented to its patrons patterns of vice and crime, the manners and morals of the underworld of Chicago; the glorification of crooks and gangsters and a debased form of speech which was becoming common usage among the youth of our country.

The manager of a large cinema is reported to have said that the mental age of his patrons did not exceed 12 years—a sad comment on the type of adult mind that finds pleasure in low and debasing films.

Recently a religious presentation called "Green Pastures" was put on the screen in London and evoked strong protests from various people because of its blasphemous character. The film is supposed to depict the negro conception of God and for that reason none should find fault with it was the opinion of the censor. It is sad that some who call themselves ministers of the Gospel should actually approve of it. We have no hesitation in saying that it is a blasphemous production, utterly irreverent and objectionable from every point of view. If this film is to be tolerated throughout the country it will bring guilt on us as a nation for we are setting our seal to an entirely false conception of God. The Bible tells us what He is in His adorable being and attributes and surely the scriptural conception of God should satisfy sinners of every colour the world over. In our opinion the churches of the country will be failing in their duty unless they protest strongly against it and demand its withdrawal. We are glad to state that the corporation of Belfast would not permit it to be exhibited in that city.

Coming to Romanism we find that it continues its baneful activities through the nation in many directions. The Roman Catholic Church seeks to control the press, and even the Foreign Office through its agents while it is well known that it is taking full advantage of the Education Act in Scotland to get new schools built at the expense of the ratepayer and now there is a movement on foot to get new History text books that will teach history from the Romanist point of view.

Another direction in which Rome is moving is that of land settlement by Roman Catholics. Associations have been formed in Scotland and England with the aim of settling Roman Catholics in groups apparently in various localities in the hope, we presume, that they may win over indifferent Protestants to their church.

Last year the Pope condoned the brutal war of Italian aggression in Abyssinia and this year he is blessing the Rebels in Spain because their desire is to bring that unhappy country again under the Papal Yoke. For its persecution of Christ's witnesses and suppression of Protestantism Spain is paying a heavy penalty, but if it casts off completely the shackles of Rome and embraces the Gospel there is a bright future in store for it. What the Spaniards are now suffering should be a lesson to us as a nation to resist papal claims and to give no countenance whatsoever to that iniquitous system of religion.

In view of the coming coronation of King George the VIth the Committee trust that there will be no actual change of the protestant form of the Coronation oath. If the reports in the press be correct some changes are to be made, but so far Parliament has not sanctioned any change. It is maintained that changes cannot be legal without the consent of Parliament.

We are living in the midst of general world unrest and our own nation should take warning not to follow the example of other countries which were trusting, not in God, but in armies, navies and air fleets. Suspicion, fear and enmity were prevalent features of international life to-day and nations looked upon solemn obligations and promises as mere scraps of paper. They were forgetting God and his claims. We ourselves are not the God-fearing and God-remembering nation we were at certain times in our history.

"There is a lack of reverence for God and man and a rapid decline of manners everywhere apparent," was an observation made in a lecture delivered lately and we believe this to be true. One reason for it is the decay of family religion. The Moderator of the Church of Scotland declared that this was one of the elements lacking in Scottish religious life and there will be no improvement until God is worshipped in the home and Christ is loved and obeyed there.

It looks as if the nations of the world were ripening for judgments. About two thirds of the human race are still in heathen darkness. Two hundred million are Mohammedans, two

hundred and fifty millions are Roman Catholics, and about the same number are Protestants, the most of them being Christian only in name. Throughout the Protestant world, gambling, immorality and drunkenness are widespread and religion is flouted. How numerous are the foul lives, defiled consciences, troubled minds, broken hearts, crying oppressions and multiplied miseries just because the Gospel is rejected. All these constitute a loud cry to us as a nation to humble ourselves before God and to repent of our manifold shortcomings.

The Archbishop of Canterbury has issued a call to the nation to signalize the King's Coronation by a return to religion and what we need to enable us to do that in reality is the outpouring of the Holy Spirit upon us that he may bring us to evangelical repentance and empower us nationally and individually to consecrate ourselves to the service of Him who is King of kings and Lord of lords.

The nation that will not serve Christ shall perish and to avoid that fate we must put our trust in the living God, not in vast armaments which will not protect us from the desolating judgments that may soon shatter the countries of this world to their very foundations.

May we be constantly at a throne of grace pleading earnestly that King Jesus would revive His cause in our beloved land and establish it speedily in all parts of the world for the promise is that the earth shall yet be full of the knowledge of the Lord even as the waters cover the deep.

5. FOREIGN MISSION REPORT.

Report by Rev. Neil MacIntyre.

AS Mr. Tallach and Miss Nicolson will, no doubt, deal with the various matters connected with the mission in their reports, which are not yet to hand, I will only refer to a few outstanding things which the Committee dealt with during last year.

The most interesting matter was the sinking of the Well. The Synod and all our people will be pleased to know that a good supply of water is likely to be obtained. Mr. Tallach reported that after blasting and digging for 86 feet there was no trace of water, and he was almost giving up hope when one morning he found a deep pool at the bottom of the Well. After digging a little deeper, water began to flow in from both sides. He estimates that there will be a supply of a 1000 gallons per day at least. That ought to give ample supply at present. As members of Synod will remember the estimated cost was to be approximately £100. The expense will probaly be more than we estimated owing to the fact they had to bore through hard rock. We have already sent Mr. Tallach £100 but we have yet to take into account the purchase of the pump and the laying of the pipes to the Mission. We are, however, hoping that sufficient money will be gathered by Dr. Macdonald to meet all outlays. The "Well" fund at present stands at about £240. The Committee wish to thank the congregations for their liberality and we are confident if a further appeal be necessary that our people will be quite willing to contribute further for this most desirable object. It is a great relief to all concerned to know that the Mission is now well provided with water.

The Committee had also before them a request by Mr. Tallach to have five new schools opened. The places where these schools were asked to be opened were preaching stations without schools. The natives of these districts at the request of some of the Chiefs approached Mr. Tallach several times to open schools so that their children would be taught to read the Bible. Such a request was difficult to refuse but the Committee having taken into consideration the state of the funds at present did not feel justified in authorising the opening of more than two of these schools meantime. They, however, hoped they would be able in the near future to open the remaining three. The natives are quite prepared to erect the schools but the salaries of Teachers in each school for the first year would come to about £24. After the first year Government grants would come in which would almost cover the whole of the expenses.

One cannot but be struck with the difference between the dark natives of Africa who are pleading that their children be taught that they might be able to read the Bible and the majority of parents in this country who are clamouring to have it banished out of our schools.

Mr. Tallach asked permission to erect a building consisting of three schoolrooms at Ingwenya, at an approximate cost of £35. He explained that in 1924 the number of pupils was 120, in 1936 there were 220, yet in these twelve years there were no school buildings erected except a small room for domestic teaching. On account of this increase in numbers they were compelled to use the Church as a schoolroom which was by no means desirable or satisfactory. The Committee readily granted permission as requested.

The Committee had also under consideration the necessity of erecting a new dwelling-house for Dr. Macdonald which in their opinion was long overdue. The present house was an old hut to begin with and is now in a dilapidated state owing to the ravages of white ants. The new house will cost about £150.

I have so far in this report been referring only to the material side of the Mission. Mr. Tallach will no doubt give an account of how the Lord is acknowledging our weak efforts in Africa. The Free Presbyterian Church has been honoured and privileged to be the instrument in the Lord's hand in bringing His glorious gospel to these poor benighted people against whom there is such prejudice on the part of many Europeans because of their colour. We, however, believe that like ourselves they are sinners destined to an eternity of bliss or woe, which thought ought to impress upon us the duty to do our utmost to send them the Word of God which is the only means of salvation. Our people have certainly taken a lively interest in the Mission since its very origin and we trust that that interest will only increase, in supporting it with their prayers and means. It may surprise some to know that the average annual contributions of congregations only amount to about £3 10/- each—that is excluding St. Jude's, Portree, and Gairloch. This is not what it ought to be. The Apostle James says, "If a brother or sister be naked,

and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

I may give an instance of how the Lord is working among the young girls in Ingwenya. Mr. Tallach sent me sometime ago a copy of a letter, which, I think, he meant to send to one of the Church Magazines but which did not yet appear. He said he went out one dark night to see that everything was right about the Mission when he heard voices in the dark school-room. He quietly went to see what it was and there he saw two girls who were not professing, praying each in a corner by herself. The outcome of this was that other professing girls came to him asking permission to hold a weekly prayer meeting themselves in the school. Permission of course was readily granted. That incident impressed us very much for it showed how the Lord is working among these young girls. How encouraging and beautiful it would be to see and hear our young boys and girls praying alone and meeting together for mutual prayer. Will the young blacks of Africa rise in judgment against the young people of the Free Presbyterian Church who had such privileges and advantages?

We are pleased to report that Miss Nicolson whose first contract was for four years intimated that she was prepared to engage for another year according to the New Regulations for Teachers. We trust however she will re-engage for many more years.

The Committee has now revised the Draft Regulations for Missionaries, Medical Missionaries and Teachers and it is being submitted to the Synod for their consideration.

The Synod will be pleased to know that Mr. Edwin Radasi is making good progress at Bonarbridge Higher Grade School and last year he was again awarded the prize for the best behaved scholar. We wish again to thank Mr. MacRae, the Head Teacher, also Mr. and Mrs. Mackenzie, Schoolhouse, Ardgay, for the kindly interest they take in him.

We have also to thank Mrs. Miller and all the other ladies of the church who help her and take such a great interest in the Clothing Fund which has been so useful in supplying material for the Mission. Mrs. Miller reports that the income for the year amounted to £30 16/3, and the expenditure to £28 1/9, leaving a balance of £2 14/6. That amount is very creditable to Mrs. Miller and her helpers. The London congregation through the energetic labours of Miss Sansum sent direct to Africa 311 yards of material and the ladies of Bayhead congregation sent three large parcels of useful material. We trust the ladies of other congregations will follow this good example. Mrs. Miller wishes to thank very sincerely those who sent anonymous parcels and contributions.

Miss Nicolson wishes me on her behalf to thank the ladies of Bayhead congregation for the three handsome parcels of beautiful wool sent through Mrs. Miller which are much appreciated. These parcels arrived after she had posted her report and this accounts for the fact that no mention is made of them in it.

Mr. H. S. MacGillivray, Dunoon, in his unabated zeal procured many useful articles for the school. We wish to thank him sincerely for all his labours. We have also to acknowledge the voluntary help Mrs. Nicolson and Mrs. Tallach give to the Mission which is much appreciated.

We would again point out that Dr. Macdonald's medical work and Miss Nicolson's educational work are only complementary, yet they are useful adjuncts to the spiritual progress of the Mission. We must always bear in mind that the chief object of our Mission in Africa is to bring the light of God's Word to the poor heathen sitting in darkness and in the shadow of death. There is very clear evidence that the Holy Spirit is blessing His own Word through the labours of our missionaries and that should stir us up as a church and individuals to do our utmost to help on the good work.

6. Rev. John Tallach's Report.

INSTEAD of giving the usual formal report I think that I cannot bring our activities and our needs before you, in a better way than by introducing you to the various stations visited by us this year. In each case our survey will be brief, but I shall try to make it as complete as possible.

Taking an elder with us we set off from Ingwenya with Shangani as our returning point. Stephen's Farm, 12 miles North-West of Ingwenya is our first call. A school was opened here last year and the building is already too small for both congregation and school. As you stand up to preach you find that the children press right up against your table and on looking over the people you wonder that they are able to pack themselves into a space so small. A larger building is to be built this year. A number of the old Elibeni and Induba people have found a home on this farm and that has helped to swell the numbers. The regular preacher is that little man on your right. He lives 10 miles away and is Amos to name. Sometimes, however, the services are taken by James—the serious looking man with the heavy moustache. James has a way all his own—the preacher may fully expect him to take up some of the points of the sermon and press them on the people after the service is over. He is almost fierce in his intense earnestness and as he is 'boss-boy' for the white factor he has some earthly authority added to his unction. On greeting the people after service you notice faces you have seen at Ingwenya Communion. Some are from four miles further on and that makes a 16 mile walk to Ingwenya.

Three miles from here brings us to Queen's Road where we turn North on to a good tar-stripped road. Just beyond that hill on the left, and about four miles from Queen's Mine, we have a preaching station under Miki. There is a good meeting house and regular services. The people there want a school.

On arriving at Turk Mine (18 miles from Ingwenya) we turn to the West and make for Mazizini. The people there have sent three times for us to visit them. This is our first visit

but after inquiry the road is easily found but we forget to ask a very important question. Can a motor go along this road? We soon find that although a car actually can go there the track is so bad that it would seem to hold a dozen broken springs in every mile of it. We arrive with no broken springs but with a great concern as to how we are to return. By way of introducing us, the elder takes the first service and we follow. We thank the people for their invitation and express our willingness to take them on as a regular station. After the benediction there is a pause, the people do not get up to dismiss as you expect. You wonder, and then a man rises and begins to speak. He is the chief. He welcomes us in the name of the people, speaks of the people's desire to come under our care, and promises his own support should we need it and is finished. A brief reply from us expressive of our pleasure in visiting them and we go. We do not forget to ask a better road and to top our pleasure really find one. "Are services held regularly here?" "Yes, one of our converts from Stephen's Farm cycles here each Sabbath." For the time being that question is settled but how to get a school started is a problem that will worry us for some time to come.

Again we are on the Queen's Road, and in half an hour we arrive at Lonely Mine. We still have 10 miles to go before we reach Bubi. For over 5 years now one of our Ingwenya elders has been holding services here but this is our first visit. A visit long overdue. Isaiah and his wife give us a right warm welcome and a hut is quickly prepared for our use. We are to wait for the week-end and hold communion services. There is no building here and Isaiah wishes us to point out a place for the Sabbath Services.

A good shady tree is our choice, but Isaiah and some of his helpers want to make it even better. Various sounds chiefly connected with sheets of iron surprise us and on taking a turn to see what they are doing we find that with old iron and some supports they have made a fair shelter. This is to be our box or 'tent' tomorrow. The evening brings numbers of people to

greet us and we are pleased indeed to meet two old friends, Job and Zandili who did so much in the early days at Usango where we have two stations now. Job is humble and quiet but as zealous as ever. He even carries his Bible and Psalm book in the same bag we saw with him years ago. The little bag was made during the war for holding a gas-mask, but with the Bible it carries protection against a gas more deadly than any ever invented by Germans. The Communion service is quiet and orderly except when some cattle herds come rather near and the dogs make a slight disturbance. There are over 20 people in the Bible Class and these will be forward for examination on our next visit (D.V.). Sabbath evening we go over to the big hut where we find Isaiah's wife alone. Her husband has gone with our elder to hold a service at a kraal some distance away. In conversation we find that the couple were often asked to join up with other missions but always resisted. It is here that our friend makes an observation which we think worth while carrying with us. 'You know that when Lobengula, the great chief sent out his armies he sent them in regiments. Some of these regiments had better traditions than others and no one would expect a soldier to leave a regiment with a good reputation for one less famous even although they all served the same chief. It would not be right, and it would not be expected.' And then deliberately—'That is why we stood by Ingwenya all these years, always hoping to have a meeting-place after our own mind.' The question of a school is brought forward again on Monday; we can only promise to do our best. We select a site for a meeting house and with cries of 'U nga dinwa lakusasa' (do not be weary to return) we make for Lonely Mine and Shangani.

After passing through a number of farms and ranches we find ourselves in Shangani Reserve, well away from all white influence. Down here we notice a change. It is hotter, the country is heavily wooded, and we have none of the cool breezes which play about Ingwenya. Our friend Ndiyamabombo and his son Alexander who is teacher give us a welcome so hearty

that one would think that this is our first visit. This is our twenty-second visit really. Here a large hut is always kept for us and there is even a shed to run our car into. On taking a stroll to the school you are immediately struck with its clean and neat appearance. It does look well in its new coat of coloured clay. Logs from the forest have been cut and the roundness of two sides taken off, pegs inserted in one side and there you have seating for both congregation and school. Just behind is the school rotation plot, one acre in extent. This is divided into four and a different crop raised in each. A different quarter is manured each year. In their ignorance natives are great wasters of good land and this teaches the boys how to husband the land and grow crops successfully. The Communion Sabbath here is one to be remembered. You see we are far away from civilizing influences and the heathenism around you in these forests is very gross. Yet on Sabbath we have a congregation of over 100 people well clothed and orderly while 22 or 25 members sit at the Lord's table. Notice that woman who is so broken down with weeping. She has a history that you might like to hear. One of our early school girls, she came to church and learned much of the Bible. She left school, took a heathen husband, went back to heathenism, was mourned and prayed over by missionary and teacher but never came near church. A baby is born, it dies. Another healthy child is born, it dies too. Then in the night while she is mourning her loss some way she sees and hears strange things. She rises from her mat and is thoroughly convinced that her Visitor was God himself. Further she is convinced that He has taken her children from her simply because her present course will make heathens of them. She is a privileged person. She had an opportunity to leave heathenism and to bring up her children for the Lord and she sold it. So, humbled and weeping she goes to the missionary. True repentance and faith follow. And on this her first communion—is it any wonder that she is in tears? There is a word that says, 'I will hedge up her ways,' but I doubt if she will know it. She is here a living sermon

however, on the subject. As we find ourselves in the presence of Him who hedged and she who was hedged our hearts turn sweetly and tenderly towards both. Sabbath night at Shangani is generally a Psalm singing night as all the family are sweet singers. Monday sees us on the road and we reach Ingwenya about 4 p.m. Note that this trip brought us into contact with five warm-hearted out-stations. *Three of these are waiting for schools.*

We go to Usango and this time we turn the car along the Salisbury road for the first 26 miles. Then North, through a number of farms until we reach Usango river. Sand is the trouble here, and sure enough we are stuck; right down to the running-boards with rear shackles well dug in and wheels spinning free in the air. There is not much that two of us can do, so one goes to a farm for help while the other gathers stones and branches. Shovels, four men and we are again moving. But we have lost two hours and the sun is already taking leave of the veldt and we arrive just as darkness comes and are thankful. Here we have a good school of 70 and a keen congregation. Philemon is preacher and we are to wait for communion. Porridge for our elder and eggs for ourselves begin to arrive. At the early prayer meeting one of the first arrivals is our blind friend who did so much to begin work here. What a lot of young men; bright, clean, respectful—fathers of the coming generation. Our hearts go out to them as we set life and death before them. One of these, while yet a boy, led this blind woman all the way to Ingwenya—50 miles. Monday; loaded with eggs, pumpkins and fowls and with the warm good wishes of the people we set out on the return journey to Sitole's kraal. In spite of branches laid in sand we are again stuck but reach our destination in daylight.

The services here are held by Sitole, a humble and upright man. At the time of his conversion he was already married in the native way, but wanting to put everything in order he came along with his wife to be married in Christian form. As the time for the marriage drew on I went up to the church

expecting the parties to be there but I could see no one. On turning away I heard a sound and on a second look I found Sitole on his knees praying for a blessing on his marriage. His oldest child would be 16 years at this time! About 80 people meet here each Sabbath and they are due a school since three years. We promise them that if possible they will be the first to get one. A more loyal, zealous and patient people than they are no minister could wish for.

As we come along the Salisbury road and towards Ingwenya, we come to a cross road marked Shanbani and eighteen miles down this road we arrive at Bushstick. Four times have the people here sent for us. Our elders have gone and preached occasionally and even this scant encouragement has brought out over 100 people. We call first on the white proprietor and with hearts before the Throne and our lips to human ears we get a tardy permission to begin work among the people. The leading men are called and after a talk regular services and a school are promised. People are thirsting for the Word.

Still on the Usango road and towards Inyati we have "a kind of preaching station." I said a "kind of one" for I cannot describe it in a better way. The place is about 30 miles from Ingwenya. When I was visited by one of their men I told him of the impossibility of our promising a school in the meantime, but he replied that the people were willing to wait for a school but that they specially wanted the preaching of the Gospel. None of our people are near there so what was to be done? I knew of no fit person among the people themselves. Turning the matter prayerfully over I suddenly saw light. 'Can you yourself read?' I asked. 'Yes, a little.' 'Well here is a Bible and Psalm-books for you, you go and gather the people each Sabbath, read the Word and sing the Psalms with them and we will see what the Lord has yet in store for you.' So away he went and that is all they have, but with the blessing of the Lord it is plenty. I was pleased to see this same man present at last communion and to all appearance an eager listener. I have an idea that he himself will be the first to be blessed through

this somewhat extraordinary beginning. Men like him cleave to one's very spirit.

Back again at Ingwenya we go to Elibeni where we built a new meeting house last year. The bricks were made of red clay, and the building put up in wet weather. It fell. We are preparing to build again, this time with white ant-hill bricks. The number of people gathering here comes up to well over the hundred mark and is thus up to the Old Elibeni strength. Elibeni was always a bright spot in our mission life, and there are indications that the closing of the old place was only the dimming of the light prior to trimming for greater brightness. We have but few people at Morven and we had to close the school as it does not come up to the necessary average which is 20 pupils.

Cameron School, called after Mr. Cameron is on the Fingo location and so is permanent. The first thing that strikes us here is the number of old men there are. We have four elders here. Stephen, that stout man, is by himself. Full of love. The other Sabbath he startled me by beginning to sing a Psalm after the service was over. It was the 126th and his feeling as he sang the last verse heartened at least one wearied sower. The building here is in a bad state and we are to build a new one this year.

Stephen Hlazo's farm is at Que Que and the road being a main one the drive is a comfortable one. The little church in Stephen's house feel themselves isolated as they are about 140 miles from Ingwenya, and that may be why we are welcomed with such zest and why the parting is not always without tears.

And now for Ingwenya itself. We will begin with the school. Here is one room with 84 children in two classes and under one teacher. There is another teacher with 70 pupils in two grades and still another with 80 also in two grades. The total number of children is 300 yet our staff is the same as last year. Another teacher is certainly wanted and more; the Department will demand it. If we were working on a strictly grant earning basis we could pay another on the spot but we are working on a quota

basis and that means that we cannot be awarded above a certain figure fixed early in the year. This year we were awarded about £80 less than the amount we actually earned. We will now look at the accommodation. Sleeping room is a squeeze but it is there however. When it comes to class rooms it is different. Take the first room we visited (Standards, 2 and 3), there you see a number of children on the floor. It is not a question of desks and seats, we have desks unused by these classes, but there is no space for them. Now here is the church crowded out with grades 'A' and 'B' along with Standard one. It is impossible to keep walls and windows etc., in order with a crowd like this. We do not hold with the sacredness of buildings, but children are apt to be as free in worship as in school if the one building is used for both purposes. I think that is the tendency anyway. And our church too has grown too small for its own use. With 130 or so children in Sabbath School the nearness of the teachers to each other does not make for good teaching. It was sad too, to see so many young people turn away from the services last communion; no room. With all these girls living here (105), we have had to get a house-mother, and we have found an excellent one in Mrs. Radasi. Her duties? Well she gives out the food, sees that all have plenty to eat, takes worship night and morning and generally exercises a refining and Christian influence on the girls. For this she gets £1 per month. Is it all worth while? That question is soonest answered by asking another. Do we wish that these future mothers should be converted to the Lord? Last year 8 of them came forward, and from 12 to 15 have a prayer-meeting once or twice a week all of their own. There are indications of others following them. Surely the Lord offers an extraordinary opportunity to us by placing these girls in our hands and I think that anyone who has received the Spirit of Christ will appreciate that. "Take this child away and nurse it for me and I will give thee thy wages." Month after month, they are taught the Bible and have the claims of the Gospel pressed on them in a way they could not have were they living in their kraals. The opportunity constitutes a

challenge to us. As the Lord blesses them we have to take up the challenge with Him and with no other.

Now in this survey I find that a number of Scripture portions have been suggested to me while writing. We all pray 'Oh that thou wouldest enlarge my coasts,' but in that prayer have we left out the consideration that if it is answered it will mean more concern and more material help from us? Are we ready to come under these new burdens? It seems clear that we must either deny ourselves or deny these people God's Word, and with Matt. 28 v. 19, in our ears it seems clear that the denial must come from us. 'We hear that command coming to us down from everlasting love by way of the Cross and the Lord of Calvary will take no 'nay' from us in a matter that lies so near His heart and purpose. Let us go up at once and possess it for we are well able to overcome it.'

We have to thank many during the year but especially Mrs. Nicolson on the ground here. We cannot say how much we are indebted to her for help in the Domestic Work. We do not forget our little helpers in the Sabbath Schools of Stornoway, Portree, Oban, Raasay, Dumbarton, Winnipeg and Vancouver. May the Lord raise up missionaries from among them.

7. Report by Miss J. Nicolson, M.A.

INGWENYA Boarding School, in common with all the other schools in Matabeleland, is this year full to overflowing. There are three hundred children, and three of our teachers have each over eighty pupils. Mr. Tallach has come to the rescue and teaches for an hour each day.

You can picture the Beginner's Class composed of 85 small children (native children are all small until they reach the age of thirteen or fourteen). The boys in this class have spent four or five years as herd-boys before coming to school. Armed with long sticks they have driven the cattle out on the veldt each morning, and returned with them in the evening. They have

spent the day clambering on the backs of the oxen, setting the bulls of rival herds to fight, racing on the calves and donkeys and stealing honey from the wild bees' hives. Is it any wonder that when they come to school, they find it much easier to scramble over one another's backs than to walk in normal fashion across the floor? The little girls have had on the whole a less turbulent childhood. For the last few years they have helped the mother to look after the younger children and have had almost invariably a baby strapped on their backs.

In this class hygiene has to be more practical than in any other. One day in the week is chosen as head-washing day and all those whose curls are grey with dust are used for demonstration purposes and plunged in a bath of water. Another day is tooth day and a plant is shown the stem of which makes an excellent brush. Then on slate-washing day there is shown a method of cleaning, more hygienic than using the tongue! These children come from kraals within a radius of two or three miles. Some belong to our own people, others to heathen homes.

Echoes of a contrasting home-life can sometimes be heard at the Mission, as, for instance, when we hear the children singing and dancing on moonlight nights until late in the night, or when a girl appears in school voiceless, having danced and sung at a wedding-feast for two nights through. Or when on Sabbath night, a continuous murmur of talk is heard, with an occasional shout and drunken call, and one knows a beer-drink is being held in a heathen kraal and mothers and fathers, old men and women sit drinking far into the night.

How secure the girls who live on the Mission appear in contrast! There are a hundred and six of them this year, and over thirty were refused admittance from lack of room. They are a happy company despite the fact that they have little leisure time. In the late afternoon, groups of girls sit sunning themselves outside their dormitories, with their mending or crotchet, while others wander in the fields in search of idelele to cook and eat with their evening meal of thick porridge, or they gather some of the variety of wild fruits, wild plums,

apples or olives. All the plants are known by names, and all have some legendary virtue as cures for various ills.

Inkunzana, the soap plant, is the most interesting of all, giving a thick lather when the leaves are placed in water. Meanwhile the girls whose turn it is to fetch water, go back and fore to the well. This is a joyful errand when the well is full, but when the well runs dry, they are out at dawn to get the first flow before the house boys drain it dry, or they sit for an hour or more by the old well near the river, waiting in turn with people of the neighbouring kraals. That is why no gift from home could be so welcome as money for a new well, and Ingwenya girls are grateful to the kind friends who made it possible.

During the year other welcome gifts have been received. From Fladda, Raasay, there has come another large parcel of beautiful home-spun wool. This is being kept as a special treat for the last term of school, as no class is so popular with women and girls as the knitting class. The Bayhead Congregation of North Uist have sent a gift of money for the boys, who have never before received a gift ear-marked for themselves. Already they are equipped with spades and hoes, and as half the money still remains, some tools for the woodwork class will also be bought. The boys have a garden of mealies, kafir corn and beans, and Mr. Tallach has laid out little vegetable plots near the new well, which are to be cared for by them.

To interest the parents a small show-of-work was held at the end of last year. Mr. Patrick Nzamo, our senior elder, was chosen to present the prizes and a few of the leading men to exhort the parents. Great interest was shown in the work, which included the best in all classes, garments of all kinds, crochets and beadwork done by the older girls, with woollen jerseys, socks and scarves. There were four wool rugs shown, made from the materials sent by Mr. McGillivray last year. Large baskets made of ilala (palm leaf) brought from Shangani 90 miles off, smaller ones woven of local grasses, and three-legged clay pots, were much admired, as these are seldom made now by people who have recourse to the local store. The boys showed ox skeys, and

wooden stools, with samples of grain from the mealie-field. After having tea the parents went home, apparently well-pleased.

We eagerly look forward to the parcels of sewing materials sent by Mrs. MacIntyre, Mrs. Miller, and Miss Sansum, and we are never disappointed.

To all the friends who have so generously remembered the children and school during the past year we send our warmest thanks.

Report of Deputy to Canada and Australia.

By REV. J. P. McQUEEN.

LEAVING Greenock by the S.S. "Duchess of York," on the 27th October, 1934, after a somewhat rough passage, the liner reached Montreal the following Saturday morning. At Toronto station late that night I was met by Mr. R. Campbell and his son who drove me to their home, where I remained for nine days, during which five services were held in Bloor Street Presbyterian Church. The services were well attended throughout, increasing on each successive occasion. One of the services was in Gaelic. The thanks of the church are due to Mr. and Mrs. Campbell, Toronto, for the generous reception and hospitality extended to all our deputies on both the outward and homeward journeys. Even the drive to the Niagara Falls, 100 miles away, shows the interest taken by Mr. Duncan Campbell, Oshawa, in our church and its deputies.

I broke the journey to Winnipeg by a call of two days at Fort-William, Ontario, where a Gaelic service was held at the house of Mr. and Mrs. Hugh Newington, where also our deputies receive a cordial and hospitable reception.

Winnipeg was reached on the 16th November, where I remained till 10th January, having conducted the usual three Sabbath services as well as the weekly prayer-meeting on Wednesday. During all the time I was in Winnipeg I stayed with Mr. and Mrs. John Ross, whose interest in our cause there is evinced

by the fact that they accepted only a nominal weekly payment for board and residence. Our people in Winnipeg are to be admired for having so faithfully adhered to our Church, notwithstanding the many severe trials they have had to undergo. Probably no congregation of our Church has had to face such fiery ordeals; a fact which should move those of our people at home, who can, to help the struggling faithful few in this congregation to pay off the heavy debt on their church building.

On the journey from Winnipeg to Vancouver I stayed for seven days in the hospitable home of Mr. and Mrs. Angus Beaton, Calgary, Alberta, during which five services were held, including a Gaelic service on Sabbath in the public library. Considering that the thermometer registered 39 degrees below zero, the services were well attended. Mr. and Mrs. Beaton deserve and, no doubt will receive, our Church's most cordial thanks for lavishly entertaining, free of charge, all our deputies going to and from Vancouver. As this city happened to be in the grip of gastric influenza at the time, I sacrificed the lawful pleasure of beholding, during daylight, the world-famed Canadian Rockies, in order to visit these patients in their respective homes, a sacrifice which was more than compensated for on the return journey a year and a half later.

On this journey I had myself an attack of the gastric influenza, the only illness, except sea-sickness, which I experienced during those two years. The train following the one in which I travelled was the last to reach Vancouver for the next ten days, owing to snow-slides in the Rockies, some of the depots being seventeen feet under snow, while the marooned passengers received the necessities of life dropped from aeroplanes. Owing to the influenza already referred to, I was unable to take the first Sabbath services in Vancouver, the only service I missed during the two years. Remaining in Vancouver from the 17th January, till the 27th March, I sailed for Sydney, leaving Rev. D. M. MacDonald, Portree, in charge of the Vancouver congregation. Our Vancouver congregation is one of the most loyal in our Church, and Mr. Hugh MacKay, our worthy missionary

there, is a man of indefatigable energy in the discharge of the heavy duties devolving on him. In addition to three services, one of them in Gaelic, he conducts and superintends a Sabbath School, while also working six days of the week. Notwithstanding his most cheerful willingness and tireless energy, he needs help, and our ministers should carefully and prayerfully consider Canadian-Macedonian cries for help. Mrs. MacKay I also found a kindly and generous hostess.

Except when prevented by sea-sickness we had worship every night in my cabin till we reached Auckland, New Zealand, where Mrs. Macpherson disembarked for home. Five took part in this worship each night. As previously arranged by Mrs. Macpherson, Mr. Duncan Mackenzie, a native of Diabeg, Torridon, had engaged a hall, the expenses of which were defrayed by himself and Mr. John MacLeod, a native of the Isle of Rona, previous to our arrival. Thanks are especially due to Mr. Duncan Mackenzie for the interest he takes in our cause in New Zealand. There were also present at this service Mr. and Mrs. Beaton, natives of Shieldaig, who drove in for the occasion from Matiere, King Country, a distance of 193 miles, Mr. Beaton afterwards declaring that the prayer he had offered up since he arrived in New Zealand in 1902, had been fulfilled—that a Free Presbyterian deputy would preach on New Zealand soil before he died, and that he himself would be present to hear him.

On arriving at Sydney's famous harbour we were welcomed by many Free Presbyterians, representing many parts of the Highlands and Islands as well as Caithness. During the week-end I stayed with Mrs. MacGregor, whose husband had been with me from Vancouver. Mrs. MacGregor is a sister of the Rev. Finlay MacLeod, and herself and her husband are deeply interested in our cause in Australia. I went out later to Wollongong where I spent a very pleasant and edifying time with Mr. and Mrs. Neil Shaw, natives of Glendale, six of whose family I baptised on the return journey. I held a service in Hurstville Memorial Hall, Sydney, before proceeding up to

Grafton. Police-Constable Macaskill, a native of Lochinver, drove me from Sydney Harbour to Hurstville on arrival.

When I reached Grafton on the 27th April, I was met at the station, and made cordially welcome to "Sunny Australia," by Mr. Hugh Grant, our worthy elder, Mr. Stewart Maclachlan, our deacon, and Mrs. Walter Scott. In Grafton I remained for eight and a half months, as, when the stipulated original six months had expired, Mr. Grant, in the name of our Bushgrove-Grafton congregation, sought and obtained about nine weeks' extension. Two services were conducted each Sabbath and a prayer-meeting on Tuesday in Grafton, while a prayer-meeting was held in Mr. Grant's home in Brushgrove, every Wednesday. Brushgrove is about 15 miles up the Clarence River from Grafton.

At the request of members, through Mr. Grant, the Kirk-Session decided to have a communion service at which, we are pleased and thankful to say, Mr. James Kidd, our elder from Ballina, Richmond River, was present. His brother Alexander, also an elder, was present at the previous baptismal service, when the seven children of Mr. and Mrs. Donald Shaw were baptised. Mr. Shaw, who now, with the help of Mr. Stewart Maclachlan, our deacon, conducts the services in Grafton, is a nephew of the Kidd brothers. Mr. and Mrs. Shaw were received as members for the first time, and Miss Flora Shaw, sister of Donald Shaw, was received back as a member from the local Free Presbyterian Church of Australia. She takes a very deep interest in our Church and its distinctive testimony. Since the late Rev. Walter Scott left Brushgrove in 1909, Mr. Hugh Grant conducted the services there, which he still carries on in his own home, while Messrs. James and Alexander Kidd minister faithfully to our people in Ballina, Richmond River.

At this point I wish to express on my own behalf, and I feel sure on the Church's behalf, our deep gratitude to Mrs. Walter Scott and her sisters, with Mr. and Miss Grant, who, previous to the arrival of the Deputy, had resolved to give him board and residence, free of charge. I generally stayed at Brushgrove from Wednesday till Saturday. Their kindness, hospitality and

generosity were lavishly dispensed, and I shall feel grateful to both families while memory endures. Our Brushgrove-Grafton people gave many tangible tokens of their appreciation and gratitude. Owing to certain circumstances I did not visit the Ballina section of our Brushgrove-Grafton congregation.

Returning to Sydney I held four services there, in addition to the baptismal service in Wollongong, two of these being held in the Baptist Church, kindly put at our disposal by Pastor Leghorn, who also invited his own congregation to be present. We wish to thank the following people in Sydney for their hospitality and the interest shown in our church :—Mr. Farquhar Matheson, a native of Plockton, who is a most enthusiastic Free Presbyterian and who does all in his power for the comfort and welfare of our deputies, also Mr. and Mrs. MacGregor, Mr. and Mrs. Gordon Dennis, Mr. John Sinclair, a native of Wick, Mrs. MacNeil, a native of Skye, and her daughter Mrs. Macaulay, while by no means forgetting the services as precentor of Mr. Macphee, a brother of the St. Jude's precentor.

I have pleasure in informing the Synod that our people in Australia highly appreciated the visits of former deputies—Revs. D. Mackenzie and R. Mackenzie, and have still pleasant memories of their visits and labours.

Leaving Sydney on the 20th December by the S.S. "Monowai," we reached Auckland on the 23rd, where I was met by Mr. and Mrs. Fletcher and family, with whom I stayed that night. I left with Mrs. Fletcher next day to visit her parents at Matiere, Mr. and Mrs. Beaton already referred to. While here I visited the home of Mr. and Mrs. Kenneth MacLean, Otangiwai, both from Shieldaig, of which congregation Mrs. MacLean was a member before proceeding to New Zealand. Here the sacrament of baptism was dispensed to their grandchild, Chrissie Canty.

Next day a baptismal service was held in the home of Mr. and Mrs. Beaton, when seven of their own ten children and twelve of their grand-children were baptised. We feel sure that if Mr. Beaton was at home in this country he, as well as Mr.

Shaw, Wollongong, Australia, would have adorned the office of eldership, so that we had no conscientious scruples in granting the solemn and precious privilege, for which each had waited so long, their children and grand-children having been carefully taught in Scriptural knowledge and the Shorter Catechism. On Sabbath a service was held in the Otangiwai Hall, Matiere, which was well attended, the congregation including some Maoris and their children. Since I left, Mr. Beaton has been holding services regularly in his own home. The Maoris are one of the most refined and intelligent native races in the world.

I left Matiere late on Monday the 30th December, and, after a few hours' rest in Hamilton, proceeded by 'bus on the two days' journey to Tokomaru Bay. From Hamilton to Rotorua, the world-famed hot spring district, is the most beautifully rich and fertile land in New Zealand. From Rotorua to Opotiki the landscape is typical of the Island, but the six hours' 'bus run from Opotiki to Gisborne is in many respects more wonderful in awe-inspiring scenery than even the Canadian Rockies. Through a series of hair-pin bends the road winds its course over cliffs and precipices, rising in some places to several thousand feet, with only a foot between the 'bus and the edge of the precipices, which rise sheer from the ravines and gorges below.

After a night's rest in Gisborne I reached Tokomaru Bay at mid-day on New Year's Day, 1936, and after spending a most pleasant, and, I hope, edifying day and night with Mr. and Mrs. Macpherson, and their nine exceptionally healthy children, amid ideal surroundings, and having held a service at night, next day I resumed the journey back to Rotorua, and on the following day to Auckland. After I bade Mr. and Mrs. Fletcher, their family, and Mr. Duncan MacKenzie farewell, the R.M.S. "Aorangi" left Auckland for Canada on Tuesday morning, the 7th January. Though my fortnight's rush through North New Zealand resembled American hustle and bustle, I thoroughly enjoyed my visit to this interesting Island, especially because, notwithstanding the prevalence of Romanism and religious indifference, there

are here and there amid the general desolation groups of the finest types of Christians. If our dear Church had the manpower as far as the ministry is concerned, with the necessary financial resources, New Zealand and Australia would prove excellent fields for missionary enterprise. As it is, in the language of my predecessor, Rev. R. Mackenzie, M.A., "I for one shall not welcome the day when the Free Presbyterian Church of Scotland shall cease to be represented in Australia." Our people there are few but exemplarily loyal, and everything possible should be done, in the way of collecting money in order to send a deputy at regular intervals of a few years, till such time as a pastor is permanently settled there.

Having arrived at Vancouver on the 23rd January, where I was met by kind friends, I stayed there till Thursday night, the 28th May, when, after giving a little assistance at the communion to our late dear friend, Rev. Donald MacLeod, Shildaig, I left for Winnipeg. After the usual Sabbath services in the public library and one service in Mr. Angus Beaton's home on Monday, I left Calgary for Brock, Saskatchewan, on Tuesday morning, 2nd June. At Brock station I was met by Mr. Thomas MacDonald, who drove me to his home, where I spent a very happy day and night, a service having been held in his home on the night of my arrival. Here amid the almost oppressive loneliness and monotony of the vast prairies of Saskatchewan our worthy friend's characteristic brightness and cheerful temperamental disposition, fortified by a lively Christian faith, stand him in good stead. Owing to those in charge being on holiday in Scotland there was no service held in Saskatoon, an unavoidable omission which was made good by the Rev. Donald MacLeod on his way back to Winnipeg. He reported that the number present at the services he held there was very encouraging.

After again rendering Mr. MacLeod a little assistance at the communion service over which he presided in a most able and edifying manner, I took my leave of our Winnipeg friends on

the 22nd September. Three new members were received at this Communion, and there I saw Mr. MacLeod for the last time in this world. En route to Detroit, via Toronto, I called for two days at Fort-William, Ontario, where a Gaelic service was held. Resting for the night at Toronto, I left for Detroit on the 26th September. I was met at the Detroit station by Mrs. Speed MacKenzie and her daughter, at whose very hospitable home I stayed while there. Three services, including a Gaelic one, were held in a local hall on Sabbath, and the same the following Sabbath. In addition, a baptismal service was held, at which three children were thus received into the visible church. We wish sincerely to thank Mrs. Speed MacKenzie for her great kindness and generosity, and Mr. Kenneth MacKenzie, her brother-in-law, for his practical interest in our church, and also Mr. and Mrs. Isaac Morrison for so liberally entertaining our ministers, and for their general practical interest in our cause there. As there are no regular services in Detroit, future deputies would be well advised to give more of their time to our people there.

In response to repeated invitations from Mr. W. B. Nicolson and his mother herself, I left Detroit for Buffalo on the 4th October. I stayed with Mrs. Maciver while there. Three services were held, two in Gaelic and one in English. All the services were well attended, some of the people having come as far as the Niagara Falls, sixty miles away. I spent, while here, a pleasant night with Mr. and Mrs. MacDonald, where our ministers are always made cordially welcome. All the Buffalo friends treated me with the utmost cordiality and hospitality.

I left Buffalo for Rodney, Ontario, on Saturday morning, arriving about six at night at my destination, when I was met by Mr. MacLennan and his sister-in-law, Dr. Holdom. The following Sabbath two services were held in the local school-house, and another in Mr. and Mrs. MacLennan's home on Monday. The usual kindness and hospitality were dispensed

by this much respected couple. Mr. John R. Mackay Munro who came with his mother all the way from Simcoe to the Rodney services, drove me to their home on Monday, a distance of about 100 miles, and again the following morning to Toronto, his mother and sister accompanying us. For this service on behalf of our Church and myself we sincerely thank him. A service was held that night in Bloor Street Presbyterian Church, Toronto, which was well attended. I left next night for Montreal, embarking for home on the S.S. "Duchess of York," which arrived at Greenock on the 24th October.

At the end of a hurriedly written and verbose report, I beg sincerely to thank all the various friends in the places visited for many tangible tokens of goodwill and appreciation. May our praying people at home constantly remember our friends in Australia, New Zealand, Canada and the U.S.A. Finally may I be enabled to thank the bountiful Giver of every good and perfect gift for His minute superintending care of me throughout, over both land and sea.

Finance Committee's Report.

By REV. N. MACINTYRE.

THE combined Funds of the Church as detailed in the Tabular View of Accounts. in comparison with the previous year's total, is increased by £704. While there is a decrease of £29 in the total of all Funds received from the four Presbyteries, Legacies are increased by £480, donations by £250 and Interest by £3, thus accounting for the increase of £704.

Sustentation Fund. The increase of £1,102 in the total Income to the Sustentation Fund is partly accounted for by the increase in Legacies, while in the Congregational Contributions there is a decrease of £114 as compared with the previous year. On

the other side the expenditure is increased by £82, and in excess of the Income for the year by £849. The Synod will observe that the Congregational Contributions come far short of the present requirements of the Fund. For the information of the Synod a review of the Fund for the past five years is attached.

Jewish and Foreign Missions Fund. The Income to this Fund comes short of last year's figure by £871. The decrease is accounted for by a drop in the Legacies received. It will be observed however that the Congregational Contributions are increased by £141. The expenditure for the year is decreased by £58 and the balance now on hand decreased by £121.

Home Mission Fund. With a Gift of £200 and a Legacy of £100 we are this year able to transfer the sum of £778 16s. 1d. to the Sustentation Fund, while this sum is an increase of £249 on last year it comes short of the amount required for payment of our Missionaries.

Aged and Infirm Ministers' and Widows' and Orphans' Fund. The balance on hand and carried forward this year is increased by £117 on last year's figure.

College Fund. The usual Annual Grant of £30 was made to each of our six Students and a balance of £238 18s. 1d. carried forward.

General Building Fund. A Dividend of 9d. per £ was paid on all claims sent in for reduction of debt on Church and Manse Buildings, with a balance of £26 6s. 9d. carried forward. The Synod will be asked to consider the changing of the date of this Annual Collection from December to June or July.

Organisation Fund. With the Anonymous Gift of £200 this Fund was able to meet the heavy strain put upon it by the expense of having two Synods in the year. In view of the balance on hand being reduced to £40 it would be advisable to have this Collection also taken at an earlier date.

Theological Tutor's Report.

By REV. D. BEATON.

DURING the session there were three students attending the theological classes—Messrs. Alexander Macaskill, Wallace B. Nicholson and John A. Macdonald. In theology lectures were delivered on the Doctrine of Man (Anthropology) and such questions as his creation, the fall, the will, total depravity, Creationism, Traducianism, Dichotomy and Trichotomy, etc., were dealt with. It is a department of systematic theology that brings the student face to face with some of the most difficult and intricate questions in the realm of theology. Closely connected with this expository lectures were delivered on the second half of the Confession of Faith in which its doctrines were expounded and the controversies that raged round some of them were explained. In Church Law, Sir Henry Moncrieff's Practice of the Free Church of Scotland was used as a text book and the students were introduced to the recognised procedure in the Church courts. A text-book was also used in Church Polity and the leading principles of the various forms of church government were discussed. The Scriptural grounds for Presbyterianism also came under review.

For general Church History a text-book was used covering the period from the Reformation down to modern times. In Scottish Church History lectures were delivered on the important period from 1560 to 1660—from the Reformation to the Restoration. In Pastoral Theology it was only on certain subjects such as the administration of the Sacraments (baptism and the Lord's Supper) and the administration of marriage according to Scottish law that I was able to give lectures. In addition to all this students were expected to read their New Testaments with a view to being examined in the class examinations. There were two of these—one at the middle and the other at the end of the session. The results of these exams. have already been reported. It gives me pleasure to report to the Synod that the students attended with commendable diligence to their work.

Editor's Reports on Church Magazines.

By REV. D. BEATON.

THERE is nothing of outstanding interest to report in regard to the *Free Presbyterian Magazine*. That it is appreciated by many outside our Church is evidenced by the fact that articles appearing in its pages have been reprinted in other religious magazines. Perhaps it should be pointed out that owing to the rise in the price of paper, the price of the Magazine may have to be increased. Meantime, however, this is left in abeyance.

The *Young People's Magazine* which has now been before the Church for a year is evidently filling a felt want as is evidenced by the interest taken in it by our young people and those who are no longer young. I have been greatly encouraged by receiving from young readers extracts from books which they were reading and which they wished reproduced in their own Magazine. Some of them also showed their interest by helping the Magazine financially. We began by printing 1000 copies; this has now increased to 1200 and we hope a further increase will be received for the coming year.

It gives me great pleasure to tender my sincere thanks to ministers, missionaries, teachers, and young readers who have helped me in my editorial labours during the year.

From the financial standpoint members of Synod will see that there is a credit balance to the Free Presbyterian Magazine Fund of £62 4/4d. This includes the donation of £50 received last year. It will thus be seen that our balance of this year compared with last year when this amount is deducted is about £4 less. This is more than accounted for by a drop of £15 18/4d to the Free Distribution Fund. There are outlying accounts amounting to £31 1/7d.

In regard to the *Young People's Magazine* the first year ended with a balance of £66 4/3d which includes the £50 received as a donation last year. There are outlying accounts to the amount of £11 6/- at the end of the financial year; half of this has since been received. This is much more favourable than was anticipated and it is gratifying to know that there is such a favourable balance.

Report of Law and Practice Committee.

By REV. D. BEATON.

THE Committee have delegated to a small Sub-Committee the task of preparing a draft Handbook for Office-bearers which when approved by the parent Committee will be circulated to Presbyteries for consideration, in accordance with the instructions of the Synod. The work of the Sub-Committee will entail much time and labour. The ground already covered does not warrant any detailed account to this meeting of Synod.

Foreign Missions Regulations.

By REV. N. MACINTYRE.

I. The Free Presbyterian Church of Scotland, through its Jewish and Foreign Missions' Committee acting by the authority and subject to the approval of the Synod, selects, appoints and sends forth to its present fields in South Africa, or any other field that may hereafter be taken up, the following clauses of Missionaries:—

1. *Ordained Ministers*, who have passed through the regular course of Arts and Theology.
2. *Medical Graduates*, who have been ordained after a two or three years' study of Theology.
3. *Certificated Teachers*, holding special qualifications in Domestic or Industrial subjects, and where possible members or office-bearers of the Church.

II. *Medical Certificate*:—All appointments shall be subject to a satisfactory Medical Certificate both for Missionaries, Medical Missionaries, and their wives or those who go out to be married to them, and for Teachers.

III. *Relation between Ordained European Missionaries, the native Church and the Church at home.*

1. *Ordained Missionaries.* When an Ordained Missionary, who is not a member of a Mission Presbytery is home on

furlough or sick leave, he shall be regarded as a member of the Presbytery by which he was ordained, and also a member of Synod during the time of his furlough or sick leave, and he shall have all the rights and privileges of members of such Courts, and during his furlough or sick leave, the Presbytery to which he belongs shall be empowered to co-opt an Elder of one of the congregations within their bounds, who shall also be a member of the Presbytery and Synod.

2. All Ordained Missionaries, not members of a Mission Presbytery, shall be subject for purposes of discipline to the jurisdiction of the Presbytery which ordained them.
3. All members, native or European, other than Ordained Missionaries and Medical Missionaries, shall be subject to the jurisdiction of the Mission Kirk Session to which they belong with right of appeal to the Synod, it being understood that all cases of discipline shall be reported to the Committee.

IV. *Term of Office*:—All Missionaries and Medical Missionaries are appointed for life, subject to the discipline of the Church Courts. But all such appointments may be terminated, on the one hand, by resignation duly tendered to the Committee, six months' notice being given, and by them accepted; or, on the other, by resolution of the Committee for special reasons, subject to confirmation by the Synod on the report of such reasons. In the latter case, a year's notice to date from the resolution of the Committee, or a year's salary, will be given, along with return passage if the Missionary so recalled should be abroad.

Teachers are appointed on a written engagement for five years from the date of landing at the principal port of the country or province to which they are sent, subject to the discipline of the Church Courts, and subject to a break at the end of three years, on either part, on six months' notice, the side giving notice to be responsible for return passage. On the completion of the five years' term, the Church provides return passage if the Teacher sails within three months after the expiry of that period. It is hoped, however, that the five years' engagement will

be renewed indefinitely, subject only to this six months' notice at any time, but five years' service will always give a claim to return passage within three months of the date of leaving the mission.

V. *Passage and Salary* :—Missionaries, Medical Missionaries and Teachers have their passage, including *bona fide* travelling expenses at either end, paid by the Church. Salary dates from day of sailing.

VI. *Vernacular Languages* :—All Missionaries, Medical Missionaries and Teachers are expected to gain a knowledge of the vernacular language.

VII. *Furlough and Sick Leave* :—Furlough for eighteen months, including time spent on passage, is given at the end of every seven years of unbroken service to Missionaries and Medical Missionaries, provided always that the state of the work of the Mission and the arrangements for carrying it on during temporary absence, are such as warrant the Committee to recommend it. This rule also applies in the case of Teachers who have renewed their engagement indefinitely.

Sick leave, on medical certificate, will be granted at any time, the Church being responsible for payment of travelling expenses.

VIII. *Case of Missionaries, etc., invalided during Periods* :—If a Missionary, Medical Missionary or Teacher has been at home invalided during the currency of the period qualifying for furlough, the Committee reserve the power to judge how far these rules may affect his or her furlough.

IX. *Salary during Furlough* :—Missionaries will draw salary at the home rate during furlough as from the date of their leaving their stations.

X. *Payment of Passage of Missionary's Wife* :—The Church pays the passage home and out of the wife and children of the Missionary or Medical Missionary taking furlough, subject to above rules.

Wives of Missionaries and Medical Missionaries are entitled to the same number of passages at the expense of the Church

as their husbands, and no more. In the case of the wife of a Missionary or a Medical Missionary not being entitled to furlough under this rule, and coming home, the General Treasurer is empowered, subject to the advice of the Committee, to advance her passage money, which shall be repaid by her husband as may be arranged in each case.

XI. *Employment of Missionaries and Medical Missionaries during Furlough*:— Missionaries and Medical Missionaries at home on furlough, or invalided, are expected, so far as the state of their health and other circumstances admit, to co-operate in promoting the interests of the missions throughout the Church.

XII. *Correspondence with Committee*:— Every Missionary, Medical Missionary and Teacher is expected to send a letter through the Convener of the Committee, at least once a year to appear in the Magazine, if the Committee think fit, to stimulate the knowledge, prayer and self-sacrifice of the members of the Church.

In addition, Missionaries and Medical Missionaries shall keep the Committee regularly informed with regard to any emergent political or domestic matters affecting the interests of the missions or otherwise calculated to maintain interest in the Missions at home.

An annual report shall be written for the Synod by every Missionary, Medical Missionary and Teacher so as to reach the Convener of the Committee not later than the end of February of each year, and such reports shall, in the first instance, be submitted to the Committee.

XIII. Aged and Infirm Missionaries, and Medical Missionaries and the Widows' and Orphans' of Missionaries and Medical Missionaries shall be eligible for benefit under the Aged and Infirm Ministers and Ministers' Widows and Orphans' Fund. It shall be competent for the Synod to grant an annual retiring allowance out of the Jewish and Foreign Missions' Fund to aged and infirm qualified European teachers serving in the Mission Field.

Christ in the Psalms.

THE Psalms are full of Christ. Christ is the speaker in many of them, and of many of them He alone is the subject. "The most ignorant and senseless objection ever made to the Psalms," says the Rev. Dr. George, "is that they are 'Christless.' The truth is that no book in the Bible reveals Christ with such fullness as is done in 'the book of Psalms,' not excepting the Gospel according to John or the Epistle to the Hebrews." "Truly, I believe there is one view of Christ," said the Rev. Dr. Cooke, "that can be discovered only in the Psalms, I mean His inward life. The Holy Spirit has there laid open the inmost thoughts, sorrows, and conflicts of our Lord."

As there is so much ignorance, and particularly at present so much misrepresentation, on this subject, we shall summarise, in the words of Dr. George, a few things about Christ that we may learn from the wonderful Book of Psalms—

1. His Divinity. Ps. xlv., 6, "Thy throne, O God, is for ever and ever." (Compared with Heb. i. 8). Psalm cx. 1, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." (Compared with Matt. xxii. 42-45).

2. His eternal Sonship. Ps. ii., 7, "I will declare the decree: the Lord said unto me, Thou art My Son; this day have I begotten thee." (Compared with Heb. i., 5).

3. His Incarnation. Ps. viii., 5, "For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour." (Compared with Heb. ii., 9). Ps. xl., 7, "Then said I, Lo, I come: in the volume of the book it is written of me." (Compared with Heb. x., 5-7).

4. His mediatorial offices. (a) His prophetic office. Ps. xl., 9, 10, "I have preached righteousness in the great congregation," etc. Ps. xxii., 22, "I will declare thy name unto my brethren." (Compared with Heb. ii., 12). (b) His priestly office. Ps. cx., 4, "The Lord hath sworn, and will not repent; Thou art a priest for ever after the order of Melchizedec." (Compared with Heb. vii., 17). (c) His Kingly office. Ps. xlv., 6. "Thy throne, O

God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre." (Compared with Heb. i., 8). Ps. cx., 1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Compared with Matt. xxii., 42-45; Heb. i., 13). See also Ps. xxii., 28, and Ps. lxxii. throughout.

5. His betrayal. Ps. xli., 9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Compared with John xiii., 18).

6. His agony in the garden. Ps. xxii., 2, "O my God, I cry in the daytime, but thou hearest not; and in the night-season, and am not silent." (Compared with Heb. v., 7).

7. His trial. Ps. xxxv., 11, "False witnesses did rise up; they laid to my charge things that I knew not." (Compared with Matt. xxvi., 59, 60).

8. His rejection. Ps. xxii., 6, "But I am a worm, and no man; a reproach of men, and despised of the people." (Compared with Matt. xxvii., 21-23; Luke xxiii., 18-23). Ps. cxviii., 22, "The stone which the builders refused is become the head-stone of the corner." (Compared with Matt. xxi., 42; Acts iv., 11, 12).

9. His crucifixion. Ps. xxii. throughout, also Ps. lxix. (Compared with the Gospels). The scenes attending the crucifixion are described to the minutest particulars. The mockery, the shaking the head, the parting the garments, the casting lots on the vesture, the thirst, the vinegar and the gall, the pierced hands and feet, the cry of the forsaken, the committing of His spirit to God, and the "It is finished," as many read the last verse of Ps. xxii.

10. His burial and resurrection. Ps. xvi., 9-11, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life," etc. (Compared with Acts ii., 25-31).

11. His ascension. Ps. xlvii., 5, "God is gone up with a shout, the Lord with the sound of a trumpet." (Compared with Acts i., 11, and I. Thess. iv., 16). Ps. lxxviii., 18, "Thou hast ascended on high, thou hast led captivity captive: thou hast

received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." (Compared with Eph. iv., 8-10). Ps. xxiv., 7-10, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in," etc. (Compared with Rev. v., 6-14).

12. His second coming. Ps. l., 3, 4, "Our God shall come, and shall not keep silence." "He shall call to the heavens from above, and to the earth, that He may judge His people." Ps. xcviii., 6-9, "With trumpets and sound of cornet make a joyful noise before the Lord, the King." "Before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." (Compared with Matt. xxiv., 31; I. Cor. xv., 52).

Well, said Jesus: It is written "in the Psalms concerning me." "The sufferings of Christ, and the glory that should follow," are here unfolded, and these "psalms and hymns and spiritual songs" (Col. iii. 16) are replete with Christ. If any one will examine and compare these passages, he will readily believe that when Paul wrote, "Let the word of Christ dwell in you richly in all wisdom," it was as if he had said, "Memorise the Psalms."—*Christian Banner*.

Is the Pope Anti-Christ?

IT has become the order of the day in Presbyterian circles at home and abroad to find fault with the statement in the Confession of Faith in which the Pope is described as Anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God" (*Confession of Faith*, chap. xxv. sec. 6). Some of the largest of the Presbyterian bodies have cut out the passage altogether. It is well, therefore, that we should consider the proof-texts advanced by the Divines for their statement. The first is II. Thess. ii. 1-12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering

together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you; I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." The *second* is in I. Tim. iv. 1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." These are solemn words and one naturally asks is there any system or organisation among men answering to the description given in these verses? Our forefathers had no hesitation in saying there was and that the system was Romanism culminating in its head, the Pope, and we believe they had scriptural authority for so saying. Let us briefly note the following points from the foregoing verses.

1. *The Apostasy.* The Apostasy referred to in the foregoing verses was a much more serious departure from the faith than that which characterised the early Christian Church in common with Churches in all ages of gradual decay in spiritual life and love. This is pre-eminently called "*the apostasy*" and the description given of it makes it plain that it refers to no ordinary "falling away." It was to be such an outbreak of clerical ambition that was well-nigh impossible when Christians were a persecuted people. It supposes the Church an organised body and its ministers able to mount to heights almost incredible (Brown's *Structure of the Apocalypse*, pp. 152, 153). Has such a condition of things been actually realised? Let us notice the claims put forward by the Church of Rome. Has not the Pope claimed to have supreme authority in the Church of Christ and over nations? Hildebrandianism* has become the accepted order of the Romish Church. The Pope wears the triple crown—no other ruler does so. This position has been further strengthened in the place assigned to him by the prelates of the Church in Council assembled in 1870. So it is not merely an individual claim—serious and all as that would be—but it is now an acknowledgment of the whole Roman Church. Principal David Brown commenting on the words in Thessalonians says: "If this does not come up to all that is here predicted of the 'man of sin' we may safely say that the prediction will never be realised" (*Structure of the Apocalypse*, p. 153).

2. Anti-Christ is further described as "the man of sin" (*ho anthropos tes hamartias*), "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." To Anti-Christ is applied the description given to Judas by our Lord—"the son of perdition." The Pope, like Judas, professes reverence for Christ, but by his teaching and works actually betrays him. The Pope claims

*The doctrine that the State is in subjection to the Church. It is so called after Hildebrand (Pope Gregory VII). It is the opposite of Erastianism.—*Editor.*

the divine prerogative of forgiving sins by the priests delegated by him. Titles have been ascribed to Popes which no mortal man had a rightful claim to and did our space permit many of these might be quoted.

3. "Forbidding to marry." The reference here means more than the entrance of the ascetic spirit which crept so early into the Christian Church. It is this asceticism organised into a system and worked out by church authority in the specific form of prohibition of marriage. "Now, in point of fact there is one, and only one such body existing. The Church of Rome forbids clerical marriage, and holds celibacy forth as a holier state of life, and therefore the fitting thing for those who minister in holy things" (Dr. Brown's *Structure of the Apocalypse*, p. 154).

4. "Commanding to abstain from meats." The Church of Rome has commanded that the faithful abstain from flesh meat one day of the week.

It is remarkable that the foregoing descriptions of Anti-Christ should find their embodiment in the Church of Rome as represented in the Pope and Richard Baxter's comment is pertinent to the point when he remarks: "If the Pope be not Anti-Christ he hath ill-luck to be so like him!" It is not necessary to enter further on a discussion of the subject as we are sure it will be generally admitted that the Westminster Divines had solid grounds for the statement they made in the Confession of Faith.

God's Love to His People.

By REV. JOHN BROWN, HADDINGTON.

SO exceeding abundant is the love of God towards his people, that it never ceases; never changes; no not sin itself can interrupt his love, nor change their happy state of fellowship with him, or hinder the communication of such influences from him as are altogether necessary for the preservation of their new nature. He indeed hates their sin; but he loves their person as well as ever, and in love to it, corrects them for their sin. When they outrageously sin, he withdraws from them his comfortable intimacy, and diminishes his gracious influence; but

their fellowship of interest in him is still the same; God is still their *God* and *guide even unto death*; Jesus still their *Husband* and *Saviour*; the Holy Ghost still their *inhabitant*; and they are still justified *heirs of God, and joint heirs with Christ*.¹ Such measures of gracious influence as are necessary so the existence of their spiritual life are still communicated from Christ to their soul: for the saints acts of sin cannot render their new nature an independent deity that can support itself:—nay, if sin could break the bond of union between Christ and his people, or totally stop their fellowship with him in his love, how could he have any fellowship of interest, or communion of influence with them here, while sin dwelleth in them?—Indeed, were an Arminian present, he would cry out, What abominable doctrine! what damnable heresy is this! But let us hear what Jesus, what JEHOVAH saith. *Having loved his own he loved them unto the end:—with everlasting kindness, will I gather them. I have sworn that I would not be wroth with thee—my kindness shall not depart from thee, nor the covenant of my peace be removed.—I will betroth thee unto me for ever. I will make an everlasting covenant with them, that I will not depart from them to do them good, and I will put my fear in their heart, that they shall not depart from me. I will never leave thee, nor forsake thee: they are kept by the power of God through faith unto salvation. I give to my sheep eternal life, and none shall pluck them out of my hand, none is able to pluck them out of my Father's hand. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day. The water that I shall give him, shall be in him a well of water springing up to everlasting life. The Comforter abides with the saints for ever, and shall be in them. The good part shall not be taken away: the gifts and calling of God are without repentance. Neither death nor life—nor any other creature, is able to separate us from the love of God, which is in Christ Jesus our Lord.*²

¹Psal. xlviii. 14. Rom. viii. 17. ²John xiii. 1. Is. liv. 8, 9, 10. Hos. ii. 19. Jer. xxxii. 39, 40. Heb. xiii. 5. I. Peter. i. 5. John x. 28, 29. Is. xxvii. 3. John iv. 14, and xiv. 16, 17. Luke x. 42. Rom. xi. 29 and viii. 38, 39. See Confession of Faith, chap. xvii.

Short Gleaning.

STANDING FAST FOR CHRIST.

Stand fast for Christ. Deliver the gospel off your hand and your ministry to your Master with a clean and undefiled conscience. Loose not a pin of Christ's tabernacle: do not so much as pick with your nail at one board or border of the ark.—*Samuel Rutherford.*

Synod's Tribute to the late Rev. Donald Macleod, Shieldaig.

THE Synod would put on record their sense of the great loss sustained by the Free Presbyterian Church and the cause of Christ at home and abroad through the sudden and unexpected removal of the late Rev. Donald Macleod, Shieldaig.

Mr. Macleod was born in Uig, Lewis, in 1884, and would have been 53 years old had he lived a few days longer. He was noted from his earliest days for his respect for the things of God, and for his desire for the company of God's people.

Mr. Macleod went as young man to England, and it was there he was awakened to see his personal need of the Lord Jesus Christ as a Saviour and to find in Him One able to save to the uttermost. He proved the genuineness of this experience being a reality to the end of his life. Soon after he had undergone a saving change, he went to Canada and was closely associated with our Winnipeg congregation there from its beginning, being ordained an elder there in 1913. Thereafter he studied for the ministry of our Church, and having returned to this country in 1925, he, after completing the usual course of study, was licensed as a preacher of the gospel and ordained minister over our Shieldaig and Lochearron Congregation.

The cause of Christ is much the poorer by Mr. Macleod's premature death, and his congregation now mourns the loss of a

faithful and affectionate pastor. The prominent features of his character were gentleness, humility, love for the cause and people of God, along with love for his fellow-sinners. He did not seek a prominent place for himself but was always ready to take the lowest place, thus manifesting a fine Christian spirit and temper.

Mr. Macleod was always ready to help his brethren and to do what he could to advance the Kingdom of Christ in the world. He was an example to the flock over which he was placed and earnestly sought their highest welfare.

The Synod would express their profound sympathy with his bereaved widow and family in their heavy loss and commend them to the tender mercy and grace of Him who is the Husband of the widow and the Father of the fatherless.

The late Miss Margaret Durran, Thurso.

MISS MARGARET DURRAN, Thurso, was the last surviving member of an old and well-known Caithness family. She gave clear evidence of being saved by grace, and her long life of over four score years was largely spent in the conflicts to which such are called. The plague of her own heart, and her need of the atonement of Christ, she knew experimentally. Thick clouds and darkness at different periods came over her soul leaving her mentally and physically distressed. Then her cry was heard: "O Lord, I am oppressed, undertake for me," and "He, her fainting soul with strength did strengthen inwardly." The bitter waters of Marah were sweetened by the tree which the Lord shewed her.

She was a lover of the "good old paths," and a consistent opponent of all unscriptural changes in doctrine and worship. The preachers of her early days, of whom she loved to speak, were men in whose mouth the trumpet gave no uncertain sound. Few could equal her in relating notes and sayings heard from witnessing fathers and mothers in Israel. Of these two

generations ago, Caithness had many (as may be seen from that interesting book, *Ministers and Men of the Far North*, by the late Rev. Alexander Auld). Efforts made to maintain truth in a day of declension met with genuine appreciation on her part. The flattering, ultra-charitable form of religion so common in the present day, was nauseous to her soul. Following the sudden death of her brother, (Dr. Durran), she had a break-down in health from which she did not recover. The world became an empty place to her in various ways. In May, 1935, the end came, and her dust was laid with kindred dust in Thurso Cemetery. Many friends mourned her departure, while rejoicing that their loss was her gain.—*Wm. Grant.*

The late Mrs. Catherina Macrae, Banniskirk, Halkirk.

IN the Cottage at Banniskirk, this humble, warm-hearted Christian and her like-minded husband, George Macrae, resided for over forty years. The latter predeceased her in 1931, having been for many years a loyal and much-respected member of this congregation. The solemn, loving words of advice given by him on his deathbed to members of his family will yet be required of them. Death breaks earthly ties, separates soul and body, but cannot separate the soul of the believer from the Lord Jesus Christ, who redeemed it with His precious blood.

In her early days Mrs. Macrae sat under the preaching of the eminent the Rev. Alexander Gunn (Junior), Watten. She wondered why he so often spoke of "the blood"; she was yet to learn that without shedding of blood there is no remission of sin. At one period, when her troubles were many, she was sorely tried by sins of thought. At length sweet relief came to her by these words, "the blood of Jesus Christ, His Son cleanseth us from *all sin*." Her hope was Christ crucified and the infinite merit of His atoning death on Calvary. The public

means of grace were dear to her. Her liberality in supporting them, and diligence in attending them, were evidence of this.

The bereaved family of two surviving sons and seven daughters have been set an example worthy of being followed by them, of steadfast adherence to Scripture principles, doctrines, and worship. This implies definite witnessing against Modernistic teaching and practices. For the last two years, Mrs. Macrae was physically disabled by paralysis. She was removed to Thurso, and there in the home of her daughter, Mrs. Swanson, she was devotedly and tenderly nursed to the last. As the weak body was coming down she could say:

“My flesh and heart doth faint and fail,
But God doth fail me never:
For of my heart God is the strength
And portion for ever.”

On the 17th October last she passed away at the age of 76.

To the bereaved at home and abroad, we extend our sincere sympathy. May grace be given them to know the God of their fathers and to be followers of those who by faith and patience are inheriting the promises.—*Wm. Grant.*

Literary Notices.

THE VATICAN IS BRITAIN'S ENEMY.—This is the latest addition to the Protestant Truth Society's well-known 'Vatican Series' of pamphlets which deal with the menace of Romanism, mainly from the political angle. The Roman Catholic Church constitutes "a state within a state," and her activities in various lands form a great object lesson for Britain in these days. Warning voices echo and re-echo both in history and by contemporary events as to the danger of what Ruskin called "that slavish religion" gaining the upper hand, in Protestant Britain. A single copy of this pamphlet may be had for 2½d. post free from the Protestant Truth Society, 31 Cannon Street, London, E.C.4.

MEN OF SUTHERLAND by George Macdonald, Lairg; With Preface by the Rev. John Macleod, D.D. Inverness: Printed at the *Northern Chronicle* Office. Price, 2/6. Post free, 2/9.

The book before us contains interesting biographical sketches of worthy ministers, men and women of other days in Sutherland. Among the ministers are included John Mackay, Lairg, and his son, Thomas; Alexander Macleod, Rogart; John Macdonald, Helmsdale, and Dr. Aird, Creich. The sketches of these messengers of God will be read with interest. Sutherland was likewise honoured by having an abundant crop of the excellent of the earth—men and women. Among these the late Mr. Macdonald made a selection and in doing so we miss the names in his list of prominent men like Angus Gray, Lairg; David Ross, Evelix; and Angus Murray, Balloan, Dornoch, etc. It is true, of course, that reference is made to David Ross and Angus Murray in a highly commendatory way in passing but one could wish for more space being devoted to them. Among the women singled out are: Marion Macleod, Elphin, and Mrs. Mackay, Shegra (*Bean a' Chreidimh mhoir*). In the book under review, some of the stories told might with decided advantage have been omitted. The Gaelic would have been the better of a Gaelic-speaking proof reader. *Bathadh* p. 92 should be *Bàgh*.

PIONEER DAYS IN DARKEST AFRICA by A. G. Ingleby. Glasgow: Pickering and Inglis, Bothwell Street. Price, 2/6.

This book tells the story of the labours of Charles A. Swan in the heart of Darkest Africa. Mr. Swan along with Arnot Campbell and Crawford faced untold difficulties in his work of evangelising the heathen. We are chiefly interested in the light cast on the low depths of degradation in which heathenism held its poor, benighted victims. The gospel came not only to set men free from the slavery of the devil, the most cruel slavery under the sun, but it struck off the shackles by which unfeeling men bound their fellows. The account of the slave traffic in this book is fitted to make one's blood run cold. Mr. Swan,

after spending years in Africa, carried on work as an evangelist in Portugal and we have many side-lights of the low condition of things in that land under the withering blight of Romanism.

Church Notes.

Communions.—*July*—First Sabbath, Raasay, Lairg, Beaully; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherrick, Plockton, Bracadale, North Uist, and Achmore. *August*—Second Sabbath, Portree; third, Laide and Bonarbridge; fourth, Finsbay and Vatten; fifth, Stornoway. South African Mission—The following are the dates of Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of the Communions should be sent to the Editor.

Collection for this Month.—The Collection for this month, according to the Synod's appointment, is to be taken up on behalf of the Organisation Fund.

Change of Address.—The attention of our Glasgow readers who get their Magazine through Messrs. Adshead is directed to the new address of Messrs. Adshead's shop viz: 160 Buchanan Street.

Acknowledgment of Donations.

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

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