

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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A Day of National Humiliation.

LOOKING back on the history of Britain one sees that in its best days it was the custom with our legislators to appoint days of humiliation and fasting in times of great national danger. For some time back a change for the worse may be noticed in this respect, while it is held by many that the reasons for appointing such days are, at least, as numerous and as weighty as ever they were. It can be truthfully said that those who, in the past, were responsible for appointing such days, and those who, in our days, are seeking that they be appointed, had in view the glory of God and the good of the nation, while those who are against appointing such days, no matter how they may boast of their patriotism, are manifestly leaving the glory of God out of account altogether.

When a nation through its legislature appoints a day of humiliation it acknowledges its belief in God, and that it is to Him that all should come, "for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Not only so but they acknowledge that there is no God like Him, "for all the gods of the nations are idols : but the Lord made the heavens." He is also acknowledged by them as a God of infinite holiness, justice, goodness, wisdom, power and truth, yet a God who can be approached by unworthy men through a Mediator. Further, that He is the Ruler and Disposer of all things. Nations may cast covetous eyes on their neighbours' possessions and use many plausible reasons for stretching equally covetous hands to these possessions. They may

hold fast to the dogma that "might is right," and in order to prove it, be the means of casting many nations into the furnace, but those who appoint, or seek to appoint a day of humiliation, are acknowledging that "the Lord sitteth upon the flood; yea, the Lord sitteth King for ever," and that "He ruleth by his power for ever," yea that "the wrath of man" shall praise Him, and that He will restrain "the remainder of wrath."

On a day of national humiliation there is an acknowledgment of sins committed against God, and it is most solemn to consider that the sins which our forefathers confessed before God with sorrow, and which they considered as the causes of God's wrath upon the nation are the very sins of which we, their posterity, are guilty of with many aggravations, revealing that, nationally, we have not profited by past experience, but rather that we have in many respects grown worse than the generations before us.

Chief among the sins of which we are guilty and which ought to humble us before God as a nation is our rejection of the Gospel. Truly, we are a land of great privileges. We had God's Word in our midst and in our own language, and the preaching of that Word for hundreds of years. God did a great work for us at the time of the Reformation in delivering us from the yoke of Papal Rome, and Tyndale's purpose, expressed to a polemical divine in the memorable words, "If God spare my life, I will cause a boy that driveth the plough shall know more of the Scripture than thou dost," has been amply fulfilled. It is true, however, that the fruits which we have been bringing forth do not correspond to our privileges. As a nation we do not honour Christ nor regard His Word, with the result that we are coming short of the blessing contained in the words, "them that honour me I will honour." We still boast of being a Christian nation but where are the fruits of the Gospel? Instead of a true Scriptural religion in which God gets His own place and man the place that belongs to him, there is something which ignores the attributes of God and to a great extent deifies man. Instead of a Scriptural observance of what God commands there is a bringing in of pagan rites and giving

them the name of Christian, together with an endeavour to associate them with incidents in the life of our Lord on earth, thus "teaching for doctrines the commandments of men." This creature of the sin-disordered imagination of man may be said to be the national religion of Britain to-day, with the result that the Holy Spirit has to a large extent left us. Surely this is a crying reason for national humiliation.

Another reason for national humiliation is our friendly relations with the Man of Sin. Of Britain, a professedly Christian and Protestant nation, one has a right to expect better things, but alas! our expectations are doomed to disappointment. The character which the Word of God gives to the Man of Sin is that it is he "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." His fate is equally clear in God's Word as "that wicked . . . whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming." Our forefathers, keen observers that they were, having seen how exactly Scripture was fulfilled in the pretensions of the Papacy, and having had bitter experiences of how applicable the term, "the Wicked," was to the Pope of Rome, had no difficulty in concluding him to be the "Man of Sin," with the result that they endeavoured to safeguard this nation against his encroachments. Through a false charity which suffers all things but truth, many of these safeguards have been taken away while others are treated as if they did not exist, with the result that the enemy is coming in like a flood. Thus our forgetfulness of God's mercies to us in the past and our aiding and abetting the enemies of God in our own day, by showing them far more than mere toleration, are great reasons why, nationally, we should be humbled before God.

The third and last thing that shall be noticed at present as a reason for national humiliation is our almost complete disregard of the Moral Law of God. While parts of this Moral Law are not so openly transgressed as other parts, it is true that morally

we as a nation, in common with other nations, have become a moral cess-pool, the fetid odour of which is polluting the whole world, and bringing down the just judgments of God upon ourselves. For this moral degradation on a smaller scale Sodom and Gomorrah were destroyed by fire from heaven. As a special mark of our enmity towards the true worship of God we have singled out His command to keep the Sabbath holy. Endeavours are made to provide amusements on that day which, fifty years ago, the average Britisher would turn away from with horror, but now those who put forth these endeavours, press their demands in the high places of our land with a shamelessness and a disregard of the consequences which one could expect to find only in mad men. Alas! that these demands should have been encouraged by many members of our government, who in their public and private lives manifest an utter disregard of God's holy day. One may be safe in concluding that their antipathy to the appointment of a day of national humiliation has its roots in this utter disregard, but that is all the greater reason why such a day should be appointed.

By appointing a day of national humiliation we would be acknowledging that God alone is our help, and the source of our confidence. Part of the blindness that has overtaken us as a nation is that we do not see our need of a continual dependence on God. We may know the strength of our fighting forces, and, perhaps also have a good idea of the strength of our enemies, and judge, rightly or wrongly, that our forces are, at least equal if not superior to his, and thus reckon that there is every prospect of success on our side. In these calculations we are leaving God out of account and forgetting that He is the disposer of all things, and thus we are provoking Him to leave us, and allow us to become a prey to our enemies. We have many instances of this in sacred history, and history very often repeats itself. When the Ark of God was taken from the Israelites by the Philistines we have no reason to believe that the children of Israel were inferior to the Philistines from the point of view of numbers or other resources. The reason was that by their

sins they had provoked God to leave them, so that as the Psalmist pathetically records it, He "delivered his strength into captivity, and his glory into the enemy's hand." Let us as a nation beware lest we provoke God to do the same thing with us. God's purpose was to chastise the Israelites for their many sins against great privileges, and if it is God's purpose to use Germany in order to chastise the British nation for sinning against greater privileges than Israel ever enjoyed, it ought to be very clear to us that we are helpless to avert this fearful calamity.

There is, however, one door of hope, and that is to be found in what God has revealed in His Word concerning Himself. He is described as "merciful and gracious, slow to anger, and plenteous in mercy," and has demonstrated in the past, and is giving ample proof for the present, that judgment is His strange work. If we were rightly exercised as a nation this should constrain us to humble ourselves before Him, confessing our sins, and seeking forgiveness. If we did it in the right spirit there is no doubt but that God would turn from the fierceness of His anger and in the midst of wrath, show mercy. He has been our help in past ages, and, nationally, we used to acknowledge it, among other ways, by solemnly appointing days of national humiliation and fasting, and the question may reasonably be asked, Why is it that we have changed our attitude towards Him who is the Unchangeable One, so that we will not acknowledge our need of applying to him again? Does not our conduct amount to saying that we have no sin? And thus, according to the Word of God, "we deceive ourselves." In view of God's character and our own great sins, which have caused Him to hide His face from us, our duty is to humble ourselves before Him, taking our encouragement from what He has revealed of Himself, and say with another, "Who knoweth if he will return and repent, and leave a blessing behind him."

That such days of solemn national humiliation are enjoined in Scripture is evident from the words, "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land unto the house of the Lord your God, and cry unto

the Lord"; and that God took notice of such humiliation is equally evident from various part of His Word. In II. Chronicles xx., we read that Jehosphat, king of Judah "proclaimed a fast throughout all Judah, and Judah gathered themselves together to ask help of the Lord." God answered them through His prophet, saying, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's," and the very next day He made short work of the enemies of Judah. This is but one instance out of many in past ages where God espoused the cause of those who humbled themselves before Him, and "whatsoever things were written aforetime were written for our learning."

The question has often been debated as to which day of the week ought to be set apart as a day of humiliation. Our rulers have on some occasions, as they have done recently, appointed a Sabbath Day, but this has been objected to by many who sincerely desire that God should be solemnly and publicly acknowledged in this nation by the setting apart a day of national humiliation, on the ground that a working day ought to be chosen. We do not need to have a very minute knowledge of the Scriptures in order to show that we have no right to make choice of the Sabbath for such a purpose, for God, in giving the Fourth Commandment says, "Six days shalt thou labour and do all thy work: *but the seventh day is the Sabbath of the Lord thy God.*" Therefore, in taking this day which God has reserved for Himself, we clearly manifest the proneness of our sinful nature to rob God of what belongs to Him alone. One of the objections made to the appointment of a week-day is, the amount of work that would be lost at a time of national emergency, thus placing more value on the works of our own hands than on seeking the favour of God, and betraying a spirit the very opposite of that which moved King David when he humbled himself before God at the threshing-floor of Ornan the Jebusite, "Nay," he said to Ornan, "I will not take that which is thine for the Lord,

nor offer burnt offerings without cost." The Lord's Day is specially set apart for the "public and private exercises of God's worship, and, nationally, we ought to recognise that it is our duty to observe that day as holy unto the Lord. To appoint that day as a day of national humiliation is to show a serious want of sincerity for we are in effect saying to God, Thou hast given us six days of the week for our own employment, but we consider it too costly to appoint one of these days to humble ourselves and supplicate thy favour, but we will take thy day, as it will cost us nothing. Surely if men would thus deal with their fellow-creatures they would soon find out where they were standing; how much more so when men will give such a daring affront to the Majesty of Heaven.

Let us, however, beware when we are advocating for such a day to be set apart, that we will not be satisfied with one such day and think nothing further about it. God, in His Word, shows that He has no delight in such work. "Is it such a fast that I have chosen? a day for man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" It is clear from the Word of God that when such a day was appointed from a right spirit, the end in view was, a solemn acknowledgment of sins committed against God, an imploring of His favour, and an engagement to guard against such sins in the future. Where that duty was observed in a Scriptural manner, there was along with it a dependence on divine grace, which kept those who engaged in it sensible of their own shortcomings, and sent them often to a Throne of Grace. Thus there was a reviving of the spirit of prayer, a gracious answering on the part of the Hearer of Prayer, and a general raising of the tone of national religion, which in itself, would be a blessing that we should all seek after. This, however, is not all the blessing that God has given in the past in connection with national humiliation in this land. He has often turned the tide of affairs in such a way that almost immediately after such solemn acknowledgments of Him, the enemies of this country were put to confusion.

One plausible reason that has been brought forward against solemnly acknowledging God in this way is, that our enemies would hear of it, conclude that we were afraid, and thus be encouraged. One is reminded in this connection of an incident which took place on the eve of the Battle of Bannockburn. King Edward II. of England from some vantage point saw the whole Scottish army solemnly kneeling in prayer. He drew the attention of some one at his side to the matter and said, "These men are asking for mercy." The reply was, "Sire, these men are asking mercy of God but not of you." We know not how much genuine prayer was put up that evening in the Scottish army but we know that the following day it was answered. God is still a prayer-hearing God, and if we approach Him with humility and sorrow for our national sins we might be enabled yet to say with the Psalmist, "For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us."—*J. C.*

The General Assemblies.

CHURCH of Scotland.—The General Assembly of the Church of Scotland met on 21st May. The new Moderator was the Rev. James R. Forgan, D.D., Ayr, who, according to the *Glasgow Herald*, "ascended the Moderator's dias to the Accompaniment of cheers."

Speaking to the Report of the Home Mission Board Dr. Warr, Edinburgh, said that "the old days and the old ways have gone for ever," and that what the church needed was "alert, efficient, and spiritually minded ministers—eager and adventurous men who are responsive to new methods and ideas. The Iona Community," added Dr. Warr, "has led the way towards something, even though its precise goal may not yet be obvious." It may not be obvious to Dr. Warr, but we think that to others it is quite obvious that Rome is the goal.

A petition from a section of the Mure Memorial Church, Baillieston, against the action of the minister, Rev. R. C. M. Mathers, in introducing innovations into the worship of the congregation was rejected by the Assembly on the motion of Dr. J. T. Cox, who declared that the petitioners had no reason for complaint. During the discussion the innovations were not only objected to as, but proved to be, "ritualistic and Episcopalian," and criticism was made on the "intense propaganda of the so-called Iona Community," who were working in the parish. A motion was also made by the Rev. William White, Kilmarnock, that the Committee on Public Worship be authorised to prepare prayers for the dead. This was rejected on the ground that it "affects the doctrinal constitution of the Church of Scotland," and that it could only be brought up as an overture to the General Assembly.

A petition by Rev. Roderick MacInnes, formerly of Uig, Lewis, for readmission to the Church of Scotland was rejected by a majority of 15 votes. The petitioner, in supporting his petition, craved the Assembly's forgiveness for the steps he took in Uig in 1930, but the charge of leading 300 souls out of the Church of Scotland was not to be lightly forgiven. While we hold no brief for Mr. MacInnes, it is hardly fair to saddle him with the whole blame in connection with the Uig congregation joining the Free Presbyterian Church. There are men still living there who assert that it was the congregation, through its representatives, who approached Mr. MacInnes in order to take steps to join the Free Presbyterian Church. The fact that Mr. MacInnes in his second exodus from the Free Presbyterian Church failed to take his congregation with him clearly proves that our people at Uig will not be led by men, except in so far as these men will go according to the Word of God. From what we know of them we are fully convinced that they have a better grasp of the principles of the Church of the Reformation in Scotland than to remain in a Church where a minister would dare to suggest to the Assembly that its Committee on Public Worship should prepare prayers for the dead, or whose Assembly would decide that there was "nothing

illegal" in innovations which had been characterised as "ritualistic and Episcopalian." It were well if many in the Church of Scotland had as much regard for Scriptural worship and doctrine as the 300 souls in Uig who joined the Free Presbyterian Church of Scotland.

FREE CHURCH.

The Free Church Assembly met in the Assembly Hall, Edinburgh, when the Rev. William MacLeod, Dornoch, was elected as the new Moderator. There was no opening address given by the new Moderator this year which is a departure from the usual custom observed. Complaint was made that the generations were drifting further and further away from the principles of the Church. Rev. Kenneth A. MacRae, Stornoway, said that his experience had been that not only were many of their people entirely ignorant as to these principles, but they were entirely indifferent. "As a matter of fact," he continued, "when they had the opportunity of having these principles imparted to them they showed by their absence that they had no desire to hear any thing about it."

The Assembly continued sitting for a much shorter period on this occasion owing to the international situation.

An Address to Volunteers.*

By the late Rev. John Kennedy, D.D., Dingwall.

THE first application to me for an address, at the opening of this hall, your Captain "described as a charge on the right." This he followed up by "a charge on the left," threatening "a charge in front of the whole line," if I still refused to surrender. Lacking courage to meet this formidable attack, I at once sent on the white

*The above address which was delivered at the opening of the New Drill Hall, Bonar Bridge, in April 1880, appeared in the Free Presbyterian Magazine for October 1904, and is here reprinted in the hope that it may prove useful to the men serving in His Majesty's Forces and to others.—J. C.

flag. I have now followed it, and I am here to attempt what I was asked to do. I hope you will accept my assurance that my compliance was not altogether due to cowardice: for I have less desire than courage to engage in a conflict with our gallant Volunteers.

Of the Volunteer movement I think with pleasure. I feel grateful to him in whose hands are all hearts, that He stirred, into the activity of such a movement, the patriotic feeling of the young men of our country. When there seemed to be a menace from the Continent, bearing on these islands of ours, it would have been a reproach to the stalwart sons of Britain if they had not risen as one man to equip themselves for the defence of their native land. Our land is sea-girt. The great Creator, who gave us our place in the great waste of waters, has given us walls of waves as our defence. But it is well to have our line of living men on the shore of which beat the formidable billows of the great Atlantic, and the blustering waves of the restless German Ocean. He who made the waters of two Oceans a bulwark around us, is He who moved companies of young men to organise themselves as an army of Volunteers for the defence of the land we live in. In saying so, I do not aver that all who offered themselves for this service were intelligently and consciously swayed by a regard to the will of the Supreme. But His great hand moved them, and the cause is great on the side of which they have rallied. For our Queen and our country are well worth fighting for; and it is only the blood of craven hearts that would be grudged for the defence of both.

Our beloved Sovereign was very young when the responsibilities of her high position were laid upon her shoulders. It was well for her, and it was well for us, that she soon found in Prince Albert one on whom, as a wife, she could safely lean, and one by whom, as a Queen, she was wisely counselled; while having the innate dignity that disposed her to maintain the rights of her position, and fitted her for acting so as to command the respect of all her subjects. Her part as wife she acted with meekness, and her part as Queen with dignity. As a wife, most wifely; as

a mother, most motherly; and as a Queen, most queenly did she prove herself to be. And when the great calamity of her life came on her, as a true widow she bowed low beneath the weight of her great affliction, but was unselfish enough to raise her head again as Queen, that the dark shadow of domestic trouble might not hide her crown from the eyes of her loyal subjects, who, because of the desolation of her widowhood, were all the more disposed to accord to her their homage. It had indeed been a struggle to merge the widow in the Queen. We would have loved her less if the struggle had been less severe. But the Queen is Queen again, though neither she nor we can forget the good Prince Albert.

And we have a country deserving of being defended as no other country on the face of all the earth. There are wider realms than Britain under the sway of other potentates. There are other climes on which the sun shines more brightly. There are many lands of richer soil and of more genial climate. Our islands, in their place in the world's map, seem as if they were outcasts from the Continents with all their great advantages. We seem as if we were disowned by the great nations of the world while quite dependent on their vast resources. Out in the great sea how desolate and small seem these isles of ours. And yet our Sovereign's sceptre extends over a wider range of territory than that of any ruler on the earth. These islands are but the home-farm of our great estate. In all Continents of the globe we have Colonial possessions, one of these so extensive that one prairie or one lake in it is larger than all Scotland. Out of the myriads in our great Empire in the East, a population equal to that of all Great Britain would scarce be missed. Islands, too, are under our Crown, beside which, if we could moor our Britain, great as we call it, off their shores, this land of ours would be dwarfed into comparative littleness. Whence came to us these vast possessions? Who gave us all this power? Why has Britain become great? It cannot be that her greatness is underived. We must owe it to Him who ruleth over all nations, and who as the Omnipotent can, as He pleaseth, dispose of all parts

of the earth, and distribute power to the nations which people it. True, we have made conquests by successful wars, but it was the God of battles who gave us the victory. True we had our navy manned by sailors of daring courage, led by men of skill and enterprise. True, also, we had our army with its ranks filled by men of muscle and of bravery, and under the command of Generals some of whom have never been surpassed. But who gave us these men? Who over-ruled the events which evolved the crisis that secured the triumph of our arms? To the MOST HIGH we owe all additions to our territory, and all accessions to our power. A glance at the map of the world should suffice to make this evident. Strength working in weakness alone achieved such a result as Britain's greatness.

But there is something vastly better than the extent of our possessions and the greatness of our power—*Great Britain is a free country*. As there is none greater, there is none freer on the face of all the earth. Our Constitution, with its security against anarchy on the one hand and against despotism on the other, with its recognition of the divine supremacy, and its countenance of the great Christian institution with its distinctive Protestantism, is such that, in its defence it were an honour to the best of Britain's sons to shed their blood. The Volunteers did well to rally around the banner of British freedom. Our hereditary monarchy and our hereditary peerage, with our representative House of Commons, give us a peculiar government—a guarantee for order and for freedom which cannot be found in any other nation in the world. To change in the direction of greater freedom I do not demur, if the security for order be preserved. I am not disposed to complain of the right of election being more widely extended, if only the power to use it wisely is advancing *pari passu*. But I do protest against what has been done in the way of making our Constitution *less distinctly* Protestant than it was before. To admit to our legislature men who are the sworn subjects of an alien and hostile power, as well as members of an alien and hostile church, was the fruit of sham zeal for liberty. Liberty did not surely call

for power being put into the hands of those who never rule but to enslave, and who in this land of ours clamour for liberty only that they may acquire a power that shall prove itself intolerant of all freedom, except the liberty to oppress the conscience and shed the blood of all who differ and protest. Shattered be the power that would move our nation to sever the link that binds the Crown of Great Britain to the cause of truth and righteousness, and to the Church for whose sake even He reigneth who is King of kings and Lord of lords.

There are nations which claim to have greater liberty than we enjoy, simply because they are Republican. But it is in *boasting*, not in *liberty* that they excel us. There is despotism in a democracy as surely as in an irresponsible monarchy. It sometimes exposes one to as much risk to differ from the majority in a republic as to refuse to submit to the edict of an imperial despot. With us there is freedom from the pressure of the crowd, as well as from the oppression of the few. The rich man is amenable to the law as surely as the poor. It is not so in some other countries which boast of liberty and equality. Rulers and judges have *there* their price, and their favour can be bought by money. It is not so *here*. There is yet too much of an opportunity to oppress the poor allowed to the rich, within the fence of law, even in this land of ours. But the time has passed for the use of all the power allowed by law being quietly borne. It were good policy on the part of those who have the power to refrain from the offensive use of it. By going as far as the present state of the law allows them in the assertion of their rights, and in making felt their power over their dependents, they but provoke a rising which, in a great wave of popular indignation, shall sweep away alike their position, their power, and their possessions.

There are countries, too, where a blaze of pageantry invests the ruler's position with a halo so dazzling as scarcely to allow the pomp of our Sovereign's position to appear beside it. But this is but the glare of a despots flaming power. It is but the means of producing an unintelligent awe, which shall cause the fawning

sycophants of the Court, and the servile poor, to yield themselves to an inconsiderate oppressor's will. Our Queen has found the happy medium between occupying a position too far removed from the subject's level, and the lack of dignity which would expose her to the contempt of those who are bound to honour her; and our laws so define her position as to secure to her sufficient honour, while wisely limiting her personal power.

Our religious liberty is a richer boon than even our social and political freedom. We have it because our ancestors loved it to the death. They loved it because they would fain worship God according to His Word, and be free to proclaim and to do His will. It is ours now because, at the cost of their blood, they won an acknowledgment of the right to enjoy it. But there is scheming to deprive us of this precious boon. Rome is mapping out, on the old lines, our country into dioceses again, to be presided over by men who are to act as the executive of a foreign power in applying the working of the Canon laws. The crafty and ambitious scheming of this power may ere long produce a crisis in this land of ours. Those who are its agents in the midst of us are but waiting for the time when they shall have nurtured into such strength the influence of Popery in this country, that foreign aid, added to that of the mutineers within, shall suffice to secure our subjection again to the full power of Antichrist. If this crisis should arrive, there will be needed an army of Protestant Volunteers to fight for liberty, resolved, like the Covenanters of earlier times, not to allow the soil of their beloved Scotland to be trodden by the foot of the oppressor, till they first *had* dyed it with their blood.

And the beauty of its scenery combines with all our social, political, and religious advantages to attach the hearts of all of us to our native land. We lack the vastness of other regions in this area of ours. We have no one great outstanding object, like an Alpine summit or a Niagara, to draw from all lands eager sight-seers to our shores. But we have in our Bonnie Scotland, the impressive sternness of our many hills and the quiet beauty of our many glens, forming a combination, with lake and river inter-

spersed, which prints itself deep into the hearts of its sensitive sons, while yielding a restfulness of feeling that makes their country the home of their choice. "Tir nam beann 's nan gleann" (land of mountains and glens), should be "tir nan gaisgeach" (land of heroes), ready to fight for their native land against all invaders, as well as resolute to banish all wrongs from its borders.

And it is the land of the quietest, happiest homes on earth. If we have not always plenty, we have long had peace. If we lack the fertility of other soils, and the genial warmth of other climates, we have a stimulus to exertion which keeps us from the indolence of those who dwell amidst the plenty of summer climes. British homes, should have a rampart of British Volunteers around them. We in this land know the blessing of quiet home life, and should be ready at all hazards to defend it. And when the love of home combines with the love of country to inflame, a soldier's zeal, there can be no daring to which his spirit will not rise—no feat of arms from which he will withhold his hands.

Yes, Britain is worth defending, and I am rejoiced that her sons are risen in the great Volunteer movement to tell to all the nations that they are ready to defend their native land. I am not to express approval of all that may have accompanied the Volunteer movement. I approve of it only in so far as it tells that the fire of patriotic zeal is still alive, and that Britain's sons are free-men sworn to defend their country. But neither am I disposed to ridicule the Volunteer army as if all its soldiering were in its uniform. I am not at all in sympathy with those who institute an unfavourable comparison between it and the standing army because the latter does all the fighting. I am rather disposed to be thankful that there is no fighting work for Volunteers to do. Long may it be so. It will help to prolong the season of exemption if they appear meanwhile to be prepared. We need not be bullied into submission by threats of invasion when we have such an army of defence; and the presence and equipment of such a force will help to preserve us even from bullying. The very choicest of our young men of all ranks have joined the army of Volunteers. A finer body of men is not in arms in any country

Long may it be ere they know what it is to be *under fire*, instead of being *behind* it; and ere they have to show the marks of bullets on their bodies instead of counting them on their targets! Long may it be ere they themselves are targets for the bullets of a foe!

But if you have asked me to speak at the opening of this hall, it is, *of course*, in my capacity as a soldier you have asked me to do so. For a soldier I am—at least, I profess to be so. If I am true, according to my profession, a soldier I am, and if I have any accredited place in the army to which I belong, it is that of a recruiting sergeant. And you will allow me, I know, to act according to my commission; for in the army to which I belong a sergeant is not a non-commissioned officer. He has a commission, and stands only under the Commander-in-Chief—"the Captain of Salvation."

As the recruiting officer, I have the King's shilling to offer to all without exception, and all who will take it will be at once enlisted. And to accept it will not interfere with any lawful work or soldiering to which anyone is already bound. Those who fight for my King may fight for your Queen and country. All the better British soldiers would they make who were Christian soldiers first. Mine is no rebellious move. I am no promoter of mutiny or desertion. I am not decoying men from the army of their lawful earthly Sovereign, but I am bent on promoting desertion from all unlawful service.

As you have asked me to speak to you, you will allow me to act according to my commission. I know you would not care for a soldier who would be ashamed of his colours; and, as I am a recruiting sergeant, you will allow me to try to persuade you to take my King's money that you may be added to the ranks of the army with which I am connected. You will allow me to tell you of the King under whom, and of the cause on the side of which, I ask you to enlist, of the way of accepting "the bounty," and of the service in which all who enlist must take part.

THE KING is "chiefest among ten thousands." There never was, and there never will be, His peer. Like Him in *rank* no

King besides could be, for He is infinitely high. Like Him in *beauty* none, for in His person all Divine glory is combined with all possible human loveliness. Like Him in *wealth* none, for He is "Heir of all things." While possessed of all Divine resources, He has wealth of glory wherewith to ravish, wealth of merit wherewith to ransom, and wealth of grace wherewith to save all who touch His sceptre. Like Him in *power* there can be none, for to Him all things are possible. At His fiat countless world's sprang into being. He is "upholding all things by the word of His power." By the power of His word the hosts of hell were driven from His presence, and the bands of death were broken. And the climax of His wonder-working on the earth shall be reached when He brings all the dead to life, and all the risen to judgment, and gives the earth, with all its elements and form and mass, over to consuming fire. And in *love* there is none like Him. Infinite was the proof He gave of how He loveth, when He died upon the tree, bearing the shame and agony involved in the endurance of the curse, and infinite will be the boon His love will yield to all who join His banner. He gave His life for all His soldiers, that they all might live, and their life He binds up with His own, that they may never die. And in *righteousness* none is like Him. He died the death of the cross that in His blood justice might have its due; and the infinite power of His life shall be put forth in securing all His people's rights, and in defeating all injustice. And in *faithfulness* none is like Him, for it is impossible for Him to lie. Each word that cometh from His mouth is more steadfast than the everlasting hills. And in *the glory of His royal state* none can be compared to Him. His glory is not something from without that dignifies the position which He holds, as it is with the pomp of earthly kings. But His glory is from Himself. He glorifies His place and throne by the revelation of Himself. His honour is underived. It is the light of His own eternal glory, or it is the product of His own creating power. O this is a King in whom to glory. All Zion's children, standing armed in Zion's gates, may well be joyful in their King.

THE CAUSE is that of truth, and righteousness, and salvation. It is a foul shame to take the side of falsehood. To contend against the truth is the most degrading of all humiliations. For this is to be in the ranks of an army which has "the father of lies" at its head, an army of slaves and cowards. All in it are traitors to the cause for which they ought to contend. And false hearts are always craven hearts. They lack the principle of true courage, which is truth, and they lack the strength which is found in leaning on the God of truth. The maniac courage of the man who is bold to sin is not true bravery. The bravest man in the world is the man who is most afraid to sin. It is "the righteous" who is "bold as a lion." "The wicked fleeth when no man pursueth." To "contend for the faith once delivered to the saints" is the conflict to which the "good soldier of Jesus Christ" is called. And He is called to contend for *right* as well as for *truth*—for what the law claims as well as for what the gospel offers—for virtue as well as for faith—for a *righteous practice* as well as for a *scriptural creed*—for liberty to serve the Lord as well as for liberty to *hold and avow His truth*. To espouse such a cause is to stand on the side of the Lord of Hosts, and all devoted to that cause have Him on their side. All who fight under His banner are sheltered under the covert of His wings. The cause of *truth* and righteousness is the cause of *grace* and *safety*. None is safe but among the soldiers of the Lord Jesus Christ. They side with grace who contend for truth, and grace sides with them. It was grace that won them to the side of truth and righteousness, and it is well their part to be zealous for its honour. It secured their life at the outset, and ere they were called to fight. Their life is hid beyond the reach of shaft, or spear, or arrow, even in the very thickest of the fight. What seems the post of danger to the Christian soldier is the surest post of safety. The cowards are men for whom to tremble. Those who try to save are those who endanger their life. Truth met with mercy, and righteousness and peace embraced in the death of "the Captain of Salvation," who "was made perfect through suffering," and they meet and embrace in the issues of every

conflict in which His soldiers shall take part till time shall be no more.

RECRUITS for such a service I fain would have. My King's own money, in the King's own name, I would implore you to accept. It is placed before you in the offer of Christ in the gospel. Christ Himself, in the offer of the gospel—that is the King's money. It is the King Himself, with all His wealth of grace, and merit, and glory. How different this from the shilling usually given in enlisting recruits for the British army. Only one paltry coin is given—sometimes a little bounty is added—but not unfrequently both the shilling and the bounty are soon spent in the dram-shop. But here are *unsearchable riches*, and you are called at once to accept them. To be enlisted thus is to be enriched for ever. All things are yours if ye are willing to be Christ's—yours at the very moment in which you close with the terms proposed in the gospel—in the moment in which you are willing to be debtors for all things to Jesus as a Saviour, and to be His servants as the Lord of all. You get King's money then to the whole extent of the King's treasury; enough to carry you to the end of all your conflicts—enough to last you for evermore. But you get it not in hand. You get in hand only what you presently enjoy of peace. But you are entitled to all that is in the King's, and you will have him graciously and wisely to dispense it as help in every time of need. O surely these are good terms—so good that it must be both madness and iniquity to refuse them.

The King for whom I profess to act is not like earthly sovereigns. They care not to have their armies made up but of able-bodied and healthy men. Sergeants recruiting for the British army are not asked to enlist any but such as the examining surgeon will find to be free of disease. No hunchback will be taken, and no dwarf; none who is blind, or deaf, or dumb; no cripple can pass into the British army; none below and none above a certain age, and none but males. But the Captain of Salvation imposes no such restrictions on His recruiting sergeants. His orders to them are—"Bring in hither the poor, and the halt, and

the maimed, and the blind." What a strange army such as these would make! But it is such an army that befits a Saviour King to gather. Such an army is fitly led by one who is "Prince and Saviour." True they seem fit only for being in hospital, and yet though they really need to be cured, they are ready also to take the field. In other armies they who go to hospital cannot at the same time be in the ranks. But it is otherwise in the Christian army. They can have hospital treatment even on the field of battle, and while engaged in actual conflict with the enemy. The King calls them to be *patients*, that He may make them *soldiers*; and they may keep their place in the wards of His Bethesda, even when they fight beneath His banner. What is impossible elsewhere is the rule here. And how becoming this arrangement is! I often used to feel, in earlier years, that too little credit was given to the rank and file of an army for the achievement of a victory. The Commander-in-Chief seemed to have all the praise accorded to him. But the more I have read and thought of the matter, the more persuaded I am that the commander's influence on the fate of the day has not been so much over-rated as I at one time thought it was. But, in the achievements of His army, the Captain of Salvation is "all in all." It is by His own strength, made perfect in the weakness of His ailing followers, that fighting work is done by any of them. From Him they derive all their courage and all their strength. The power that achieves the victory is only and wholly His. He does all, while having only infirmity to work with. Let no amount of disease and weakness, then, be made a reason for refusing to enlist under the banner of King Jesus. The King is the Captain of Salvation. Come to Him to be cured, come to Him to serve. Leaning on Him in conscious impotence, and following the guiding light of truth, go forth to meet all that may await you, hoping for a victory, of which the King shall have all the glory, and you the eternal gain.

The EQUIPMENT is ready for recruits. The royal arsenal holds enough for the equipment of all possible recruits. We hear sometimes of the supply of the best rifles from our national armoury being inadequate. But it cannot be so here. The Power

that wins one to be a soldier equips the recruit in the very act of enlisting him. He comes armed into being as a soldier. It is in his case alone that the fabled birth in armour can be realised. But he requires skill to use the armour. Recruits need DRILLING. And that of the Christian recruits is not like that to which you, Volunteers, are subjected. You, in the course of your drill, have no foe before you. You have to imagine an enemy in front of you. You beat only the air with your bayonets, and you strike only dead targets with your bullets, and your fire is not returned. But it is not so with the gospel volunteers. True, their first experience is not on high places—not on the open field. But it is that of real conflict with a very real foe. It is not in mimic warfare they acquire their skill; it is not in “sham fights” they learn the art of war. It is, though their closets are the scene, in deadly struggles with an enemy who is both strong and subtle. In their hearts and homes, in the course of their drilling, they meet with every enemy, with whom they will have to contend, till the days of conflict are ended. In new forms the opposition may present itself, but the enemies are ever the same. The errors against which they may be called to bear a public testimony they encountered in their own secret thoughts; and the onsets of an opposing world are but in another form the mutinous uprisings of their own deceitful hearts, which, in the seclusion of the closet, they were enabled, by the help of grace, to resist and quell. All that they shall have to bear, in experience of deceit and violence, through the opposition of the world, is only what they bore before, when nothing intervened between their consciousness and “spiritual wickedness in high places.”

ACTIVE SERVICE there must be to all the soldiers in the Christian army. They all must face the foe. And they must not shrink from doing so. They are weak, they are sick, they are unskilful, but they must fight. And such an enemy too! The power of a mighty traitor within the camp, the forces of the world around, and the hosts of darkness. These are their foes, and if they do not slay them, they must be slain by them.

But very various are the experiences of soldiers during a campaign. In the Peninsular War some men went through all the series of its battles and survived to fight at Waterloo. Others were under fire for the first and last time on that bloody field. Some join the army only in the moment of victory. But all Christian soldiers are called to a lifelong conflict. And why should they shrink from the battle? Sometimes cowards sham illness in prospect of an engagement, and some desert, and others hide themselves till the danger is past. Well, I cannot greatly wonder though they should, if their commander is unskilful, if their cause is bad, and if their death is certain. But if He who has the command-in-chief is infallible, if the cause is of all the best, and if the soldier's life is perfectly safe what excuse for cowardice remains? For craven-hearted cowards there is no place in the Christian army, and for shrinking no excuse.

To be decided for the Lord is the way to be bold in the fight. Let his Captain be in his heart, and there will be no tremor in the soldier's arm. Let there be no shrinking from the conflict, for the Christian's life is safe, and his VICTORY is certain. Ere he goes down to the battle his life is taken into Divine keeping. He does not bring his life into the fray. And when the campaign is over he will bring no scars to his home. He will be even "more than a conqueror." His is not mere victory. The conqueror himself is often a contrast to his triumph. He shows wounds and weakness beneath the laurel wherewith his brow is crowned. But those who overcome through the Lamb, while wearing their crowns of glory, enjoy the health of perfect holiness. They parted with all their ailments in the moment of victory; and everlasting gladness is in their hearts, as well as everlasting joy on their heads, as they pass into the rest and bliss and glory of their Father's house.

News may come that Truth is sick, but never that it is dead.—
William Gurnall.

One live coal may set a whole stack on fire.—*John Trapp.*

One Soldier to Another.

III.

(Continued from p. 45.)

One does not go far in the army when one discovers its hearty comradeship. From the human standpoint this is the army's most impressive aspect. Khaki and the King's service make a kinship which is impossible in civil life. But there are places in military service which can be lonely enough and where a friend, with the best will on earth to help, cannot enter.

Say, on patrol or in a "sap-head," or doing "runner" during a straff, one can be lonely enough in some ways. And the experience of being taken prisoner must be a lonely one. Above all, to be left wounded or dying must be a terribly lonely thing to go through. I am sure it is for I have witnessed it.

You cannot but think of these things at times, I do hope that you have thought on them often enough and for long enough to see that a companion who can overcome all merely physical hinderances, who is able to be near you, is a person most desirable to know.

Just take another look at those others,—Christians. They have seen an hand stretched out with the promise, "I will never leave you." and taking Him at His word and grasping His hand they have stepped out in hope. And they are now proving that real companionship is a thing of the spirit. In a word it is of Jesus. It is of God's Son who became man that He should be of help to sinful men in every circumstance. Jesus holding us by the hand and talking with us, that is fellowship.

Again I assure you that the possession of this boon does not raise the question of your worth, or of your ability, or of your faith, or of your knowledge, or of your upbringing. No it does not even raise the question of your *making yourself* willing to have Him, though it does bring forward the question of your being willing. "Wilt thou be made whole?"

Take your Bible and go aside with Him alone. Stretch out your hands to Him in desire and pray. No, do not be afraid of

prayer. I do not mean that you should try to pray like a minister or anyone of that kind. *Make your own prayer.* Even although you have never made one before, *make your own.* And will it run something like this?

"Oh, Lord, I cannot see thee nor hear thee nor feel thee. I hardly know anything about thee and I do know how to become acquainted with thee. I am far from thee but I *need* thee and I have heard that thou hast visited others who needed thee and that thou has done wonderful things for them. I cannot see how I can be put right in my relationship to thee. I am sinful, I am not even like a Christian, and daily I fill my life with sin. But I hear that thou lovest men who are as bad as I am and that thou art doing them good. Wilt thou do it for me too. I am miserable about it all, but I hear that you can help."

If prayer like this is directed to Jesus many wonderful things will begin to happen and one of them will be this. You will one day become conscious that He has come to take up His abode with you. Then loneliness will go forever.

At a concert given for the entertainment of soldiers, and after the usual votes of thanks had been given, a corporal got up to say something. "I too thank you most warmly for the interest taken in us and for the very fine entertainment provided for us to-night, but we are due to go to the front tomorrow and *you have provided nothing for our souls.*"

Well there was a soldier for you. A soldier uttering just what many may have thought but were too afraid to say. To this day I feel a warm regard for him although I do not know who he was. However much they themselves and others may overlook the fact soldiers have souls just as others. And the soul, be it of a soldier or any other person, is a thing which cannot be neglected. It exists for ever, otherwise it cannot be a soul. It exists forever with God in Heaven or forever with the Devil in Hell. Otherwise the words of Christ are not true.

Let us examine this fine, forth-right statement made by our friend at the concert. "Due for the front—soul." What is the

connection? What was in his mind? I think that it was something like this,—“Front—death—judgment.” He meant it just like that. Some of us are due for the front—are due for death—are due for judgment.” And again what connection between, “judgment and provision?” What is the only possible provision for Judgment? To be perfectly free from all sin and guilt. *There is no other provision.* We must be sinless.

Now looking on our friend's short speech in this light what do you think he saw? He saw the two fronts, first the battlefield, and the other just beyond it,—the Judgment seat of God. He saw the pure clear terrific light of judgment striking down on the battlefield on sinful, dying men. He saw sinful, guilty, lost souls passing immediately from the front into the presence of God the Judge, and he saw that the most urgent thing they required was a provision sufficient to enable them to pass from the judgment into the happiness of Heaven.

Is there any provision? Have some secured it? Have some of the soldiers got it? Can you get it? Good “front-line” questions these. Yes, to all these questions the answer is yes. Praise the Lord friend, the answer is “Yes.”

Soldiers are going from the battlefield straight to glory. Not on account of anything which they have done or hope to do. Not by serving their country. Not by dying for their country. Not through their being baptised or being church members. Not by their Christian life. No, not on account of anything they have done have they secured the precious provision.

Well, how then come they to have this blessed boon? These men have squared up to some very clear facts and have acknowledged the truth of them. Looking on the fact that they are sinners and then at the fact that God is just in condemning sinners they have come to the solid conclusion that they can do nothing to lift his condemnation from off them. For them, judgment holds condemnation and that only. That is so far as they are able to do anything. They see quite clearly that any

provision that will suffice must come from God alone and that it must begin with his forgiveness.

Looking to God they have seen His provision, that He gave His only begotten son over to condemnation and death in the place of sinners and that now God, Father, Son and Holy Spirit is approaching with love, kindness and mercy to sinful men and in the name of Jesus forgiving them freely and forever. This blessing leads to another,—the gift of eternal life. But remember that there is only one place where these blessings are bestowed,—at the feet of Jesus.

So that is how other soldiers pass out. They die with their sins forgiven, with the gift of eternal life in their hands and the smile of God lightening up their faces. They pass into His presence, they go home, they go home to rest, they go home and stay there forever. That actually is happening now among Christians in the army, navy and air-force.

Friend, you must live and die a believer in Christ or be lost forever. *There is no other way* for it. As you read this I ask you, Are you fit and ready to pass into the presence of a Holy God who knows you and your life through and through? Again I ask you, Are you fit, are you prepared, are you ready. No, do not turn away, give me one straight look in the eye. Do not evade this question. Is it "Yes" or is it "No"?

Jesus has drawn near to you with this forgiveness and this eternal life in his hands. Both are offered to you. Both are free gifts. Both are in the Bible. It carries the knowledge of this salvation, that is what it is for. Open it. Read it. See what it has to say in John, chapter 3 and in Romans, chapters 3 and 5 about this free gift of God. Your wages is death, and you have power to earn NO OTHER WAGE. Look at the gift of God, "Eternal life through Jesus Christ our Lord."

Do you see it there as you read? Do you receive it as you read? Then come life or death be sure of this, that you will be forever with the Lord. May I cherish the hope of meeting with you in that good land above where there is no separation because there is no sin.—*A 4th Seaforth.*

The late Mr. Neil Morrison, Lingerbay.

THIS man had reached a ripe, old age before he was struck down. He was able to attend the public means of grace until shortly before the end. At communion times it was his practice to walk from Lingerbay to Finsbay, a distance of three miles, in time for the morning prayer meeting, giving an example to younger people. He never remained long in prayer publicly, but was fervent and humble in his petitions to Heaven. He was elected to office as a deacon, and performed the duties of his office well. We believe he is now in the Church above, with Abraham and Isaac and Jacob the heirs of the same promise. He was sustained by Christian cheerfulness in the midst of pain.—*D. J. McA.*

Church Notes.

Communion.—*July*—First Sabbath, Raasay, Lairg, Beaully; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rograt; fourth, Stratherrick, Plockton, Bracadale, North Uist. *August*—First Sabbath, Dingwall; second, Portree; third, Finsbay, Laide, Bonarbridge; fourth, Stornoway, Vatten, Thurso (note change of date). *South African Mission.*—The following are the dates of the Communion—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of the Communion should be sent to the Editor.

Meeting of Synod.—The Synod met in Inverness Church on 21st May when the Rev. D. R. MacDonald, Tarbert, Harris, was elected Moderator. As we go to press early in the month we are not able to give a report of the proceedings, but a full report will be given (D.V.) in the August issue.

Arrival of Deputy.—Word has come that the Rev. D. Beaton arrived safely on the other side of the Atlantic, which is a matter of thankfulness to Him who “ruleth by His power.”

Memoir of Rev. N. Cameron.—A number of copies of this Memoir are still on hand and can be had at the reduced price of 2s. 4d. post free, from Mr. John Grant, 4 Millburn Road, Inverness, Mr. A. Mackay, 178 Cuthbertson Street, Glasgow, S.S., or Rev. N. MacIntyre, 4 Warrender Park Crescent, Edinburgh. It is a most suitable book to give as a present.

Acknowledgment of Donations.

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

Sustentation Fund.—D. MacD., Aros, Mull, 10s; E. McK., Dalrachney, Carr. Bridge, £1;

Colonial Mission.—First portion of Church Door Collections from Matiere Mission, New Zealand, per Mr Donald Beaton, £5.

Jewish and Foreign Missions.—"Friend in Canada," £13 2s 6d; A Friend, per Mr K. McLeod, 6 Cruimer, Lochinver, £1; Friend, Lochinver per Rev. N. McIntyre, £1; Rebate on Miss Nicolson's fare to South Africa, per Messrs. Thos. Cook & Son Ltd., £5 4s; "A Skye Friend," per Rev. J. P. Macqueen, for South African Mission, £2.

South African Mission Car Fund.—Rev. N. McIntyre, acknowledges with sincere thanks a donation of £20 received from "A Friend" for the purchase of a new Car required for the South African Mission.

The following lists have been sent in for publication:—

Edinburgh Congregation.—Rev. N. McIntyre acknowledges with grateful thanks a donation of £20 from "A Friend" in aid of the Edinburgh Congregation Sustentation Fund.

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Greenock Manse Fund.—For the installation of electric light in our Manse I have received with grateful thanks, per Miss Morrison, Detroit, £8; Per Mr Murdo Gillies, Winnipeg, £4; Friend, London, £1; Friend Dunoon, 10s; Friend, Dunoon, 3s—Total £13 13s.

Raasay Manse Building Fund.—Mr Ewen MacRae, Treasurer acknowledges with grateful thanks a donation of £1 from Sister C. R. T., Corstorphine per Miss M. A. Tallach.

Talisker Church Debt.—Mr D. Morrison, 7 Portnalong, acknowledges with sincere thanks the sum of £8 14s 4d, collected by Mrs D. McLeod, 5125 Cooper Street, Detroit, U.S.A., and 10s from Miss McK., School House, Lochmaddy.

The Magazine.

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