

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

**CONTENTS.**

	Page
The Onset Against the Sabbath ... ..	1
One Soldier to Another ... ..	4
The Westminster Doctrine of the Last Things ... ..	8
The Necessity of Christ's Satisfaction ... ..	12
Family Worship ... ..	15
Healing of the Conscience ... ..	20
The late Mrs. Malcolm Macdonald, Dusary, North Uist ... ..	23
The late Alexander Mackenzie, Deacon, Inveras- dale ... ..	25
The late Mr. Norman Patterson, Strond ... ..	26
Nadur an Duine 'na Staid Cheithir Fillte ... ..	27
Literary Notice ... ..	33
Notes and Comments ... ..	33
Church Notes ... ..	34
Acknowledgment of Donations ... ..	35
The Magazine ... ..	37

**Printed by**

**N. Adshead & Son, 34-36 Cadogan Street, Glasgow.**

THE  
**Free Presbyterian Magazine**  
and MONTHLY RECORD.

---

VOL. XLV.

May, 1940.

No. 1.

---

### The Onset Against the Sabbath.

ANYONE who gives any attention to the drift of events since the War began must have been impressed with the tremendous onset there has been against the observance of the Sabbath if he is interested in such matters at all. The battle for the Sabbath, though in the eyes of many not worthy of serious consideration, is of much more vital interest than the fight of the democratic nations against Nazism—important though that battle may be in the interests of freedom. God has given men six days out of seven to be used for their own interests. He has reserved one day for Himself. He has not given up His sovereignty over this day—He is Lord of the Sabbath. This day was also given to man for his highest interests, not to be used for his own selfish ends but in the interests of the high law of heaven. Yet when we look around we see a number of forces at work from different directions but with a common objective operating for the overthrow of the Fourth Commandment.

1. There is the spirit of lawlessness which sets at nought divine authority and law. Sin is lawlessness personified. It aims its dart at the very heart of everything that pertains to heaven. It is strongly entrenched in the human heart and though it may so far be held in check by restraining grace, the conventions of men or the influence of vital religion it is always awaiting an opportunity to cast off the bonds of divine law. When this spirit breaks out among a people it requires more than human power to quell it and bring it into subjection. We have reached

a stage in the history of our so-called refined Christian civilisation when the mere mention of subjection to divine law is repellent. This spirit shows itself, it is true, against all the divine commandments but the spear-point of the attack is the Sabbath. It is a battle between the rights of God and the rights of man and the spirit of lawlessness asserts that God's rights must be ignored as man's are more important. This is only one, however, of the powerful forces that are operating for the overthrow of the Sabbath.

2. Another is the claim that men, women and children in a time of great stress must have entertainment. Hence the theatre, the cinema, and the dancing hall are all putting in their claims for doing what they unblushingly say is such noble work. People, however, are not so stupid or blind as not to see that behind all this is the desire to fill the financial exchequers of the entertainment fraternity. But these entertainers are not only content with the week days; they commandeered the Sabbath, and cinema entertainments, dances, etc., are given. One chief transgressor in this direction is the B.B.C. One has only to read its "Sunday" programme in the daily press to see what an incalculable mischief this Corporation is doing to the minds of those who listen in on the Lord's Day. As we have advised already, let our readers who have wireless sets give them a full day rest on Sabbath.

3. Games on the Lord's Day are getting very common. Tennis, golf, etc., are now played in places where a few years ago the Sabbatarian spirit would not tolerate them. Our soldiers on active service engage in football contests and cinema stars and comedians entertain men who, within a few weeks or months, may be standing before God. It is a cruel kind of kindness that is thus handed out to our noble defenders. We would like them to have the best of treatment but not these fleeting vanities of time as set before them on the Lord's Day by these entertainers.

4. The War, at least those who are controlling it, have much to answer for the reckless breach of divine law. We fully recognise that in War circumstances arise where the law regarding

works of necessity comes into operation at once, but unfortunately this law in thousands of cases is pleaded where there is no necessity at all. The result of all this is that our fighting forces are becoming so accustomed to disregard of the Sabbath that when they return to civilian life even those who prior to their army experience respected the Lord's Day will be in danger of sitting very loose to the claims of its divine observance.

5. The demands of the great commercial interests is another avenue through which the Sabbath is being attacked. The great industrial combines and the transport companies are out to make money, to give dividends to their shareholders. Steamers, buses and trains therefore must be run on the Lord's Day and to make sure that they will get the public to patronise their services they offer cheap fares to tempt them. Again, in order to get men to work on the Lord's Day the railway companies give the men extra pay to work on the Lord's Day.

Other powers working in the same direction might be mentioned but enough has been brought before our readers to show how great is the onset against the Sabbath. For though these are operating from different directions their common objective is the overthrow of the Lord's Day. A generation is rising who have not seen the Sabbath observed as we older people have seen it and they are in danger of being carried away with the spirit of the age. We need to pray that God would arise and plead the cause that is His own. We feel for our young men who will be confronted with a condition of things in regard to the Sabbath in the army with which they were never accustomed. We also feel for many of our working people who have to give up their jobs rather than hurt their conscience. They will not, it is true, be the losers in the end but we know many of them have to fight a hard battle.

---

Take heed that you overlook not the many precious mercies which the people of God enjoy amidst all their troubles.—*John Flavel.*



## One Soldier to Another.

### I.

IT seems but a short time since we older men put off the uniform which you are now putting on. As things are at present the army is a necessity. It is as necessary to the nation as a policeman is to a community; both army and police stand for the restoration and maintenance of order, and in this light you young fellows are putting us very much in your debt.

But while we fully acknowledge this debt we cannot but feel great concern for you. The temptations always associated with army life and the numerous dangers of the battlefield along with your part in them are bardens which fall on us daily. Oh, what would we not give to know that you are safe in the keeping of Jesus. Then, come what may, life or death, all will be well with you. I have no doubt but that you set many affairs in order before you joined up. But why did you leave over the question of your salvation? Surely that was a matter which required your urgent attention, was it not?

I should like so much to help you in some way or other but I fear that if I begin preaching you will be tempted to read no farther. Will you mind if I tell you how other soldiers are going through the new experience introduced to them by army life? Much of the inner life of your fellow soldiers must be unknown to you. You know that you may march daily with the same men and after all know little about their feelings and thoughts. Yet such knowledge might do you real good. Such contact might open up unexpected and startling questions for you, or it might bring to the light some of the deeper though less definite desires of your heart—desires which are struggling for expression. Who knows; such contact might even help you to satisfy these desires. That would be a blessing surely.

The saying that the army "either breaks or makes" a man is true. Morally, spiritually and physically, the army cannot leave a man just where it found him. It would seem that by

pushing the merely physical aspect of life so much to the forefront the army tends to obscure other and important sides of our nature. In this way everything is put out of focus.

I don't know what you think about it but I used to think that no form of employment offered such a sense of physical well-being as army work. Exercise, open-air-life, regular habits, a well balanced diet, freedom from care, all unite to offer the soldier the maximum of health and energy. Yes, in the army, as nowhere else, one feels the joy of living,—in the physical sense it is good to be alive. You feel that you have a man's work to do, a man's life to live and a man's energy to do it with. Oh, these were grand feelings as I recall them. The sad thing is that men, in these circumstances, are tempted to see no farther than the temporal side of their nature. The emphasis laid on the purely physical side is so tremendous that you will find it hard to believe that anyone in the whole army thinks on spiritual things. You find yourself thinking like this, "Well these spiritual things may be all right for home thoughts and conversations but certainly the army is a most unsuitable place to begin taking any interest in them." The whole trend is set strongly away from spiritual things and there is a contentment to leave it that way.

And yet, do you know that there are men, good soldiers too, who enjoy this physical side of army life to the full but who do not forget that there is an important part of their make-up which is not physical—men who have refused to allow the physical to smother soul-consciousness within them. With you they stand beside the window which opens widely on the earthly prospect, but unlike you, they have not been content with *one* window. They have opened another—a window in their souls, and its prospect is towards Heaven and Eternity. Do you know that some of your fellow-soldiers are consciously living on the border line between earth and Heaven? that they are not afraid to look their souls squarely in the face; that they hold daily communion with the God of Eternity, that they do this of choice and that they are supremely happy in the doing of it?

They lose nothing that you gain and they gain very much that you lose. Either you have a soul or you have not one. The intensively physical environment pressing so closely on you can hide your soul but it cannot make it non-existent. And your soul answers to another word—ETERNITY. Probably you are reluctant to look at things in this straight forward fashion, but should you permit that reluctance to master you? Others have overcome it, they are overcoming it daily, they are doing so now in the army. How are they doing it? Their answer is bound up in a name—Christ. The Son of God has liberated them from every worldly power and has given them light and strength to square up to all the facts of their existence. In the only true sense they have become men. Men who are not afraid to look out on all they are and on all that they have, and noting well where they have come from and to where they are going they have acted accordingly. And right here is help for you. Solid help. What Christ has done them He is waiting to do for you. He can open another window in your soul; a window which no man can shut.

When we speak of the temptations of army-life what have we in mind? We do not need to go into the army to find drunkenness, foul language, gambling, immorality and such things, for we can get plenty of these in civilian life. There godlessness has often an emphasis on the *less* as black as Hell, and we cannot speak of temptations anywhere for people who live in this loose way. They may be regarded as opportunities, but as temptations, never. Nor can we speak of temptations in connection with people who regard army-life as a splendid escape from the moral restraints imposed on them by their social level. We may speak of them as helps towards a greater liberty or, to be correct, to greater licence, but as temptations, no.

However, there are those who are resolved to pass through the army with their moral life unimpaired and these understand what it is to be tempted. Yes, tempted so as to fall: yes, fall, so as to lose all resolution. Not all, no, but I fear many do fall.

I think that you will admit that we may place most men in one of the two last groups. I am not sure where I should place you but that is not the point at present. My intention is rather to show how real is the moral change which the army works on men.

First, let us take men in a company. I was once the means of putting a complete stop to swearing and foul language in a hut of forty men. Afterwards I found that very few of these men were in the habit of using bad language in civil life, for most of them had been brought up in respectable homes and quite a number had definite Christian influences behind them. What is more, the majority of them were ready and glad to give up the habit when they came into touch with one sufficiently strong to encourage them. I think that you will agree that we must put most of these fellows into group three. They had learned the habit after joining up.

And don't you think these confessions, these few, taken from many made by individuals, point in the same direction—"My chum and I have been reading the Bible and saying prayers for four months together now, there has been no opposition but we simply cannot carry on. We just feel exhausted morally and have no power left." "I never got drunk or swore or did filthy things and I meant to go through the army in good clean fashion but the force of example is too strong for me. I am going to stop resisting and I am going to take every opportunity of doing everything that I see others do. I hope to return to my old ways of living only when the war is over." "Do you think that I believe that you Christian chaps are any better than others. Not a bit of it. You only do secretly what we do openly. I know what I am talking about for I tried hard to live like you do, and I have failed, I don't believe that anyone can be out and out good in the army." "When I joined up I was just as good living as you are. My position in life would not let me live any other way. As well as that my father is a preacher. But now I am gone. What power is it that works in you; what is it that has kept you?"

another. For every good habit given up two bad ones were embraced. Now, I do not doubt but there were many who did not "go" but there were more who had to confess to failure. That is on some one count or another. Quite clearly these fellows were brought to look on the amy as a place where good living could not be expected of men. One reason why they gave up the fight was because their whole environmnt called out that it was useless to go on fighting. And yet another thing is clear. These men recognised that Christians were different. Don't you think that is so? Although they could not lay their fingers on the reasons for it but they felt that there was some power at work in Christians—a power to which they themselves were strangers.—*A 4th Seaforth.*

*(To be continued.)*

---

## The Westminster Doctrine of the Last Things.

UNDER the general heading of the Doctrine of the Last Things is embraced such subjects as "the state of men after Death; the Resurrection of the Dead; the Second Coming of the Lord Jesus Christ; and the Day of Judgment. From some statements which recently came under our notice and which show inexcusable acquaintanceship with the Reformed teaching on these subjects we have thought it well to present the teaching of the Westminster Divines on these solemn subjects to our readers. In chapter viii. sec. iv. of the Confession, Christ's Second Coming is stated in the following words: "And shall return to judge men and angels at the end of the world." The Church of Christ has always held as her hope that her Lord is to return again. The teaching of the Confession on the other doctrines mentioned above may now be given as follows: "The *bodies* of men after death return to dust, and see corruption;

but their souls (which neither die nor sleep\*) have an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the Great Day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none."—Chap. xxxii. sec. 1.

"At the Last Day, such as are found alive shall not die, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever."—Chap. xxxii. sec. ii.

"The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just†, by His spirit, unto honour, and be made conformable to His own glorious body"—Chap. xxxii. sec. iii.

"God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give

\*Materialists and some Socinians, according to Dr. A. A. Hodge, hold that the souls of men remain in a state of unconsciousness or suspended life from death until the moment of the resurrection. This view was advocated by C. F. Hudson in America and by Archbishop Whately in England in his *View of Science Concerning a Future State* as probable (*Outlines of Theology*, Revised Edition, p. 554). They appeal to Ps. vi. 5; Ps. cxlvi. 4; Jer. li. 57 and to those passages where death is spoken of as a "sleep." The Thenetopsychites in the time of Origen held this view. It was revived by some Anabaptists and refuted by Calvin in his *Psychopannychia*, the first of his literary productions. It has never been held by any Church.—*Editor*.

†It should be borne in mind that the statements concerning the resurrection body made by the Apostle in his famous chapter, I. Cor. xv., refers to the resurrection bodies of believers.—*Editor*.

an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil"—Chap. xxxiii. sec. 1.

"The end of God's appointing this day is for the manifestation of the glory of His mercy in the eternal salvation of the elect, and of His justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."—Chap. xxxiii. sec. ii.

"As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will He have that day unknown to men, that they make shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say: Come, Lord Jesus, come quickly. Amen"—Chap. xxxiii. sec. iii.

The teaching of the Larger Catechism is no less definite as the following will show:

Question 86. *What is the Communion in glory with Christ, which the members of the invisible church enjoy immediately after death?*

The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and

their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the Great Day."

Question 87. *What are we to believe concerning the resurrection.*

"We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust: when they that are then found alive shall in a moment be changed; and the self-same bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ and by virtue of His resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to His glorious body; and the bodies of the wicked shall be raised up in dishonour by Him as an offended Judge."

Question 88. *What shall immediately follow after the resurrection?*

"Immediately after the resurrection shall follow the *general* and *final* judgment of angels and men; the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord."

Question 89. *What shall be done to the wicked at the Day of Judgment?*

"At the Day of Judgment the wicked shall be set on Christ's left hand, and upon clear evidence, and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, His saints, and all His holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever."

Question 90. *What shall be done to the righteous at the Day of Judgment?*

"At the Day of Judgment, the righteous, being caught up to Christ in the clouds, shall be set on His right hand, and there



openly acknowledged and acquitted, shall join with Him in the judging of reprobate angels and men, and shall be received into heaven, where they shall be fully and for ever freed from all sin and misery; filled with inconceivable joys, made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity. And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment."

Finally there is the fine and beautiful answer to the Shorter Catechism Question—*What benefits do believers receive from Christ at death?* Answer: At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the Day of Judgment, and made perfectly blessed in the full enjoying of God to all eternity."

The Westminster Divines appeal to Scripture for the statements made on the important and solemn doctrines in the foregoing and those who have given unbiased attention to these will be willing to admit that they gave to the Church a well-balanced and scriptural statement on the subjects dealt with.

---

## The Necessity of Christ's Satisfaction.

By FRANCIS TURRETIN.

(Continued from p. 414.)

XXI. It does not escape us indeed that our adversary here quibbles in various ways in order that he may avoid the force of that argument. In regard to the word justice he denies that it connotes in Scripture particularly that amending and punitive justice which we maintain, the necessity of which he does not acknowledge unless concerning the impenitent, but rather uni-

versal justice, that is, equity and rectitude which comes elsewhere under the name of purity and holiness, and according to which He does all those things which ought duly to be done, or which right and honour demand to be done, whence Lectures ch. XVI. "Nor indeed," he said, "is there any justice in God which enjoins Him to punish sins absolutely, which He is not able to renounce; there is indeed in God perpetual justice, but this is none other than equity and rectitude." But these propositions are brought forward by him in vain and unadvisedly. For although we do not deny that the word justice can be taken in different ways, so that either universal or particular justice may be understood, and this again may have regard to words or actions; we hold, however, that as a rule and in this matter especially it is taken to mean the constant will to avenge sins; and an inspection of the passages previously referred to will abundantly prove this. And Paul would not say, that it is a righteous thing with God to recompense tribulation to them that trouble," II. Thess. i. 6, or the Angel "that God is just and His judgments just," because He punished sins severely, Rev. xvi. 5, 6, 7, nor David, Daniel, Nehemiah call God just on account of various penalties imposed on the faithful or profane, unless this particular justice belonged to God in a very special way, not only after the manner of an arbitrary and free act which God is at liberty to exercise or not to exercise as He wills, but in the manner of a property, of which indeed the exercise, objects and modes are managed with the utmost freedom and wisdom as are all other things by God, but which, however, is radically and fundamentally essential to God.

1. Here pertain all those passages in which it is said so often that God will judge the world justly and in righteousness, in which He is said to execute judgments in accordance with His justice, as Psalm, ix. 5, and cxix. 137; Acts, xvii. 31; Rom. ii. 5, and 5, 6, etc. For these things could not be said unless this particular justice was a virtue and natural property in accordance with which His just judgment flows forth. 2. Nay, although we

would grant to our adversary that Scripture understands by justice the equity and rectitude of God especially, it would detract nothing from our argument, since it would clinch it no less by this way of reasoning; for since, as the philosopher correctly taught, this justice is a universal virtue which embraces all others in itself, equity itself in fact would not be complete in all its parts without punitive justice, in as much as it would be just, nay most just, that the hatred of God against sin would be manifested in punishment, that what is due to each one might be rendered to him.

Thus if universal justice is understood, the particular is also signified, which is contained in it as a species under its kind: And, moreover, that universal justice could not be said to be perfect unless with the love of holiness there was conceived a hatred of evil and as a result of hatred the will to punish; for why would He be called just, unless because He possesses the highest rectitude and holiness, so that neither in Himself nor in His works is there anything which departs from that rectitude even in the least degree; but if He were able not to punish sin, He would be able not to hate it, if He were able not to hate it it would be possible for Him to love, and thus He would not be in the highest degree righteous. In addition there is the fact that since he acknowledges penalties and punishments of sins to be the effects of an angry judge, those effects of necessity argue a cause in Him, no cause, however, is able to be given but that punitive justice which is a part of His holiness and supreme rectitude and flowing from it, Jos. xxiv. 19; Psal. xi. 7.

XXII. Objection 2. (1) The hatred and anger of God do not immediately infer that retributive justice is essential to God, for it can be the effect of free will, not the act of a natural property; God hates because He wills not because he is by nature obliged to do so. (2) Although hatred were natural and necessary, the necessity of punishment does not immediately follow, as in our own case there is hatred without punishment, we abhor the faults of those who injure us, but we may not, and desire not to,

punish them, parents detest the faults of their children, and yet often pardon them without punishment, why might not God be equally able to hate but not to punish? (3) If God is able to punish where He does not hate He will be able to hate and not to punish; for He chastised His most holy Son whom He never hated. *Answer.* (1) But all these arguments are false. I say it is falsely supposed that hatred and anger are only the effect of free will and not the act of an essential property, for although it is exercised from free will it is none the less founded in an essential attribute; nay, since an act necessarily presupposes a habit, the acts of hatred and anger argues some principle, which is none other than justice itself: which is further confirmed, because it is founded in the sanctity and purity of God, whence Jos. xxiv. 19, God is said not to bear the rebellion and sins of His people because He is most holy, and Hab. i. 13, the purity of God's eyes, He says that consummate holiness is the reason that He cannot look on evil, if He objects, holiness is natural and hatred equally. (2) Because the love of good in God is not indifferent but necessary, for as He loves Himself naturally, He is not able to love what resembles Himself.—*Translated from the Latin by Rev. D. J. Macaskill, M.A.*

### Family Worship.

WITH the manifest decay of the pulpit in Scotland there is an equal decay in the family exercises. The decay of the pulpit is manifest by the amount of heresy that is being preached by ministers and others. Again the bringing into prominence of the communion table, which is the modern altar, is a growing innovation. The pulpit is put in the background, indicating that the sacraments are of more importance than the preaching of the gospel, which is the view of the Roman Catholic Church. While our godly forefathers highly valued the sacraments as God's ordinances yet they gave great prominence to

the preaching of the Word as "an effectual means of convincing and converting sinners, and of building them up in holiness and comfort." Moreover, there is the shortening of the services to an incredible degree; even where the preaching savours of evangelicalism; this is done to cater to the uneasiness of the modern mind when within the precincts of the sanctuary.

This lamentable state of affairs in the public assembly is bound to drain the very sap out of practical godliness in the home. The preaching of today is of such a nature that it calls for no preparation for eternity and this being so the natural man is bound to say: "Why should I deny myself the pleasures of sin which are my chief joy." When entertaining these views the natural man is not likely to discipline himself to search the Scriptures neither trouble with family worship nor care much about evangelical preaching. I am convinced that family worship is being dispensed with, not only among those who hear not the gospel preached, but to a great extent among the rising generation in the Presbyterian Church. Daily contact with those who are bordering on infidelity is partly responsible for this lamentable state of affairs and religious people when captives in a foreign land: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Ps. cxxxvii. 5-6). Should not Free Presbyterians, and others, who may value God's words, be equally determined to hold by the truth in the private exercises as well as in the public worship?

Family worship is not a habit that originated in the rural parts of Scotland, neither during the Covenanting period nor still in the Disruption Church. We can trace family worship in the history of that part of the human race to whom the one living and true God was pleased to reveal Himself. It will be the pleasant engagement of the saints in glory to worship God for ever and ever—this will be part of their reward, to be privileged to worship God continually. Adam and Eve in a

state of innocency, without a doubt, worshipped God, and what can we call this but the origin of family worship in the world. After the fall it is evident that family worship must have been the only form of worship addressed to God, as the earth still remained to be peopled. The head of the family was the priest who worshipped the covenant God with his wife, family and servants. It was only by degrees, as the people increased, and several families happened to live near each other, that public worship began by the gathering of those families together. Was family worship to be dispensed with when public worship was thus begun? No, in no wise: "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi. 6-7). Many are the concrete examples that are given us in Scripture of the observance of worship in the family—Adam and his family, Noah and his family, Abraham, Isaac, and Jacob and their families. Abraham is commended by the Lord for his adherence to the good practice of worshipping God in his family: "For I know him, that he will command his children and his household after him and they shall keep the way of the Lord" (Gen. xviii. 19). Joshua resolved resolutely to serve God in and with his family: "As for me and my house we will serve the Lord." In view of the references to family worship throughout the whole Bible, it is obligatory on all families to worship God in their homes. Members of the same family assist one another in worldly things and why should they not assist one another, and strive together, in seeking Christ? Again they rejoice together together in their worldly portion and why not seek to rejoice together in the things of heaven?

There are many references in the writings of the Fathers to show that family worship was customary after the Apostle's days, but as the dark night of Paganism and Romanism approached family worship fell into decay. Isn't it to be feared

that the same *isms* in the Protestant Churches of today are robbing us of the same privilege? It was not, however, in the mercy of God, forgotten for it made its appearance again at the Reformation, and in no place was the necessity of it more stressed than in Scotland. One of the earliest Acts of the General Assembly of the Church of Scotland was an Act in favour of family exercises—"Act anent Ministers Catechising, and Family Exercises" (1639). The part of it which deals with family worship is as follows: "Also that in every family the worship of God be erected where it is not both morning and evening, and that the children and the servants be catechised at home by the masters of the families, whereof accounts shall be taken by the minister and elders assisting him in the visitation of every family." Another interesting Act of the General Assembly was that of 1647—"Act for observing the Directions of the General Assembly for Secret and Private Worship, and Mutual Edification and for censuring such as neglect Family Worship." The Act is too long to insert here. Paragraph 1 emphasises Secret Worship, part of which is as follows: "It is most necessary that every one apart and by themselves be given to meditation, the unspeakable benefit whereof is best known to them who are most exercised therein." This they say later is the means whereby a right preparation for all other duties is obtained. Paragraph II. deals with family exercises—"The ordinary duties comprehended under the exercises of piety, are these: First—Prayer and praise. Next—Reading of Scriptures, with catechising in a plain way, that the understanding of the simpler may be better enabled to profit under the public ordinances, and that they may be capable to understand the Scriptures when they are read." Paragraph IV., says: "The head of the family is to take care that none of the family withdraw himself from any part of the family worship," etc. All these Acts, and there are many more of them, show the great importance the divines of the past attached to those family exercises. From Scripture and from the Acts of Assembly we learn that the servant and the son are

equally bound to attend the family worship and the head of the family is to see that these will not absent themselves from those exercises. Many are the masters who never think of the souls of their servants. We should not forget that Chapter XXI. paragraph 6, of the Westminster Confession of Faith and the answer to Question 156 of the Larger Catechism, speak with emphasis of the duty of family worship. Those families who have not the worship of God observed by them have God's displeasure. Jeremiah, under the inspiration of the Holy Spirit, petitions against them: "*Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name*" (Jer., x. 25). These words contain a very solemn warning to families who neglect family worship. The family is the nursery of the church and where family duties are neglected that family, generally, proves unfruitful to the Church and to its great Head.

The parts of family worship are prayer, reading the Word, and singing, if possible. The Word is to be read not as a history of the past but as a book applicable to the state of our heart. Some read and sing but omit prayer, excusing themselves that they cannot pray; that is, they cannot address the Most High they say. These never lack words to address their fellow men. Others say they prefer to omit prayer because they cannot approach God with reverence; but these may have no scruples in taking the name of the Lord in vain without much provocation. Singing the Psalms is a very important part of family exercises. People associate singing with worldly pleasure, and should not the contents of the Bible give as much pleasure to move us to praise the God who reveals Himself in it. Praise is engaged in by the saints in glory but every one of these began that pleasant work in this world.

God's mercies are renewed every morning so should our approach to Him, by prayer, praise and reading, be renewed every morning. Night preservation calls for acknowledgment in the morning: "*for thou, Lord, only makest me to dwell in safety;*"



as well as to begin the day by acknowledging God and we cannot engage ourselves better than to end our day of toil and labour by approaching Him again at the family altar. Do not many say that they cannot spare the time for these duties? These have plenty time for their meals and worldly business though the important affairs of the soul are neglected. Want of time is only another way of refusing to worship God. David though a king could find time for family exercises.

The present time in the history of our country is one in which we should turn to the Lord in repentance and faith. If such a turning were to take place there would be a renewed diligence in the matter of all religious exercises, public and private. God's judgments are upon the earth, but most are asleep in spiritual death and indifference. When will this nation turn unto its Lord and take with her words and say: "take away all iniquity and receive us graciously"?—A. B.

## Healing of the Conscience.

By Rev. Professor DAVID DICKSON.

### I.

#### OF CONSCIENCE IN GENERAL.

**S**EEING our purpose is to speak of the curing of sundry ordinary cases, or diseases concerning Regeneration, by a prudent application and use-making of divine covenants, made

---

\*The Rev. David Dickson, of Irvine, was one among many of Scottish preachers whom the Lord highly honoured. He was not only an honoured preacher but a distinguished theologian and expositor. It was under his preaching the Stewarton Revival (1625-1630) took place. He was appointed Professor of Divinity in the University of Glasgow, 1640, and ten years later he was appointed to the same chair in Edinburgh University. The characterisation of the English merchant is well-known—"I then went to Irvine, where I heard a well-favoured, proper old man . . . his name was David Dickson and that man showed me all my heart." His *Therapeutica Sacra* which we are printing in instalments is the greatest of his theological works. It was written originally in Latin. The archaic style and the scholastic use of syllogisms may repel the reader to begin but he will gradually get used to them.—*Editor*.

about and with man, for his coming to eternal life, it is needful to speak in the entry a little, First, Of the nature of the conscience, and use thereof in general; Next, of the cases of the conscience in general; Thirdly, What regeneration is, and who is the man regenerate; Fourthly, Of divine Covenants, relating to everlasting happiness; and, Fifthly, Of the ordinary and prudent application of these Covenants in general;—that thereafter we may descend to speak of application thereof in particular cases the more clearly.

As to the First, What conscience is, it hath pleased God, the Sovereign Lord and Judge of all men, in the creation, to put in man's soul a natural power or faculty, whereby he might not only understand the revealed will of God (the only Lord of, and Law-giver to, the conscience), not only concerning what he should believe and perform, but also, might judge of his own faith and obedience, whether performed, or not performed; yea, and might judge also of the faith and obedience of others, in so far as evidences may be had of their conformity unto, or disagreement from, the revealed rule of faith and manners. This power of the soul of man, whether it be considered only in its natural aptitude and fitness to judge (though not as yet, or for the time, actually judging), or whether it be looked upon as it is putting forth itself in exercise, we call it by the name of *conscience*.

The word *conscience* is divers ways taken; for sometimes by it is meant, the natural power of the mind, to judge both of our own and others' conformity to the rule. And in this larger acceptation we say, Every man hath a conscience, that is, every man, whether male or female, whether old or young, whether sleeping or waking, hath a faculty, which may, and sometimes shall, judge of their own and others' behaviour towards God. Sometimes it is taken for that natural power of the mind, putting forth itself actually in exercise, by judging of others. So doth the apostle take it: "I trust," saith he, "we are made manifest in your consciences" (II. Cor. v. 11). But here, in this treatise, we take conscience more strictly, as it examineth and judgeth of

ourselves; for, in this sense, it is most properly called conscience, or joint knowledge; partly, because it supposeth, that God and we know our obedience or disobedience, to the rule prescribed to us by Him; partly, because conscience imports, first our knowledge of the rule, and next, our knowledge of our behaviour in relation to the rule, and our comparing of these two together, and passing of sentence on ourselves answerably.

Conscience, as it doth respect ourselves, is no other thing, in effect, than the understanding power of our souls examining how matters do stand betwixt God and us; comparing His will revealed, with our state, condition, and carriage, in thoughts, words, or deeds done or omitted, and passing judgment thereupon as the case requires. So that in the court of conscience (which is God's deputy in us, as it were), these five things are to be considered; (1) The duty of self-examination; (2) The thing we are to examine; (3) The rule whereby we are to examine; (4) The process of the conscience unto sentence giving; and (5) The execution of the sentence so far as the conscience may.

As to the First, The duty of examination of ourselves, and judging ourselves, it is required of us, lest we be judged of God and chastised with sharp rods (I. Cor. xi. 31, 32), and hereunto we are exhorted: "Commune with your own hearts upon your beds, and be still," (Psalm iv. 4).

As for the Second,—the thing which we are to examine concerning ourselves—it is one of three, or all the three, in their order; to wit, either our Estate; whether we be in the state of nature, under wrath, or not: or whether we be regenerate, and in the state of grace through faith in Jesus Christ, or not. Of this speaketh the apostle (II. Cor. xiii. 5), "Examine yourselves whether ye be in the faith." Or it is our Condition; whether being in the state of grace, our present disposition or inclination of heart and affections be such, as becometh a man reconciled, or not. To this point of examination, Christ doth call the angel of the Church of Ephesus (Rev. II. 5), "Remember therefore from whence thou art fallen;" or, the thing we are to examine, is

our deeds, words, and thoughts actually done or omitted; the neglect of which examination is reprov'd, (Jer. viii. 6, and Rev. II. 19, 20).

The Third thing to be looked into in the court of conscience, is the rule whereby we are to examine ourselves in all, or any of the former respects, which is the revealed will of God in Holy Scripture; wherein is set down to us what we should believe, and what we should do, and what is the reward of the obedience of faith, and what is the punishment of disobedience. And here, if the conscience be not well informed, and the rule closely cleaved unto, the erring conscience may swallow down the grossest idolatry, and cry up Diana for a great goddess (Acts, xix. 28), and make the murderers of the saints conceive, that in killing them they do God good service (John, xvi. 2).

*(To be continued.)*

---

### **The late Mrs. Malcolm MacDonald, Dusary. North Uist.**

**T**HIS eminent Christian lady passed away on February sixth of this year at the age of eight-six after a lingering illness which confined her to bed for many years.

Mrs. Macdonald was born at Kyles, North Uist. At the age of eighteen she married Mr. Malcolm Macdonald and they settled at the Mill, Dusary. Her late husband, of whom a notice was inserted in this Magazine some years ago, was a much respected elder in the Free Presbyterian Church at Bayhead. The family consisted of seven sons and four daughters, several of whom gave evidence that they were born again. Two sons and two daughters live to mourn their affectionate mother.

In eighteen-ninty-three she and her husband, with many others, at the dictates of conscience, severed their Church connection; since they refused to acknowledge that foundational truths deeply imbedded in the Word of God and essential to the spiritual life

of a Christian community, should be cut and carved to suit the principles of high expediency. They parted with that Church not because they loved it less but because they loved the Truth more.

Mrs. Macdonald was born of godly parents and, like Timothy, she evidently embraced the Redeemer at an early age. Several years afterwards she made a public profession of her faith. She was not given to speak of her own spiritual experiences but one could gather that she was too often inclined to make her feelings an index of her spiritual condition. An eminent divine observes, "that the more spiritual any man is the more he sees of his unspiritualness in his spiritual duties." An obscure view of this fact left Mrs. Macdonald too often in the depths of despondency but the comfort was all the sweeter when it came. In the words of the Lochcarron divine's "Happy Man," "She wore the plain garment of humility . . . often walked in the valley of self-abasement, and sometimes climbed the mountains of heavenly mindedness."

Mrs. Macdonald's circumstances enabled her to show her faith by her works in a very practical way, for the miller's house was a granary for the poor and needy, while those who knew her best could testify that "she opened her mouth with wisdom and in her tongue was the law of kindness." During the last few days of her life she yearned to be away "to the mountains of myrrh and the hills of frankincense."

A large concourse of people gathered at the house on the day of the funeral to tender the last offices to one they knew so well and respected so much. Our sympathy goes out to the surviving members of her family and various relatives, especially her daughter Annie, who nursed her mother with Christian love and tenderness for eight years. May they, who were so familiar with the Christian faith and conduct of their godly relative, be divinely constrained to adopt the language of another—"Thy people shall be my people, and thy God my God."—*W. B. N.*

## **The late Alexander Mackenzie, Deacon, Inverasdale, Gairloch.**

**I**T is a year on the 10th of last December since this aged man was called away. He was born at Loch a Druing, a place not now inhabited, and situated inland between Inverasdale and the extreme west of the Parish. From there his people removed to Inverasdale when Alexander was young. His father, also Alexander, was a good man, and noted among the "men" of his day. The old people, who still remember him, love to tell some of his pithy sayings; and especially what they used to hear from him on Friday of the Communion when giving marks of grace in the soul. The son inherited his native wit. We would expect that such a worthy father would bring up his children in the fear and admonition of the Lord. Alexander, however, did not show any signs of being on the Lord's side until he was old, notwithstanding his exemplary upbringing. It is not definitely known what means the Lord took to bring him to a knowledge of his Saviour but the change was apparent. All were not called and sent to work in the vineyard at the first hour; some were called at third hour, others at the sixth, others at the ninth, and some at the eleventh. God has His several times of calling souls to himself. Evidently, Alexander was called at the eleventh hour. He was about eighty-one years of age when he first sat at the Lord's table and he lived about seventeen years after that to give full proof of the reality of his conversion. He was in his ninety eighth year when the Lord called him to be rewarded with those who "have borne the burden and heat of the day." He was made a Deacon in 1930. Though he was old when sent to labour in the vineyard the Lord continued to give him strength and years above the ordinary. Like another "his eye was not dim, nor his natural force abated." All his senses and faculties were unimpaired to the end and this enabled him to continue his usefulness in the public. In fact he prayed in the Inverasdale meeting-house about a week before he

died. In his latter years he chose to live beside the meeting-house and gave up his old home which was a considerable distance away. His wife predeceased him by many years and he lived alone. His family offered him a home with themselves but he preferred to live within reach of the public means of grace. His neighbours were kind to him. His last illness did not last much more than a week. The removal of such old men leaves a blank that is not easily filled. "Do good in thy good pleasure unto Zion : build thou the wall of Jerusalem."—*A. B.*

---

### **The late Mr. Norman Patterson, Strond.**

**T**HE subject of this notice was descended from godly people. His grandfather was a noted man, but grace does not run in the blood as we all sinned in Adam and came short of God's glory. Mr. Patterson was of a very meek and humble deportment. He preferred to take a back seat, and always put others before himself. However, when the cause required his help he was willing to do what he could in his own quiet way. He was very hospitable to strangers in his home at all times. When he prayed or said grace there was a savouriness about his utterances, although he preferred to be passed over. On one or two occasions when there was no missionary, he was prevailed on to read a sermon, which was much appreciated, although he would not say a word of exhortation. He was afflicted by a stroke of paralysis, so that he was unable to pray in public latterly, but he was useful though an invalid until he was removed from this earthly scene.—*D. J. McA.*

---

The heart of man is his worst part before it is regenerate and the best part afterwards. it is the seat of principles, and the fountain of action. The eye of God is, and the eye of the Christian ought to be principally fixed upon it.—*Flavel.*

## Nadur an Duine 'na Staid Cheithir Fìllte.

## RÌOGHACHD NEIMH.

*(Air a leantuinn bho t.-d., 356.)*

Air dhomh labhairt o 'n chuibhrionn so de 'n Sgriobtur, d' am bheil am bonn-teagaisg 'na earrainn, mu 'n bhreitheanas dheireanach; agus air dhomh a nis gu labhairt mu shonas sìorruidh nan naomh, agus mu thruaighe shìorruidh nan aingidh, o na binnibh fa leth a chuirear an céill orra 'san là mhór; gabhaidh mi iad 'san òrdugh 'sam bheil iad air an cur sìos mu 'r coinneamh; a chionn mar, tha bhinne air tùs air a toirt a mach air na fireanaich, mar sin gu 'm bheil i air a cur an gnìomh air tùs, ged tha e cosmhuil gu 'm bi a' bhinn eile air a làn chur an gnìomh mu 'm bi so air a chrìochnachadh.

Tha briathra an teagaisg a' gabhail a steach na binn aoibhnichean féin, le roimh-ràdh ann an rathad eachdruidh nìmphe, a ta tabhairt eunntais air a' Bhreitheamh a' cur na binn an céill; an Rìgh, Iosa Crìosd: a' chuideachd air am bheil i air a tabhairt, iadsan air a dheis; agus an t-àm a bhitheas i, ann an sin, cho luath 'sa tha 'n deuchainn thairis. Umpa sin labhair mi cheana: Is i bhinne féin a ta sinn a nis ri thoirt fainear, Thigibh a dhaoine beannaichte m'athar-sa, seasaibh air bhur n-ais, O sibhse ghabhra mi-naomha! Air falbh leis gach anam neo-iompaichte nach 'eil air an aonadh ri Iosa Crìosd; chan 'eil so air bhur sonsa! Thigibh, O naoimh, a ta air bhur toirt a mach as bhur staid nàduir gu staid gràis! Feuch so staid na glòire a tha feitheamh oirbh! Ann an so tha glòir air a cur sìos dhuinn ann am briathraibh agus an litricheibh; sgàthan, anns am feud sibh bhur sonas sìorruidh fhaicinn; dealbh, no iomhaigh, do thigh Athar Chrìosd, anns am bheil iomhaigh àite-còmhnuidh.

Tha bhinn ghlòrmhor so a' giùlan dà ni (1.) An sonas iomlan 'sam bheil na naoimh gu bhà air an cur an seilbh, eadhon an rìoghachd (2.) An toirt a steach aoibhneach d'a h-ionnsuidh: "Thigibh, a dhaoine beannaichte m' Athar-sa, sealbhaichibh." *Air tùs*, Is e an sonas iomlan, an rìoghachd. Is i rìoghachd,



àirde sonais shaoghalta; chan 'eil nì air thalamh as mò na rìoghachd; Uime sin, tha 'n cudthrom diomhair de ghlòir ann an nèamh air a chumail a mach dhuinn fuidh'n bheachd so. Ach cha rìoghachd choitichionn i, is i an rìoghachd i; rìoghachd nèimh, a' dol os ceann na h-uile rìoghachd 'san t-saoghal, an glòir, an urraim, an tairbhe agus an toilinntinn, ann an tomhas neo-chrìochnach, na tha iadsan a' dol os ceann staid iosal deireich ann an luideagaibh agus air an otrach. 'San dara àite, Tha dol a steach aoibhneach aig na naoimh d' an rìoghachd so, Thigibhse sealbhaichibh an rìoghachd. Ann an sealladh aingle, dhaoine, agus dheamhna, tha iad air an cur an seilbh rìoghail, agus gu follaiseach air an gabhail a steach an làthair an t-saoghail uile le h-Iosa Crìosd, an Tì a 's e Oighre nan uile nìthe, aig am bheil gach uile chumhachd, air nèamh agus air thalamh. Tha 'n còir air an rìoghachd, gu sòleimnte air aithneachadh agus air aidmheil! Tha iad air an gabhail a stighe innte, mar oighreachan einnteach na rìoghachd, gu sealbachadh le oighreachd no crannchur, mar tha 'm focal gu ceart a' ciallachadh; a chionn, o shean, gu robh oighreachdan air an comharrachadh a mach le crannchur, mar bha Canaan do Israel, mar cheud-ghin Dhé, mar a ghairmear dhiùbh, *Ecsod.* iv. 22. Agus a chionn gur i an rìoghachd so, rìoghachd an Athar, tha iad uime sin gu follaiseach air an aideachadh 'nan dol a steach innte, a bhi 'nam muinntir bheannaichte Athar Chrìosd; beannachadh a bha air a thoirt dhoibh fada roimh 'n bhinn so, ach a ta nis gu follaiseach air aidmheil agus air a dhaingneachadh dhoibh leis an Eadar-mheadhonair ann an ainm 'Athar. Is fiù a thoirt fainear, nach 'eil e ag ràdh, sibhse ta beannaichte leis an Athair; ach, sibhse dhaoine beannaichte m' Athar-sa: a' nochdadh dhuinn, gu bheil na h-uile beannachd a ta air a thabhairt dhuinn, a' teachd o 'n Athair, tobar a' bheannachd, mar is e Dia agus Athair ar Tighearn Iosa Crìosd, tre am bheil sinn air ar beannachadh, *Eph.* i. 3. Agus fadheòidh, tha iad air an gabhail a steach do 'n rìoghachd so, mar sin a bha air "ullachadh dhoibh o leagadh bunaite an domhain," ann an rùn sìorruidh Dhé, mu 'n robh iadsan no aon diùbhsan, ann; chum gu

faiceadh an saoghal gur i beatha mhaireannach saor thiodhlac Dbé.

Fiosraichidh mi dà ni ann an so : (1.) Nàdur an rìoghachd so. (2.) Dol a steach nan naomh innte. Agus an sin ni mi cleachdamh iomchuidh do 'n iomlan.

*Air tùs*, A thaobh nàduir rìoghachd nèimh, tha ar n-eòlas uimpe ro neo-iomlan; oir, “Chan fhaca sùil, agus cha chuala cluas, agus cha d’ thàinig ann an cridhe duine, na nithe a dh’ ulluich Dia dhoibhsan aig am bheil gràdh dha,” 1 *Cor.* ii. 9. Eadhon, mar a ta pàranta le coimeasan aithnichte a’ teasgag an cloinne, mu nithe, air dhòigh eile nach urrainn dhoibh a thuigsinn gu ceart: Mar sin, thoilich e ar Dia gràsmhor-ne, ann an smuaineachadh air ar n-anmhuinneachd, sonas nèamhaidh a nochdadh dhuinn, an samhlaichean air an toirt o nithibh talmhaidh, e ta glòrmhor an sùilibh dhaoine; a chionn gu biodh sealladh faicsinneach de 'n ghloir nèamhaidh, as eugmbais coimeasan talmhaidh, ro shoilleir air son ar sìle anmhunn, agus cha dèanamaid ach sinn féin a chall annta. Air an aobhar sin, a nis, chan urrainn aon labhairt ach mar leanaban mu na nithibh sin, a nochdas an dà gu soilleir.

Tha staid na glòire air a taisbeanadh fo bheachd rìoghachd; air do rìoghachd am measg dhaoine, bhi an ni sin anns am bheil an àireamh as mò de nithibh maithe na talmhainn a’ coinneachadh. A nis sealbhaichidh na h-uile naomh, mar rìgh, rìoghachd. Bithidh uile iochdarain Chrìosd 'nam rìghrean, gach aon le chrùn air a cheann: Chan e gu'n rùisg an Rìgh mòr e féin d' a rìoghalachd, ach ni e 'chlan uile 'nan luchd comhpairt d' a rìoghachd.

I. Bheirear do na naoimh cumhachd agus ùghdaras rìoghail. Cha toir ar Tighearna ainmean falamh do chuspairean a ghràidh, ni e 'nan rìghribh da-rìreadh iad. Bithidh uachdranachd nan naomh 'na uachdranachd fada os ceann an rìgh as mò bha riamh air ann talamh! Bithidh iad 'nan làn-uachdarain air peacadh, aig an robh air uairibh uachdranachd orra.

Bithidh làn-riaghladh aca os ceann an spioraid féin, riaghladh iomlan os ceann an aigne agus an iarrtuis, a ta nis a' cur na h-urrad de dhragh orra: bithidh freumh buairesasach nan aigne truailidh air am fògradh gu bràth a mach as an rìoghachd sin,

agus cha bhi comas aca gu bràth tuille an grabadh as lugha chur orra. Bithidh cumhadhd aca os ceann nan einneach na h-an-diadhaich de na h-uile chinneach “agus riaghlaidh siad iad le slait iarunn,” *Taisb.* ii. 26, 27. Bithidh uile shaoghal nan aingidh air am briseadh rompa: Bithidh Satan air a bhruthadh fo ’n casaibh, *Rom.* xvii. 20. Cha bhi e gu bràth comasach air buaireadh a chur orra na ’s mò; ach bheirear breth leò airsan, agus ’nan sealladh, bithidh e air thilgeadh, leis a’ chuideachd an-diadhaidh, gus an loch theine agus phronnuise! Mar sin riaghlaidh iad os ceann an luchd-sàruchaidh. Air dhoibh an deadh chath a chur, agus a’ bhuaidh fhaotainn, ni Criosd dhoibh mar a rinn Iosua d’a cheannardaibh, a’ toirt orra teachd am fagus, agus an cosan a chu air muinealaibh rìghrean, *Ios.* x. 24.

II. Bithidh na brataichean rìoghail aca. Air son rìgh-chaithir, bheir Criosd dhoibh suidhe maille ris-san air a rìgh-chaithir-san, *Taisb.* iii. 21. Bithidh iad air an togail gus an urram agus an inbhe as àirde air am bheil iad comasach; agus, ’na mhealtuinn, bithidh sìth bhuan shiorruidh aca, an déigh na h-uile h-ioman a bh’ aca ’san t-saoghal, ’nan slighe chum na rìgh-chaithreach. Air son crùn, gheibh iad crùn ’na glòire, nach searg as, 1 *Phed.* v. 4. Chan e crùn fo bhàthaibh, mar a fhuair iochdaran air uairibh, air dhoibh a bhi ’nan luchd-buaidh; seargaidh an crùn sin gu h-ealamh, ach cha searg an crùn-san gu bràth. Cha chrùn òir e, leithid ’sa tha rìghre talmhaidh a’ caitheadh; tha eadhon crùn òir gu tric air a shalachadh, agus air a’ chuid as fèarr, chan urrainn e iadsan a ta ’ga chaitheadh a dhèanamh sona. Ach ’se bhios ann crùn glòire. Crùn glòire, is e crùn na beatha e, (*Taisb.* ii. 10.) a’ bheatha sin do nach aithne crìoch; crùn nach urrainn bàs gu bràth a thoirt bharr an cinn. Is éiginn da bhi ’na chrùn maireannach, oir is crùn fireantachd e, 2 *Tim.* iv. 8. Bha e air a cheannach dhoibh le fireantachd Chriosd, a ta air a meas doibh; tha iad air an dèanamh iomchuidh air a shon le fireantachd ’san taobh a stigh; tha fireantachd no fìrinn Dhé, ’ga dhèanamh cinnteach dhoibh. Bithidh slat rìoghail aca, slat iarunn, (*Taisb.* ii. 27.) uamhasach do ’n t-saoghail aingidh uile!

Agus claidheamh mar an ceudna, “Claidheamh dà fhaobhair 'nan làimh, a chum dioghaltas a dhèanamh air na cinnich, smachdachadh goirt air na slòigh,” *Salm*. cxlix. 6, 7. Gheibh iad déise rioghail. Tha na culaidhean rìoghail anns an rìoghachd so 'nan culaidhibh geala, *Taisb*. iii. 4. “Imichidh iad maille riumsa ann an culaidhibh geala.” Agus tha na culaidhean sin, air dòigh ro-àraidh, a' comharrachadh mach staid glòir do-bhreathnaichte nan naomh ann an nèamh!

Thoilich e an Tighearna gu tric staid nan naomh ann an glòir a nochdadh dhuinne, fo bheachd iad a bhi air an sgeudachadh ann an eudaichibh geala. Tha e air a ghealltuinn do 'n tì bheir buaidh, gu 'm bi e “air a sgeudachadh ann an eudach geal,” *Taisb*. iii. 5. Tha na seanaire timchioll na rìgh-chaithreach air an sgeudachadh ann an culaidhibh geala, *caib*. iv. Tha 'n sluagh a tha 'n làthair na rìgh-chaithreach “air an sgeudachadh le trusganaibh geala,” *caib*. vii. 9. “sgeudaichte le trusganaibh geala,” *rann* 13. “air an dèanamh geal ann am fuil an dà theisteas mu dheireadh a thugadh, beachd air staid nan naomh air thalamh, ach tha na coimeasan air an tabhairt o staid na h-eaglais' air nèamh. Cuirear gach éididh, (ni ris an abrar éididh, air dhoibh a bhi 'nan comharra air peacadh, agus air nàire,) a thaobh leis na naoimh, 'nuair a thig iad chum an staid glòire. Ach ma bheir sinn fainear ciod na h-amanna 'san robh trusgain gheala air an gnàthachadh gheibh sinn mòran de nèamh anna.

*Air tùs*, 'Nuair thug na Romanaich saorsa d' an tràillibh, thug iad dhoibh éididh gheal, mar chomharra air an saorsa. Mar sin gheibh na naoimh air an là sin, an culaidhean geala; oir is e là saorsa glòrmhor cloinne Dhé e, (*Rom*. viii. 21.) là saorsa an cuirp, *rann*. 23. Chan fhaic iad gu bràth tuille tigh na daorsa, 's cha luidh iad tuille am measg phota. Ma choimeasas sinn staid nan naomh air thalamh ri staid nan aingidh, is staid shaorsa gun amharus i; ach is staid thràilleil an staid eile; ach ann an coimeas r' an staid air nèamh, chan 'eil innte ach seirbhis chruaidh. Tha naomh air thalamh gun amharus 'na phrionnsa, 'na oighre air crùn: ach feudaidh so a bhi sgriobhta air, “Tha

mi a'm sheirbhiseach;" oir, "chan 'eil eadar-dhealachadh 'sam bith eadar e agus seirbhiseach, ged is e Tighearn nan uile," *Gal.* iv. 1. Ciod iad osnaich duine naomh, an obair shuarach agus iosal anns am bheil e 'n sàs air uairibh, an t-eudach dubh agus luideagach 'sam bheil e ag imeachd, ach comharran na seirbhis chruaidh so? Ach o 'n là 'san tig na naoimh gu 'n crùn, gheibh iad an saorsa iomlan, agus cha seirbhisich iad na 's mò. Bithidh iad air an làn-shaoradh o pheacadh, an ni sin do na h-uile, as miosa araon ann féin, agus 'nam fiosrach-san mar an ceudna: Cia mór uime sin a 's éiginn do 'n t-saorsa sin a bhii, 'nuair na h-Eiphitich, a chunnaic iad an diugh, nach faic iad a chaoidh tuilleadh? Bithidh iad air an saoradh o gach uile bhuaireadh na's mò leis féin, no le sheirbhisich. Bheirear làn-fhreagrachd an sin do 'n iarrtus sin, a dh' ainmich iad cho tric. "Na leigh ann am buaireadh sinn." Cha tig nathair shèideach tuilleadh do 'n Phàras shuas; chan fheud ribe no bacadh bhi air an cur an sin, a ghlacadh cosan nan naomh: Feudaidd iad imeachd ann an sin gun eagal, oir chan urrain doibh a bhi ann an cunnart: Chan 'eil slochd leomhan, no beannta nan leopard ann an tìr a' gheallaidh. Ni h-eadh cuirear iad an taobh thall de chomas peacadhadh, oir bithidh iad air an daingneachadh ann am maith-eas. Bithidh e 'na làn-shaorsa d' an toil, a bhi gu bràth neo-chaochlaideach gu maith a dhèanamh. Agus bithidh iad air an saoradh o uile thoradh a' pheacaidh: "Cha bhi bàs ann na 's mò, no bròn, no éighich; agus cha bhi pian ann na 's mò?" *Taisb.* xxi. 4. Cho an rìoghachd a ta cosmhuil rithe so? Tha 'm bàs a nis a' dèanamh a rathaid do chuir, cho furasd as do bhothan: Lionaidh bròn cridhe an neach a ta caitheadh crùn air a cheann: Chan 'eil eulaidh rìoghail 'nan dìon an aghaidh pian, agus glaothaich a thaobh pein: Ach anns an rìoghachd so cha bhi àite aig truaighe. Bithidh gach uile mhaslaidh air an glanadh air falbh; agus cha tuit deur tuilleadh o 'n sùilibh. Cha ghearain iad na 's mò bhi air an tréigsinn: chan fholaich an Tighearna gu bràth 'aghaidh uapa, ach air do Ghrein na fireant-achd, a bhi dealradh orra 'na soillse meadhon là, sgaoilidh i air falbh gach neul agus bheir i dhoibh là sìòrruidh, gun an coimeas-

ga as lugha de dhorchadas. Sguabaidh tuil na feirge, an deigh toirm tairneanaich uamhasaich o'n rìgh-chaithir, air falbh na h-aingidh o làthair caithir a' bhreitheanaich, gus an loch theine; ach tha iadsan, 'san àit' as feàrr, air an toirt cosmhuil ri Noah do 'n àire, agus a mach á rathad dochair.

*Ri leanuinn.*

## Literary Notice.

**Old and Young in Elizabeth's Days** by G. M. Alexander.

London: C. J. Farncombe & Sons Ltd., 30 Imperial Buildings, Ludgate Circus, E.C.4. Price 3/-.

This is one of the most interesting books we have ever read on the Puritan period. Miss Alexander has command of a style that is out of the common track. She has an eye for picturesque phrases and makes use of them with skill. The religious atmosphere of the home life of the men, women, and boys she describes is transferred to her pages. While writing a book about the Old and Young in Elizabeth's Days she has produced a book which makes an appeal to old and young. It gives us great pleasure to call attention to this book which we have read with interest and from which we have derived instruction. We should like to see Miss Alexander turning to the land of her forefathers and writing an account of the men, women, boys and girls of the Scottish Reformation and Covenanting periods.

## Notes and Comments.

**Useful Pamphlets.**—The Protestant Truth Society, 31 Cannon Street, London, E.C.4, have issued two useful pamphlets—*Why I am not a Roman Catholic* (price 2d.), and *Ought I to Marry a Roman Catholic?* (price 2d.). Both these pamphlets direct attention to the Church of Rome's activities.

**Commercialised Obscenity.**—The low moral state of thousands of the people of Britain is seen in the pictures and

advertisements seen in so many of the popular magazines, etc., of to-day. Here and there strong protests are being made against this commercialised obscenity in which some of the writers point that a similar condition of things existed in Germany before the last War. There can be no doubt that Satanic influences are at work in this nation to destroy, if possible, all respect for morality and common decency. This pandering to the flesh bodes ill for Great Britain. Holiness and purity are at a discount.

## Church Notes.

**Communions.**—*May*—First Sabbath, Kames and Oban; second, Scourie and Dumbarton; third, Edinburgh and Broädford. *June*—First Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shielraig; third, Helmsdale, Lochcarron, Glendale, and Dornoch; fourth, Gairloch; fifth, Inverness. *July*—First Sabbath, Raasay, Lairg, Beaully; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherrick, Plockton, North Uist, Thurso. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

**Meeting of Synod.**—The Synod will (D.V.) meet at Inverness on Tuesday, 21st May, at 6.30 p.m. when the retiring Moderator, Rev. John Colquhoun, Glendale, will conduct divine worship.

**Protest Against A.R.P. Rehearsals on the Sabbath.**—At a meeting of the Northern Presbytery of the Free Presbyterian Church of Scotland, held recently at Dingwall, note was taken of the fact that a number of A.R.P. rehearsals took place recently in several towns in Scotland on the Lord's Day, and it is reported that Sabbath rehearsals are to take place in other towns. The Presbytery are aware that many members of the A.R.P. who love the Sabbath give their services voluntarily. Such will most readily attend rehearsals on ordinary week-days, and are prepared,

we believe, to give their services even on the Lord's Day if distressing circumstances should require them to do so. Such voluntary workers feel deeply aggrieved at being called upon to attend those rehearsals. Holding as we do that the Lord's Day is to be kept holy unto God for the public and private exercises of His worship and that these A.R.P. rehearsals do not belong to the sphere of necessity or mercy for the mere purposes of practice the Presbytery profoundly deprecate such rehearsals being held on the said day. The Presbytery, therefore, hereby appeal to all those in authority in A.R.P. work to refrain from this flouting of the moral law.

**Correction.**—Our readers would have noticed that “not” was dropped on p. 460, line 9, from foot of page.

**Safe Arrival of Miss Nicolson, M.A., at Capetown.**—Word has reached us at the time of writing this note of the safe arrival of Miss Nicolson at Capetown and in all likelihood she has reached Ingwenya before this note is written. We are sure our readers will be pleased to know that by the good hand of the Most High she was taken safely through the dangers of ocean travel in these days of peril on the deep.

**A Letter from One Christian Soldier to Another.**—This letter has been reprinted from the Magazine and may be had from Rev. James A. Tallach, F.P. Manse, Kames, Tighnabruaich. Price 3d.

---

## Acknowledgment of Donations.

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

**Sustentation Fund.**—A Well-wisher, 10s; Perthshire Adherent, £2; Perthshire Adherent, o/a Edinburgh Congregation, £2; Perthshire Adherent, o/a Vatten Congregation, £1; Perthshire Adherent, o/a Struan Congregation, 10s; Perthshire Adherent, o/a Flashadder Congregation, 10s; Anon., Kyle Postmark, £1; Miss C. R. Ridgeburn, Bonhard Road, Scone, £1; “The Cause of Christ,” Ontario, £2 4s 9d; Mrs K. M., Northton, £5 Miss M. G., Larig View, Aviemore, 10s; J. C. M., £1; Miss I. C., Aricharnoch, Broadford,



8s; Lewis Friends, 10s 3d; K. McL., Nurses' Home, Melrose, 10s; Mrs and Miss B., Partick West, o/a St. Jude, 10s; E. M. Kyles, Harris, o/a Tarbert Congregation, £2 5s; Mrs N. McK., 18025 Parke Avenue, Grosse, Ill., £3 15s; Mr N. S., Fairy Meadow, Wollongong, N.S.W., £3 2s.

**Organisation Fund.**—Perthshire Adherent, £2.

**Jewish and Foreign Missions.**—Anon., Aberdeen Postmark, o/a S.A. Mission, £25; Perthshire Adherent, £2; A. J. S., Applecross, £1; J. F., Seannios, Kirkhill, 10s; Miss M. McK., Lochgilphead, 10s; "The Cause of Christ," Ontario, £2 4s 9d; Friend, Ross-shire, £2 10s; Miss M. G., Aviemore, 10s; J. C. M., 10s; Mrs A. McN., Corrour, o/a Mrs Radasi, 6s; R. D. N., Penifiler, Portree, 6s; J. R., 1174 Dominion Street, Winnipeg, £2 10s; Mrs J. B. R., 2677 Triumph Street, Vancouver, £1; S. M., Olgrinmore, Scots-caldar, 13s 6d; M. McR., Ardroy, Lochinver, 10s; A Young Friend, Skye, 7s 6d; F.P. per Rev N. McIntyre, £1; Mrs M. M., 42 Lurebost, 8s; Lewis Friends, 10s; Nurse McL., Nurses' Home, Melrose, 10s; W. G., St. in Memory of M., o/a Schools, £1; W. G., St. in Memory of M., o/a Hospital, £1; Mrs and Miss B., Partick West, o/a St. Jude, 10s; Mr N. S., Fairy Meadow, Wollongong, N.S.W., £3 2s.

The following lists have been sent in for publication :—

**Fort William Church Purchase Fund.**—Mr Alex. Rankin, Mamore Cottage, Fort William, acknowledges with grateful thanks £5 from Argyllshire Well-Wisher; B. K. T., £4.

**Inverness Congregational Funds.**—Mr Wm. Mackenzie, Treasurer, acknowledges with grateful thanks a donation of £25, Anon., Aberdeen Postmark, per Mr J. Grant, General Treasurer.

**London Congregational Funds.**—Rev. J. P. Macqueen acknowledges with grateful thanks the following donations:—A Friend, Hurstville, N.S.W., o/a S.A. Mission, £1; Mr N. S., Wollongong, N.S.W., £2.

**St. Jude's Congregation, Glasgow.**—The Hon. Treasurer begs to acknowledge with sincere thanks receipt of the following donations:—Sustentation Fund, Friends per Mr A. E. Alexander, £3; Jewish and Foreign Missions, "Ebenezer," 10s; Anon., per Rev R. Mackenzie, £1; "Civis," per Rev R. Mackenzie, £1.

**Raasay Manse Building Fund.**—Mr Ewen Macrae, Inverarish, acknowledges with sincere thanks a donation of £2 from A Friend, Dennistoun, Glasgow.

**Tarbert Harris Congregational Funds.**—Mr E. Morrison acknowledges with sincere thanks the following donations:—Sustentation Fund, Friend, Kyles, 10s; Home Mission, Friend, Kyles, 10s.

**Talisker Church Debt.**—Mr D. Morrison, acknowledges with grateful thanks a donation of 10s from A Friend per Mr D. MacAskill, 4 Carbostbeg.

**Uig Manse Debt.**—Mr M. MacLennan, Treasurer, acknowledges with sincere thanks the following donations:—Brenish, Islivig and

Mangersla, £5 15s 6d; Mr M. M., Aird, £1; A Friend, 4s; Aird, £2 12s 6d.

**Wick Manse Debt.**—Rev R. R. Sinclair, acknowledges with grateful thanks the following donations:—Miss J. S., Wick, 10s; Friends, Caithness, £1; Mr A. S., Clyth, 5s—Manse Debt, £171.

**St. Judes South African Clothing Fund.**—The Treasurer acknowledges with grateful thanks donation of £3—Eccles. xi—i.

## **The Magazine.**

**4s. Subscriptions.**—Miss M. Grant, Aviemore; H. Macdougall, 169 Brownside Road, Rutherglen; Mrs Macdonald, The Manse, Kiltearn; Mr Urquhart, Invergordon; John Matheson, Inver, Fearn; Mrs G. Blackadder, Haddington; Miss K. Macdonald, Grosebay, Harris; Miss J. MacBeth, Arrina, Strathcarron; J. Campbell, Lugg, Jura; Miss MacPhail, Lussagiven, Jura; Miss J. Campbell, Wester Balblair, Beaul; Jas. MacKinnon, 21 Elgol, Skye; Mrs Macdougall, 6 Inverasdale; Miss L. Graham, Culkein, Drumbeg; N. MacSween, Meavaig, Tarbert, Harris; Miss MacInnes, Drumbuie, Kyle; Miss M. Mackenzie, Island Cott., Lochcarron; D. G. Mackenzie, 39 Matheson Road, Stornoway; Murdo Murray, 63 Cross, P. of Ness; Miss A. Fraser, 32a Warrender Park Terrace, Edinburgh; Miss K. Sutherland, Dall, Brora; Mrs Anderson, Aberarder, Loch Laggan; Miss Banks, Castletown; Mrs Macneill, 38 Aytoun Road, Glasgow; R. Matheson, Loubain, Shildaig; Miss Mackenzie, 26 Strath, Gairloch; L. Ross, Badcall, Scourie; Miss Beaton, Torbracken, Howwood, Paisley; C. Maclean, 19 Rose Street, Thurso; K. MacIennan, Shildaig, Lochcarron; Mrs D. Maclean, Camustiel, Applecross; Miss A. Macrae, Ardheslaig, Shildaig; Miss Angus, Maryfield, Inverness; J. Cameron, Gardale, Kingairloch; Miss Macdonald, Park Cottage, Gairloch; Mrs G. MacIver, Craigview, Lairg; Miss Macleod, 3 Clachan, Raasay; Miss MacAskill, Culkein, Lairg; Mrs Mackenzie, 269 Achnacarnin; Thomas Broadley, Kent; D. Nicolson, Missionary, Raasay; Mrs MacRae, Arrat, Diabeg; Miss Morrison, Clashmore, Culkein; A. Murray, Acheille, Rogart; D. Maclean, Clashmore, Culkein; C. Robertson, Luib, Broadford; G. Murray, Clunes, Achnacarry; D. S. Campbell, Pitfure, Rogart; Mrs Sutherland, W. Pittentrail, Rogart; Mrs Macleod, Achillie, Rogart; Miss Macpherson, Grumbie, Rogart; Mrs Macdonald, Moyle Park, Glenelg; J. MacPherson, 16 Midtown, Inverasdale; Mrs Macleod, 1 Braes; Mrs A. MacAskill, Kyleview, Altas; J. Macleod, 27 Bellview Terrace, Freemantle; J. Macleod, 9 Edinbane; A. Fletcher, Ardrishaig; J. Graham, Balchladich, Culkein; Miss C. MacIver, 6 Breasclete; A. MacAulay, 27 Breasclete; M. MacAulay, 37 Breasclete; Mrs C. Maclean, 28 Breasclete; Mrs D. Maclean, 22 Breasclete; A. J. Sutherland, Police Station, Applecross; R. Russie, Springmill

Pl., Edinburgh; M. Smith, 13 Valtos, Uig; A. MacKinnon, 22 Elgol; D. MacIver, Naast, Poolewe; Mrs. Macleod, 7 Holmsdale, Glendale; C. MacGregor, 18 Bells Road, Stornoway; H. MacKay, Easter Cottage, Hilton; D. MacArthur, Waulkmill, Glendarnel; Mrs. MacKay, 197 Droman, Balchrack; Miss Fraser, Rosebrae, Muir of Ord; T. Thomson, 4 Church Lane, Kilwinning; A. Fraser, Duiskey, Treslaig; Mrs. Mackenzie, 80 Chancellor Street, Partick; Mrs. MacLennan, 8 Geocrab, Harris; Mrs. Macdonald, Knockline, Bayhead; Miss Mackay, The Craigs, Ardgay; Miss MacRae, Taobh-na-mara, Ardneaskan; D. N. Macleod, Inshegra, Achriesgill; Miss Macleod, 3 Eyre, Raasay; Mrs. G. Macleod, Achina, Bettyhill; Mrs. Mackenzie, Garve Lath, Lochcarron; M. Beaton, Borerai, Skye; K. Macdonald, Grosebay, Harris; J. Morrison, Geocrab, Harris; Miss Bell, Academy Street, Brora; A. Macleod, Culkein, Drumbeg; Miss Macleod, Riverside Cott., Inchnadamph; W. Beaton, Woodside, Slumbay; G. Macleod, Tigh n'uilt, Port of Ness; Mrs. Matheson, Camustiniavaig, Skye; Miss Gunn, 12 Aultgrishan, Gairloch; Mrs. Macleod, Meavaig, Harris; D. Gordon, Kishorn, Ross-shire; Mrs. MacIver, Hill Street, North Tolsta; H. Morrison, Hotel Culbokie, Conon; Mrs. A. MacKinnon, Cnochd-Ban, Elgol; R. Macaskill, Flashadder; W. Macdonald, 4 Eyre, Snizort; Mrs. A. Livingstone, Fernabeg, Arrina; J. Mackenzie, Polmont, Falkirk; K. Macaskill, 3 Ose, Dunnegan; Miss A. Macdonald, "White Rock," Dusary, North Uist; J. Mackenzie, Salt Creek, U.S.A.; Mrs. D. G. Mackenzie, Shieldaig; Mrs. MacLennan, Milton, Applecross; Mrs. Maclean, Tosgaig; Miss Macleod, 452 Lanark Road, Edinburgh; J. Buchanan, Skeabost Bridge; Mrs. J. Mackinley, Lochwinnoch; Mrs. J. Byrne, Dunblane; J. Mackenzie, 6 Red Point, Gairloch; Mrs. Macleod, B44 Ripley, Ontario; Mrs. Brown, Lammerlaws; R. D. Nicolson, 2 Penifiler, Portree; G. Mackenzie, Rhieonich; Mrs. A. Mackenzie, Brackloch; A. Matheson, Kilmuir, Skye; Mrs. Mackenzie, 24 Midtown, Inverasdale; Mrs. MacPherson, Muirtown, Inverness; A. Macleod, Bayview, Ullapool; Miss I. Kerr, The Hall, Lochinver; Mrs. Fraser, Rowan Bank, Gorthleck.

**6s 6d Subscriptions for F.P. and Y.P. Magazines.**—Mrs. MacVicar, 6 Mill Place, Raasay; H. Macdougall, Burnside, Rutherglen; D. Macdougall, Ruislip, Middlessex; Dun. Gillanders, Craig, Achnashellach; Miss K. Grant, Tanera House, Ullapool; Miss M. Beaton, 510 Crookston Road, Glasgow; Mrs. W. M. Finlayson, Dunallan, Dunoon; Mrs. Mackenzie, Dunballoch, Beaul; Mrs. R. MacLean, Clashmore, Culkein; M. V. Fraser, Westmount, 4 Park Road, Paisley; Mrs. M. Beaton, Dunhallin, Hallin, Skye; D. MacKinnon, 11 Kalista, Hallin, Skye; Mrs. Cathie Kerr, Torbreck, Lochinver; Nurse Martin, 34 Charles St., Inverness; Miss Urquhart, Balblair, Conon; Miss F. Gollan, Hillside, Slumbay; Miss G. Alexander, Clifton, Bristol; Mrs. C. MacEwan, Castleton; D. W. Mackenzie, Kiltaraglen, Portree; K. MacLennan, Crask Aigas, Beaul; Mrs. Forgie, Slamannan; Miss M. Urquhart, 7 Ross Crescent, Balintore; Nurse M. A. Nicolson, Shieldaig; C. Murray, Muie, Rogart; J. M. Murray, Muie, Rogart; J. MacBeath, Postman, Arrina; Mrs. R. Gillies, Millpark, Raasay;

Mrs MacKellar, Corrour; Miss M. Macdermid, Bunanouldan J. Fraser, Seannlois, Kirkhill; D. Gillies, Alma Road, Fort William; M. MacLennan, 1 Tornich, Muir of Ord; Mrs Mackay, 30 Barrington Drive, Glasgow; A. Macleod, P.O., Manish, Harris; Miss Ross, 6 Fairfield Road, Inverness; Mrs D. Mackay, East End, Ardsneaskan; Mrs Maclean, 19 Melville Terrace, Stirling; Nurse Montgomery, Uig, Portree; Miss Finlayson, Garve; J. Gunn, Eilaneach, Glenelg; Miss I. Gordon, Milton, Applecross; Miss I. Macbeth, Upper Toscaig, Applecross; Mrs Nisbet, Kilchoan, Acharacle; Miss Beaton, The Hosp., Lochmaddy; Miss E. Beveridge, Hollyburn, B.C.; Miss M. Mackenzie, Red House, Badachro; C. Ross, Ridgeburn, Scone; S. Murray, Olgrinmore, Scotsclalder; J. Ross, 1174 Dominion Street, Winnipeg; Dr Runcie, 9 Park Avenue, Dunfermline; Rev R. Mackenzie, M.A., Glasgow; J. A. Mackenzie, M.A., Greenock; Mrs MacSween, 2 Laxdale, Stornoway; M. Mackenzie, M.A., Wick; Miss E. Robinson, Lytham St. Annes; J. Gordon, Birichen, Dornoch; Mrs Ross, 2677 Triumph Street, Vancouver; J. Nicolson, Camustinivaig; J. Stewart, Craigscurrie, Beaulieu; Rev J. P. MacQueen, London; Rev J. Colquhoun, Glendale; Mrs MacNicol, Station House, Corrour; A. W. Wallace, Linthorpe; Mrs T. Walker, Shirley, Beardsden; Miss Mackenzie, West Manse, Golspie; D. Murchison, 128 W. Graham Street, Glasgow; Miss MacColl, Bracket, Ballachulish.

**5s Subscriptions.**—Miss A. Mackintosh, Smithton, Gairloch; Miss B. Mackintosh, Shieldaig Lodge, Gairloch; N. Matheson, Cliff, Uig; Mrs A. Macdonald, Ardsheilaig, Shieldaig; Don. Mackay, Shamrock Cottage, Lochcarron; Miss C. Mackenzie, 28 North Tolsta; John Campbell, 19 North Tolsta; E. P. Bates, "Rutherford," Chandler's Ford, Hants.; Miss A. C. Alexander, The Cottage, St. Michaels Road, Worthing; Miss A. MacRae, Cairnbank, Gairloch; Mrs M. MacArthur, Lynedale, Portree; Mrs D. McLeod, 5125 Cooper, Detroit; Miss B. MacLeod, Ardmair, Ullapool.

**Other Subscriptions.**—Wm. J. Cairns, 90 Cromwell Road, Belfast, 10s; Rod McLean, Barwick, Ontario, 9s; Mrs K. Mackenzie, 314 David Whitney Buildings, Detroit, £2 10s; J. M. Banks, 5 Bush House, Farnham, Surrey, 6s; C. Gillies, 8 Inverarish Cottage, Raasay, 8s; Miss M. MacLeod, 2 Brahanie, Stornoway, 8s; John Graham, School House, Killearnan, 8s; Miss K. MacKinnon, Ridgeview Hotel Evanston, Ill., 9s 10d; Mrs A. Mackenzie, Drumbuie, Kyle, 10s; Mrs C. Kerr, Torbreck, Lochinver, 4s 6d; J. Fraser, Migovie, Stratherrick, 12s; A. J. MacKay, Point, Plockton, 7s 6d; Mrs Maclean, Bosville Terrace, Portree, £1; Mrs Maclean, Parke House, Strone, 8s; A. MacRae, Corff House, Beaulieu, 10s; W. Mackay, Hamara View, Glendale, 5s 8d; A. Sutherland, Toronto, Canada, 4s 6d; D. MacRae, 13 Aultgrishan, Gairloch, 10s; Mrs Frame, 1646 Pacific Avenue, Winnipeg, 8s; A. W. Wallace, Middlesburgh, for Stockton Mission, £1 1s; Ken. A. Macdonald, Ardvie, Finsbay, Leverburgh, 5s 6d; J. Morrison, Bayhead, Leverburgh, £1 16s.

**Free Distribution.**—A Friend, Ross-shire, 3s; Miss M. Grant, Aviemore, 2s; John Matheson, Inver, Fearn, 2s 6d; Miss M. Mackenzie, Island Cottage, Lochcarron, 2s 6d; D. G. Mackenzie, 39 Matheson Road, Stornoway, 6s; R. Matheson, Loubain, Shieldaig, 2s; D. Mackinnon, 11 Halistra, Hallin, 1s; Mrs F. Gollan, Hillside, Slumbay, 3s 6d; Mrs R. Gillies, Millpark, Raasay, 1s 9d; J. Morrison, Bayhead, Leverburgh, 10s; Miss I. Gordon, Milton, Applecross, 3s 6d; Mrs MacLennan, Milton, Applecross, 3s; Miss M. Mackenzie, Red House, Badachro, 3s 6d; Mrs J. Brown, Lammerlaws, 3s; J. Hymers, Halkirk, 5s; Vancouver Friend, 11s 2d; Two Friends, Winnipeg, 14s 4d; Rev J. Colquhoun, Glendale, 13s 6d.

**H.M. Forces.—Free Distribution.**—Received with sincere thanks the following donations for free copies of the Magazine sent to our Soldiers, Sailors and Airmen:—Friend, Ross-shire, 10s; Friend, Haddington, 3s; Miss A. Mackintosh, Smithton, Gairloch, 5s; Miss B. Mackintosh, Shieldaig Lodge, Gairloch, 5s; Mrs K. Grant, Tanera House, Ullapool, 6s; D. G. Mackenzie, 39 Matheson Road, Stornoway, 5s; Miss M. Beaton, 510 Crookston Road, Glasgow, 10s; Mrs Mackenzie, Clashmore Farm, Culkein, 5s; Rev A. MacAskill, Lochinver, 7s 6d; Mrs Mackenzie, Dunballoch, Beaully, 5s 6d; Miss Fraser, Westmount, Paisley, 3s 6d; C. Maclean, 19 Rose Street, Thurso, 4s; K. MacLennan, Tailor, Shieldaig, 6s; Mrs C. Kerr, Torbreck, Lochinver, 10s; Miss Macleod, 6 Niddrie Road, Glasgow, 7s; Miss C. Macdonald, Park Cott., Gairloch, 2s; Miss C. Mackenzie, 28 North Tolsta, 5s; A Mother, 13s 6d; Mrs C. MacEwan, Lochgilphead, 5s 6d; Mrs M. MacNicol, Lochgilphead, 10s; J. Mackenzie, 21 Brynapor, 4s; J. MacBeath, Postman, Loubain, 3s 6d; J. Fraser, Seannlois, Kirkill, 3s 6d; N. Uist, 6s; A. MacRae, Corff House, Beaully, 5s; Miss Beaton, The Hosp., Lochmaddy, 13s 6d; Miss C. Ross, Scone, 13s 6d; Mrs Macleod, Box 44, Ripley, 10s; Miss Marg. Macdonald, Langside, £1; Miss I. MacBeath, U. Toscaig, Applecross, 3s 6d; Anon, Glasgow, per Rev. R. Mackenzie, £2; Mrs MacLennan, Milton, Applecross, 3s; Mrs. Ross, 2577 Triumph St., Vancouver, £1; J. Gordon, Birichen, Dornoch, 3s 6d; Mrs MacPherson, Woodside, Muirton, 6s; Miss Macleod, Ardmair, Ullapool, 5s; J. Stewart, Craigscurrie, Beaully, 5s; J. Hymers, Halkirk, per Rev W. Grant, 5s; Mrs Mack, Harpsden, per Rev W. Grant, 1s 6d; Mrs Mackenzie, 24 Midtown, Inverasdale, 6s; Anon, Edinburgh, £1; Miss E. Robinson, Lytham St. Anns, 3s 6d; M. Mackenzie, M.A., Wick, £1; Dr. Runcie, Dunfermline, 3s 6d; Friend, Drumine, per Mr MacIver, Portree, 5s; Mrs Campbell, Oulduie, Applecross, 7s 6d; Mrs and Misses Black, Watten, 16s; Other Friends, Staffin, per A. Mackay, 5s; Mrs A. Mackenzie, Brackloch, Lochinver, 3s 2d; A. Gollan, Plockton, 5s; J. Ross, 1174 Dominion Street, Winnipeg, 3s 6d; Miss J. Mackenzie, West Manse, Golspie, 3s 6d; Mrs Walker, Shirley, Bearsden, 6s; Rev J. Colquhoun, Glendale, £1; D. Murchison, 128 West Graham St., Glasgow, 8s; Miss MacColl, Bracket, Ballachulish, 13s 6d; Nurse C. MacLean, Clachan Cottage, Durinish, By Kyle, 4s.