

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.

CONTENTS.

	PAGE
The late Rev. Neil Cameron,	1
The late Mr. Andrew Cameron, Oban,	9
In Answer to Prayer,	12
The Sabbath; by the Rev. Patrick Fairbairn, D.D.,	15
A Revival of Religion in the Isle of Arran,	21
Nadur an Duine 'na Staid Cheithir Fille,	28
Notes and Comments,	34
Church Notes,	35
Acknowledgment of Donations,	36
The Magazine,	38

PRINTED BY N. ADSHEAD & SON, 11 UNION STREET
 AND 34-36 CADOGAN STREET, GLASGOW.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XXXVII.

May, 1932.

No. 1.

The Late Rev. Neil Cameron.

AS intimated in our last issue the Rev. Neil Cameron, St. Jude's Free Presbyterian Church, Glasgow, passed to his everlasting rest on 9th March, 1932, aged 77 years. He was born at Kilninver, near Oban, 25th August, 1854. When he was four years of age his father removed to Cladich on Loch-aweside, where his parents remained for six years. When he was about ten years of age his father removed to Ardnamurchan and while in that district Neil attended the parish school of Killehoan. It was while in this district he was attacked by a very serious illness. His parents concluded he was dead and preparations were being made to dress his body when he revived to the great joy of those present. In connection with this illness he says: "I cannot recollect that one thought passed through my mind at the time about God's goodness and mercy in sparing my life, or how things would have been with me in the world of spirits if I had been taken away. Indeed the truth was verified at that time in my experience—'God is not in all their thoughts.'" Four years later he had another serious illness but was brought back again from the brink of the grave. "Not even a thought about my lost state as a sinner before God," he says in writing of this experience, "nor about the awfulness of a lost eternity, so far as I can recollect, made any impression on my mind then."

The first serious impressions that appear to have been made came through intercourse with a godly man in the district who

one day asked him the question: "Do you pray Neil?" "Sometimes," he thoughtlessly answered. "Take good care that your prayers be not like that of the Pharisee," was the good man's warning. "More than I should beware of that danger," he pertly answered. "That is very true," remarked his faithful admonitor and then walked away. In recalling this incident Mr. Cameron says: "It caused my wicked heart and mind great delight that I had fenced so well as that the man was silenced." But the matter was not yet disposed of for on meeting this man a few days after, the question was repeated and the same answer given to it. Then came the solemn warning: "Well, let me warn you that if you neglect to bend your knees to pray to God to have mercy on your soul beside the stones, trees, and rocks of these hills where you have so many opportunities to do so, these stones and rocks will rise up to condemn you on the Great Day of Judgment and they will cry aloud against you, if you be on the left hand of Christ." The warning went home to his conscience, every time he looked on the stones and the rocks. They preached to him of judgment and the impression made that day never left him entirely when he was alone. He now began to pray and when in the hill attending to his duties as a shepherd he would take out a New Testament which he carried in his pocket and read it. He noticed that sins of which he was guilty were condemned in it to eternal death. This made him listen with attention to the sermons of the ministers of the Church of Scotland to which he belonged but there was no warning to flee from the wrath to come nor was the way of salvation through a crucified Redeemer set forth. He made up his mind to cease listening to this faithless preaching and as he was very prejudiced against the Free Church he found himself churchless. One Communion Sabbath, however, he had gone many years before this to hear Rev. Angus Mackay, Glenshiel, and there was such authority in the sermon preached, that ever afterwards he believed that God could turn him from his sinful ways. He thought also of the many godly men belonging to the Free Church who

kept prayer meetings and pondering over these matters his prejudices against the Free Church vanished. He now became interested in what was going on in the Free Church and kept himself informed through reading the *Perthshire Courier* and the *Signal* both of which advocated the principles of the conservative and constitutional section in the Free Church. Inwardly he was in great mental trouble when alone and in secret prayer, "but when I met my vain companions," he writes, "none of them would be more vain than myself." He made hundreds of vows to be wise but they were only made to be broken. He then began to read God's Word with more care in the hope of getting deliverance from this state of mind. He spent ten years in these struggles but no progress was made. When he was about twenty-five years of age the word "sinner" came with such overpowering effect upon his mind that he went aside immediately to pray for mercy and forgiveness. A period of six months followed this experience in which he was in great distress of soul. Everything in the world became valueless to him. His sins were ever before him and he could not walk any distance in the hills without going down on his knees to plead for mercy. "At last," he says, "peace came to my conscience which I thought was peace with God so that I felt very happy now thinking that I was saved. But when I went among my fellow-shepherds to attend duties connected with our work, my goodness passed away like the morning cloud and the early dew that goeth away. I am now convinced that during the five months that succeeded the peace I felt were the most sinful part of my life. During the whole of this struggle, which continued more or less during eleven years, I was not conscious of the awful depravity of my nature. It was my actual sins that troubled my conscience. But during these five months I cannot recollect that I was troubled even with the sinfulness of my practice, so that I was really more dead and careless than I had been during the ten preceding years." He felt himself now in double distress concluding that the peace of conscience he had felt was nothing but the natural conscience

which, after being alarmed by the terrors of God's law, ceased to challenge him for his sins. He felt also, that he had quenched the common operations of the Spirit. Referring to this experience he writes: "I had real proof that false peace may come into the conscience to deceive a poor sinner for eternity and the fear of being a castaway brought me so low physically that I could hardly attend my duties. My sleep was almost gone and also my appetite for food. In this awful condition of mind I sometimes stood for a long time praying that God would speak to me from heaven by an audible voice to assure me of forgiveness, refusing to leave the place till He would do it. I have wondered many times since, that the Lord did not strike me down for my presumption for the ground upon which I pleaded with Him was my own miserable and wretched condition whereas the only way of forgiveness is through the blood of Jesus Christ, His only begotten Son." His distress reached a climax on a Sabbath in April, 1879, when he felt himself on the brink of despair. At family worship the married shepherd with whom he had lodged was in the habit of keeping family worship morning and evening. When they went on their knees to pray at night he began to plead with the Lord that He would reveal Himself as a sin-forgiving God to his "guilty wretched soul." In an instant light shone into his troubled heart revealing to him Christ crucified in all the Scriptures of the Old and New Testaments. Accompanying this was the application of His merits to his guilty soul and immediately he felt all his guilt and misery gone and he could truly say: "He is all my salvation, and all my desire." He longed for the end of the shepherd's prayer that he might retire to his room to give thanks to the Lord for His wonderful goodness and mercy. We have heard him speak of this wonderful deliverance and in telling of his feelings at that time he said that on going out next day early in the morning to gather the sheep he never saw God's creation so beautiful in all his life, every blade of grass seemed to point to the Creator. We have dwelt on his spiritual experiences at considerable length

as they throw a flood of light on the faithfulness of his preaching in warning sinners of false refuges.

The various providences leading up to his entrance on study for the ministry as recorded in this autobiography* are very interesting but must be passed over meantime. His studies were pursued at the University, and New College, Edinburgh. He also took certain classes in divinity at Glasgow University. When in Edinburgh his strong personality gave him a leading place among the little band of students who disapproved of the new movements in the Free Church. Occasionally he preached, in turn with his fellow-students, and at that early date his preaching was blessed to some.

In 1896 Mr. Cameron was called to St. Jude's, Glasgow, which was to a large extent made up of those connected with Duke Street and Hope Street Free Church who were dissatisfied with Dr. Rainy's ruinous policy. Prior to his settlement in St. Jude's, Mr. Cameron acted as assistant to the Rev. Evan Gordon, Duke Street Free Church. In 1896 there began a ministry in St. Jude's that was signally owned of the Lord and only the Great Day will declare how many souls heard the gospel as the gospel of their salvation from his lips. He gathered around him a large congregation in St. Jude's who loved him as few ministers are loved now-a-days. His preaching was too faithful to please people who wished to get to heaven by an easier way than is set before us in Scripture but the most discerning of the Lord's people loved the faithfulness that characterised it. He shunned not to declare the whole counsel of God to his hearers. As a preacher his services were much in demand in the Western and Northern Highlands and many heard the gospel to their eternal salvation from his lips. In his latter years there was a beautiful mellowing in the message delivered—not that there was a holding back of any of the solemn truths that touched the consciences of his hearers—but the sweet, winning note of the gospel was more noticeable

* Three chapters only were finished, and they will in all likelihood see the light at no distant date.—Editor.

than in the preaching of his early years. There was a commanding impressiveness when he spoke and one had the feeling here was a man who realised his awful responsibility to the God whose message he professed to deliver.

As a public witness for the truth there was no uncertain sound and whether his witness-bearing was received or not no one was in doubt where he stood. His testimony on behalf of Sabbath observation made him many enemies—some of them coming from very unexpected quarters. In his shepherd days God had sealed this respect for His holy day to him in a most signal manner which left a lasting impression on his mind. The story of this may be given at a later date. He could not bear the idea of any tampering with God's Word and this came out time and again. His opponents might think him unduly harsh in the castigations he gave them but he spared neither friend nor foe when the interests of truth were in the balance. This explains also his attitude to the present Free Church in the advances made for Union with our Church. Mr. Cameron regarded the position taken up by our Church in 1893 was in defence of the truth and he would not be a party to lower the testimony raised then whatever others might do. A man of tenderer feelings than he got credit for by many, he felt keenly the departures from our Church of some whom he highly respected and loved though he did not spare them for their manifest departure from the position taken up by them in 1893. If at times he used strong language he differed from others who did the same but who as time went on adopted the very position which by their strong words and actions they formerly condemned; with him there was no recoiling from the position he took up in 1893.

As a servant of the Church he was specially useful in the Church courts; his clear judgment was invaluable when difficult situations arose and his presence will be missed by his brethren when they meet in Synod. Mr. Cameron was the first deputy to visit the Canadian field and it is not too much to say that he had a very warm corner in his heart ever afterwards for

the people in that part of the world though recent developments non-plussed him and caused him grief. In 1921 he and Mr. Angus Fraser visited our South African Mission and our people out there still retain pleasant memories of that visit. For a considerable number of years Mr. Cameron acted as Convener of the Finance Committee and also of the Foreign Mission Committee—the work of which was dear to his heart.

As a man Mr. Cameron appeared to many to be inexorably stern—a man that looked only at the sterner side of things and never allowed his conduct to be affected by his feelings. This is quite a wrong view of him. He was a man who could weep with those who wept and in sorrow and in suffering he could be very tender and sympathetic. It is quite true, of course, that when he went forth to do war against what he esteemed to be error he spared neither friend nor foe and one does not wonder that those who received the blows should have unpleasant thoughts about the person who delivered them. He was gifted with keen discernment and his judgment of men was remarkably accurate but he was not infallible and at times he grievously erred in giving too much place to some who afterwards gave him a great deal of trouble.

In his passing the Church of Christ has lost a faithful servant and his congregation a devoted pastor. He served them faithfully and well and though he had many invitations to leave Glasgow he decided to remain with his first choice until death snapped the tie. We, with them, mourn the loss sustained but while the standard bearers are falling we would not be unmindful that great though the loss may be the battle is not necessarily lost because the standard bearers have fallen. As long as the Captain of Salvation lives who has in His right hand the seven stars it is a call to us to gird on our armour and live as they lived and fight as they fought until the day be done. May we, with an open Bible before us and the record of what He has done for His Church in all ages be kept from thinking any thought or uttering any word that questions His power to maintain His cause in the days to come as He has done in the past.

As stated above the end came on 9th March. All that devoted attention and medical skill could do was done but God's time had come and His servant was called home. A friend who was with him at the last informs us that Mr. Cameron requested that the nurses attending on him should be called in and that worship should be conducted. He himself asked a blessing on the reading of the Word and in doing so quoted the first six or eight verses of the 32nd Psalm. The Psalm was then read over and the last three verses sung. Psalm 105 was then read. To one of our younger ministers who was present he said: "I strove to uphold the truth of the Bible you do the same," and later on added: "Stand true to the Church to which you belong." He quoted several times the second and third verses of the 40th Psalm—"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He put a new song in my mouth, even praise unto our God: many shall see it, and fear and shall trust in the Lord." The last words he was heard to utter were: "All my hope and confidence is placed in Thee alone." This was the manner in which this modern Mr. Valiant-for-the-Truth passed over. His remains were followed to their last resting place by a large concourse of his sorrowing people and friends from the Northern and Western Highlands and were buried in a grave next to Rev. James S. Sinclair's, his fellow-labourer for so long in Glasgow. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

Who would true valour see,

Let him come hither;

One here will constant be,

Come wind, come weather.

There's no discouragement

Shall make him once relent,

His first avow'd intent

To be a pilgrim.—*Bunyan.*

The Late Mr. Andrew Cameron, Oban.

MR. CAMERON was born in the district of Thornhill, Dumfries-shire, in March, 1849; he was thus 83 at the time of his death. In his infancy he was brought north and spent the most of his days at Onich until he came to reside in Oban. The great change that shaped his after life took place, we are informed, when he was about twenty years of age under the preaching of the Rev. William Macdonald, Free Church minister, North Ballachulish. We have no definite particulars of this great event in his life but it is manifest that the change was very real for when he was only 28 years of age he was elected with his life-long friend, Mr. Duncan Mackinnon, to the Eldership in the North Ballachulish (Onich) congregation. The attachment between these two worthy men was very tender and the union of a long friendship was only broken by death in 1920.

Like so many of the most discerning and most pious of the Lord's people in the eighties and nineties of last century he was deeply grieved at the backsliding of the Free Church in her relationship to the Scriptures and the Westminster Confession and when the General Assembly of 1893 refused to repeal the notorious Declaratory Act he, with his friend Mr. Duncan Mackinnon, disowned the jurisdiction of the Declaratory Act Church. They held meetings on the Sabbath, first of all in Duncan's smithy, and afterwards in his house and that of a neighbour on alternate Sabbaths. From the position taken up then there was no wavering until he ended his earthly course and entered heaven. He was not a man who proclaimed on the housetops what great things he was going to do and straightway forgot what he said. He was a man who carefully weighed his words and he considered seriously the step he was taking and sat down and counted the cost so that when difficulties arose he faced them and overcame them as part of the cost he had reckoned on. This feature of his character made his position as an office-bearer particularly useful to the congregation in times of trouble.

When he came to Oban he was elected an elder in the congregation and during the remainder of his life he was particularly helpful to the congregation by his wise guidance of its affairs and in the assistance rendered in taking the services in the minister's absence. The congregation were highly privileged to have such an elder so wise and cautious and withal so spiritually minded and deeply interested in the Lord's cause and it is to be said to the credit of the congregation that they highly appreciated Mr. Cameron and valued his services. No one who had any knowledge of the truth could be long listening to him in speaking or in praying without realising how rich was his spiritual experience and how well he had been taught in the school of Christ. He had a remarkable aptitude for bringing out the spiritual meaning of the Scriptures. Blessed with a well balanced judgment he did not throw the reins on the neck of his imagination allowing it to run riot wherever it pleased but kept it within legitimate bounds and thus made it a most useful handmaiden in setting forth the truth. His prayers were characterised by reverence, a heavenly unction and a restrained and becoming attitude as one who, though he had hope his sins were forgiven, felt he was in the presence of the great God of eternity.

The Rev. Neil Cameron and he were very much attached to each other from the days when the former began to take a public part in the movements of the Free Church. They were only separated a few days in their home going and it was touching to witness the mutual interest they had in each others welfare as they were passing through the valley.

Near the end of last year Mr. Andrew Cameron had a severe heart attack and at the beginning of this year his doctor and all who saw him concluded the end was at hand. He himself, too, came to the same conclusion and expressed a willingness to be away. From this severe attack he rallied but the strength lost never returned; still, he was hopeful that he might live to see the Communion in May. It was not to be. His Lord had commanded him to come home and sit down at the Table

above where so many worthy men, women, and even little children from Oban are.

His last days in this vale of tears were pleasant to witness. It was truly the death bed of a Christian. Death had lost its sting; he was going to be with Christ and the foretaste of the heavenly joy that was soon to be his was cheering and encouraging to those looking on. His mind was taken up with spiritual things. Time and again he expressed the hope that everything was going all right with the congregation whose welfare lay very near his heart. When a drink was offered him to quench the death thirst his thoughts turned to the blessed Saviour who had to drink such a bitter draught in order that the sweet cup of salvation might be given to His people. Two days before he passed away he sang in Gaelic verses 25 and 26 of Psalm lxxiii.:

“Cò th’ agam anns na nèamhaibh shuas

Ach thusa, Dhia nan dùl?

Is cha’n ’eil neach air thalamh fòs

Ach thus’ am bheil mo dhùil.

Mo chridh’ is m’ fheadhail faraon a ta

Air failneachadh gun cheisd:

Gidheadh ’se neart mo chridhe Dia,

’S mo chuibhrionn bhuan am feasd.”

(“Whom have I in the heavens high

But Thee, O Lord, alone?

And in the earth whom I desire

Besides Thee there is none.

My flesh and heart doth faint and fail,

But God doth fail me never:

For of my heart God is the strength

And portion for ever.”)

He seemed to derive much encouragement and comfort from these words so full of hope and assurance. Next morning on learning it was the Sabbath he lifted up his hands and said: “Oh! blessed day, many a blessing poor sinners have got on this day.” In the near prospect of passing away he said:

"Farewell sorrow; welcome, eternal happiness." On the last morning (14th March) of his journey in this world he awakened out of sleep saying: "He's coming; He's coming," then asked for a drink which on receiving he passed into a quiet sleep from which he never wakened in this world. As one witnesses such a deathbed what a heavenly beauty the words of the Apostle assume—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (I. Thess. iv. 13-14). His remains were laid to rest in Pennyfuir Cemetery, Oban, on the 17th day of March, in the hope of a glorious resurrection.

In his passing hence the congregation and minister of Oban have lost a friend and counsellor who had their best interests at heart. To his sorrowing widow, his companion in life's joys and sorrows, we tender our heartfelt sympathy, also to his daughters (Mrs. D. A. Macfarlane, Dingwall, and Mrs. Angus Macdougall) and his three sons.

In Answer to Prayer.

THERE is abundant evidence in the Bible and in the history of God's people that He is a God who hears and answers prayer. Sometimes these answers are so signal as to arrest the attention and encourage the pleaders at a throne of grace that they feel they should be placed on record. We are constrained to write thus in view of an extraordinary change that took place recently in the spiritual outlook of a young man ere he passed from time to eternity. We purposely refrain from giving names but the extraordinary circumstances we are about to relate are well known to a fairly wide circle of our people in the Far North of Scotland. The young man whose solemn awakening to the reality of sin is to be set before our readers

was trained from his boyhood years in a Christian home, both his parents and grandparents walked in the paths of righteousness and truth. A godly example was set before him and in his boyhood years he regularly attended the means of grace. As a boy he had a gentle and likeable disposition. When the war cry to the youth of the nation sounded he joined the ranks and though a mere boy he showed such skill in managing men that he was soon appointed an instructor. Whether the experience in the army had, as it had with others, a deteriorating effect in blunting the senses to spiritual things we cannot say but one thing was evident he drifted away from the example he had seen at home and his place in Free Presbyterian places of worship was conspicuous by his absence. When the War was over he returned to business and soon received promotion until he had a very bright future before him as far as this world was concerned. As far as we know he lived what the world would call a decent moral life and was highly respected by his employers but according to his own confession he was a notorious Sabbath breaker notwithstanding the solemn warning he got against this sin by his dying mother. But while the world saw nothing amiss we are not without evidence that a hatred to the truth he had been accustomed to hear in his youth took possession of his mind and he shunned contact with those whose mission it was to proclaim it. While everything, as far as this world was concerned, was going well he was laid aside by illness. When examined by the doctor the verdict was that his lungs were affected. It was a terrible shock to him and to his parents. Out of sympathy with him and remembering his pleasant disposition as a boy we asked one of our ministers to visit him at the home to which he had been sent. The first visit passed without incident but on paying the second visit the minister was frankly told that his visits were not wanted as the patient was not a Free Presbyterian and further that owing to his last visit his temperature had risen considerably. The writer also received a letter from him which was couched in terms that wounded him in which he was charged with interfering

with the patient's concerns in which he was told he had no business. We refrain from entering further on this painful part of the story out of respect for the feelings of those still living who loved him. The impression made on our mind at the time was that Satan was making a bid for this young man and that the presence of one of our ministers troubled his conscience as reminding him of truths he had heard in his youth and which he had not received and now hated. For a time there was a slight improvement in his health but the insidious disease, though for a time arrested, pursued its fatal course and he went north to end his days in the town where he had spent his boyhood. Earnest prayer was being made for him by a circle of friends and it was noticed by his father that he was more inclined to refer to spiritual matters than he had hitherto been. One evening when his father entered his room with a friend he said: "Father I want to see you. Oh, I have been made to see myself a sinner, a great sinner. I never saw or felt like this before. I have been a sinner all my life. Do you think the Lord will have mercy on me yet. If you think there is any hope for me, pray for me." His father, o'erjoyed at the unexpected change, spoke to him about the thief on the cross, and quoted the publican's prayer and other suitable portions of Scripture. He then took hold of his father's hand saying: "I am a poor sinner. I was trying to pray that the Lord would be merciful to me and forgive my sins but I would like to get more light." His father knelt by his bedside to pray and he says that his dying son was taking the very words out of his mouth and repeating them before him so that he did not know whether it was himself or his son that was praying. He then said: "Yes, I am seeing but I would like more light." Soon after this he said: "I don't care what becomes of my body if I would only get Christ." Some days before this a friend had written the father reminding him of a case known to them both where they had witnessed an extraordinary change near the end of another young man's life in the same town. "I remembered the case," the father

writes, "and I thought to myself what a happy man that was! And what great comfort it was to his mother. Then I went back to mourning over my own trouble and no hope—not knowing I was soon to hear the cry of a prodigal that was to comfort myself and be, as I hope it was, the snatching of a brand from the burning at the eleventh hour." Almost his last words were: "I am confessing my faults to you and every one I have spoken a wrong word to and if you could bring them here I would ask them to forgive me. Will you see and ask them to forgive me." Again he said: "Father, I have been a great Sabbath breaker. Do you think the Lord will forgive me?" This is one of the sins his departed mother warned him against, as has already been mentioned, shortly before she went home to glory. Such is a brief outline of a remarkable case of what the Lord can do with those who long set at nought His counsel, and it is recorded here for the encouragement of praying fathers and praying mothers who may be almost despairing of seeing any change in their offspring. Let them remember what is impossible with man is possible with God.

The Sabbath.*

I.

By the Rev. PATRICK FAIRBAIRN, D.D.

ONE of Scotland's noblest distinctions—her well-spent Sabbaths—is now on the eve of being lost. The old landmarks, which have so long guarded the day of rest, as within a sacred enclosure, and which were commonly understood to have been set up by the hand of God Himself, are in progress of being taken down and cast aside as useless incumbrances.

*This is the first of a series of articles from the pen of the Rev. Patrick Fairbairn, Saltoun (afterwards Principal Fairbairn, Free Church College, Glasgow) which appeared in the *Christian Miscellany* (1842).—Editor.

Not only has a corrupt practice, in various places, been encroaching on its devout observance, but, what is unspeakably worse, a change of sentiment regarding its nature and obligation is fast loosening its hold of the national conscience, and opening the way for its unscrupulous desecration. Indeed the Sabbath, properly so called, that is, a day in every week hallowed and set apart, by the special appointment of God, for bodily and spiritual rest, and allowing no interruption except what may arise from the works, which either cannot or should not be deferred, of necessity and mercy—such a day no longer exists in the opinion of a large and influential portion of the community. The only thing they acknowledge is what is more fitly called “Sunday,” a day which requires, and that by common consent, rather than by express precept, the consecration of a few hours to the public worship of God, but leaves men free to spend all its other hours according to their taste or circumstances, either in pleasant recreations, or in pressing business. If our readers have watched any of the discussions, regarding the Sabbath, which within the last few years have taken place in the town-councils or other public bodies, and observed how often this lighter notion of a “Sunday,” or a first day of the week, is made to supplant the notion of a proper Sabbath, now reputed old, Jewish, or Puritanical, even by men who have a name in the religious world, they will be satisfied that what we say is not without foundation. And if further proof were needed, it may surely be found in the Resolution so lately adopted by the Directors of the Edinburgh and Glasgow Railway Company, which begins with acknowledging their “obligation to give implicit obedience to the law of God,” and concludes with declaring it to be their duty to the public, to “run trains on every morning and evening of Sunday.” Such a Resolution obviously implies that, in the opinion of the Directors, who, in this, are certainly backed by a large and intelligent class of the community, there is no law of God, which can render such intended traffic, on certain portions of the Lord’s Day, improper; no word of God now in operation forbids it, and therefore, as

no disobedience should thereby be done to His authority, the public, for whose benefit and convenience the Railway is constructed, have a right to demand it.

When such sentiments are so widely spread, and are no longer held as speculative opinions or private tenets, but are coming into practical operation on some of the largest works and most public thoroughfares of Scotland, it is surely time for the humblest Christians to have their minds accurately informed on the subject. It is not enough for them now to have a sound creed regarding it; they must also be sure of the grounds on which it rests, that they be able intelligently to resist the dangerous current, which is threatening to undermine this sacred and important bulwark of religion. For, to use the words of Owen, "If this is once taken off from the basis on which God hath fixed it, all human substitutions of any thing in the like kind, to the same purposes, will quickly discover their own vanity. Nor, without the advantage which it affords, as it is the sacred repository of all sanctifying ordinances, will religion long prevail in the minds and lives of private men. And thus we have known it to have fallen out with many in our days, whose apostasies from God have hence taken their rise and occasion."

It is justly remarked by Bishop Butler, in regard to the evidence of religion at large, that "its not appearing *obvious*, may constitute one particular part of some men's trial in the religious sense." It was not God's design that it should be obvious to every one; and if, not considering this, some men will look no farther than superficial objections or first-sight probabilities—much more, if they are anxious to find an excuse for rejecting any of its truths, or omitting the performance of any of its duties—they will easily discover enough to countenance them in their suspense or neglect, which is so agreeable to them. Persons in such a state of mind, will naturally say in regard to religion as a whole, or that particular part of it which they are disposed to except against, "If this were really the truth of God, how much more distinctly might it have been expressed!

or how much more palpable might have been the evidence which supported it!" And yet, to the sincere and honest enquirer, there is such a clearness in the statements of doctrine contained in the Gospel, and such a convincing force in its evidence, when thoroughly investigated, that he never fails to derive from it the impression of a well-established certainty.

Now, there is, perhaps, no part, at least of *practical* religion, to which this line of remark so strikingly applies, as the institution of the Sabbath—meaning by that the entire consecration of one day in seven, as enjoined in the Fourth Commandment, and explained in our Shorter Catechism. If it had been God's design to render this, as a part of Christian obligation, so perfectly obvious, that there should be no room whatever for doubt or difficulty concerning it, how easily might He have accomplished the design! A single verse in the New Testament Scripture, re-inforcing the Fourth Commandment, and intimating the change of day from the last to the first of the week, would have been sufficient. This, however, has not been done. The evidence for the still remaining obligation of the Sabbath is not so obvious, but that there may be room for the exercise of moral principle in giving it a fair and candid examination; and yet we may affirm, with the utmost confidence, that there is such an amount of evidence in its favour, as will be found even more than sufficient to produce a deep and settled conviction in the minds of all who sincerely and thoughtfully consider it. For surely, if it can be proved from the Word of God—1. That the Sabbath did not come into existence with the Jewish religion, but existed long prior to that. 2. That in the Jewish religion it had the place, not of those things which were of a carnal and temporary nature, but of those which were permanent and spiritual. 3. That the prophets, who foretold the introduction of a better dispensation, not only gave no intimation of the discontinuance of the Sabbath, but distinctly mentioned the love and observance of it, as a leading characteristic of believers in Gospel times. 4. That Jesus Christ himself, while He sought to rid the day from superstitious usages, which served

rather to hinder its proper observance, neither said nor did any thing which implied that the obligation to observe it was to cease under the new dispensation; but, on the contrary, left it clearly to be understood, that His people were still to have their Sabbaths, hallowed and set apart from all ordinary labour. 5. *Finally*, that the apostles of our Lord have left on record nothing which can fairly be construed into a repeal or essential modification of this primeval ordinance. If all this can be proved to the satisfaction of every sincere and honest inquirer, it will go hard to show what further evidence in such a case could be required, or what amount of evidence would be necessary to carry the convictions of men, if they have not enough of moral principle, to be influenced by this. And, if to all that may thus be alleged in vindication of the Divine authority of the Sabbath, we further take into account its transcendent usefulness, in regard both to the temporal and the spiritual interests of men—its absolute necessity, as a hallowed and unbroken day of rest, to bring the mass of a community within the sphere and influence of the Gospel, and the utter impossibility without it, of maintaining in a sound and healthful state, either public or private religion; we cannot but feel, that it is the bounden duty of every lover of God and His Bible, to do his utmost to preserve inviolate this sacred palladium of truth and holiness, and that he, who seeks to invade its sanctity, is guilty of something more than the error and sin of those who “break one of the least of God’s commandments and teach men so.”

But can all that we have advanced in behalf of the Sabbath, really be proved? We are confident that it can, and shall endeavour to make good our positions in a series of articles, which shall exhibit, we trust, the solid ground they have in the Word of God, and overlook nothing that can plausibly be urged against them. The contest regarding the Sabbath has now manifestly reached the foundations, and it is neither wise nor safe to stop short of a careful examination of these. But for the present, we shall simply conclude by referring to a notion,

by which arguments in defence of the authority of the Sabbath are often hastily set aside, and on which, perhaps, less pains might have been bestowed, than it has sometimes received from the defenders of the Sabbath. The Sabbath, it is said, was a positive institution, which, however suited it might be to Judaism, is contrary to the free and untrammelled spirit of the Gospel, and may therefore be concluded to have ceased, if it did not also begin with the former. Now, such a mode of thinking plainly confounds positive institutions with carnal ordinances. The one is unsuited to Christianity, but the other is not. The appointment of an ordained ministry, and a preached Gospel, and Baptism, and the Lord's supper, and stated prayer, are all positive institutions, and yet have each unquestionably a place in the Christian religion. And is not marriage also a positive institution, introduced by God into Paradise itself, and destined to hold its place through all the future ages and dispensations of the world? But what holds true of one positive institution, may equally hold true of another, and there is nothing in the nature of things to prevent the Sabbath from running its course, in like manner, through all the generations of mankind. That it is positive, concludes nothing either against its permanency or its essential morality. "Whoever then," to use again the words of Bishop Butler, "instead of cavilling at words, will attend to the thing itself, may clearly see, that positive institutions in general, as distinguished from this or that particular one, have the nature of moral commands,"—they are positive in contradistinction to moral, only in so far as they specify some particular mode, or form, or time; and the only practical use of the distinction, as that eminent author goes on to show, is not to make us view the one class as more binding or more permanent than the other, but only in the case of a duty of the one class competing with one of the other, to lead us to give the preference to that which is simply moral, as being the one, the reasons of which we can fully understand, and itself a part of the ends, for which the positive command was enjoined. This distinction must be kept in mind, as we shall have occasion to refer to it afterwards.

A Revival of Religion in the Isle of Arran.*

In the Early Nineteenth Century.

I.

THIRTY years ago, the state of religion in this island was exceedingly low. "Darkness covered the land, and gross darkness the people." But, through the tender mercy of God, the day-spring from on high visited it. Divine light arose on them that sat in darkness, and the cause of Christ has gained much ground in this part of His vineyard, since the year 1804. In that year, and the year following, many were awakened at the north end of the island, especially about the farms of Sannox and their neighbourhood. And although this awakening, as to its power and progress, was not of long continuance, yet a considerable number of the subjects of it testified by their after lives and conversation, that they had undergone a gracious change. This day of small things was the commencement of the revival which followed. From this time, a change for the better might be observed in the religious sentiments and conduct of many among the people. Many seemed now to be awakened from the slumber of spiritual death; being disposed to attend to the things which belonged to their everlasting peace. Their eyes were now opened to see the evil of their former wicked ways, their perishing condition as sinners, and their need of Christ as a Saviour. They now began also to distinguish between truth and error; to relish evangelical doctrine; to attend with diligence on the means of grace; and, in general, to set up the worship of God, morning and evening, in their families. Religious meetings were also set up in many places; and, in the course of a few years, a kind of reformation was thus visible throughout many parts of the island. This was the case more especially, though not exclusively, in the parish of Kilmorie, which was at this time favoured with the ministry of the late pious and laborious Mr. McBride. It may be remarked, respecting his

*This Narrative is extracted from No. V. of a series of Tracts published at Glasgow.

usual style of preaching, that he was by no means what might be called an alarming preacher, but rather the opposite. His sermons were frequently close and searching; but he dwelt more on the consolations of the Gospel than on the terrors of the law; and the excitement seemed to be, in general, greater under the sermons in which the riches of divine grace and the consolations of the Gospel were exhibited, than under such as were more awful, and apparently better fitted to awaken. Mr. McBride's manner of preaching was very much distinguished for seriousness, fervour, and great zeal for the salvation of sinners; and this often led him to make very close appeals to the conscience. But the revival itself was not of a sudden. It was gradual, and spread from one place to another. Neither was it in all cases saving as to its effects. Many under it assumed a form of godliness, who were altogether destitute of its power. In other cases, however, there was something more deep and precious—even the quickening, saving, and soul-transforming influence of the Holy Spirit. During its progress, a considerable number were accordingly brought under deep convictions of their guilt and unworthiness as sinners, of their liability to eternal misery, and of their utter helplessness as concerned themselves. Now, they began in earnest to say, What shall we do to be saved?—and to count all things but loss for the excellency of the knowledge of Christ Jesus—for an interest in Him. And the God of all grace, who thus visited them with the awakening influences of His Spirit, was pleased also to enlighten their minds as to the way of salvation; and thus to lead them, by faith, for peace and rest to the only Saviour of sinners. And being thus quickened, enlightened, and comforted, by the teaching of the same Spirit, they were also united together in the bonds of love and Christian fellowship, while they travelled together Zionward.

The subjects of these spiritual influences were, however, only as a little flock, when compared with the multitude who remained yet stout-hearted and far from righteousness. And these, becoming impatient under the restraints which the late reformation

had laid on them, with regard to unholy practices, began to break out anew with greater violence; so that, in 1810 and 1811, many were bolder in sin, and more abandoned to wickedness, than they had been at any former period. The enemy of souls now came in as a flood, and threatened to carry all before him. It is right, however, to observe that this was in no respect true of professors, or of such as there was reason to believe had been the subjects of divine grace. These were for the most part remarkably consistent in their walk and conversation. The breaking out of sin here referred to, was among the bulk of the people who made no particular profession of religion—and especially among the young, who had been brought under temporary restraint.

These circumstances, however, affected the tender heart, and stirred up the pious zeal of Mr. McBride, and led him to be even more earnest in his warnings and remonstrances from the pulpit and otherwise against abounding iniquity. The little flock of tender-hearted Christians scattered throughout his parish, were, at the same time, moved with a sense of the prevalence of sin and the desolations of Zion. They felt an increased concern for the conversion and salvation of sinners, and a deeper interest in the prosperity and enlargement of the kingdom of Christ. They began to be more frequent and earnest in their supplications at a throne of grace for a time of revival—of refreshing from the presence of the Lord. Several little parties of them, by mutual consent, set apart some days for private fasting and prayer, sending up their united supplications to the Hearer of prayer, for the downpouring of the Spirit, in His awakening and converting influences on sinners around them. They kept several such days for nearly a twelvemonth before the commencement of what is generally called, “The Revival of Religion in Arran.” In these devotional exercises, some of them enjoyed uncommon nearness to God, and great freedom at a throne of grace, when pouring out their hearts in earnest supplication for the manifestation of divine power and glory in the sanctuary, especially in the congregation with which they were themselves

connected. Their minds were much stirred up to press after these things in secret, and at their fellowship meetings, and also when attending public ordinances. They seemed, indeed, to be animated by the spirit of Him who said, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

While this little flock of Christ, and their pastor at their head, were thus engaged, and about the beginning of March 1812, the Lord began to work in an unusual way among them, in a way of which they had not till this time any expectation, and which, accordingly, caused some surprise. It was at this time that the outlying commenced, which was afterwards so common for a considerable time. It began at first in some private meetings, but afterwards extended to the public assembly under Mr. McBride's ministry. What made the thing the more remarkable was, that it made its first appearance among the people of God. Yea, the most tender, humble, and spiritual-minded among them were the first affected in this manner, and it continued for a short time among them only. But the influence which appeared first moving on them, in this unusual way, was soon extended to others; and the next subjects of it were those who had been before seriously disposed, or who had been at one time or other under serious impressions. But soon after it was extended to the gay and thoughtless, the moral, and the openly wicked. Persons of almost every description and age, from nine years or under, to that of sixty or upwards, were affected; but the number of old people was small compared with that of the young. The crying at first—and while confined to the people of God—was attended with very little bodily agitation; but after others were affected, it was generally attended with these, such as panting, trembling, and other convulsive appearances.

The writer of these pages did not reside in Arran till about six months after the commencement of this revival; but he enquired particularly concerning the beginning of it, from such

as were best able to inform him, and is satisfied in his own mind, that the Spirit of the Lord was at work in preparing for it—that his mighty power was revealed in the commencement of it—and that he had a gracious and merciful design in ordering the circumstances of it. Although this revival did in some measure degenerate latterly, through the weakness and folly of men, yet the beginning of it was truly the doing of the Lord and marvellous in our eyes. Some, who were among the first affected, told the writer, that they had not the most remote idea of crying out before they were constrained to do so. So much was this the case, that they said they could not have refrained, even if they had been threatened with instant death. They added, that their outcries and bodily agitations arose entirely from the state of their minds, when powerfully impressed and affected with a sense of divine truth. But it is proper to observe, that the writer is here speaking only of such as were lively exercised Christians previous to this revival. On examining others, who knew nothing of Christian experience before the beginning of this work, he found that the first impressions of many of them were accompanied with deep convictions of sin, with a painful sense of their helplessness and misery as sinners, and also with earnest desires after an interest in Christ; which it is to be hoped many of them attained. But it must be acknowledged that the accounts given by all were not alike satisfactory. Many were deeply affected externally, who could give little account of the matter. Their affections were moved, but convictions of sin did not take any deep hold on their hearts and consciences, and so their awakening soon passed away; at least, it was so with some. But if there be joy in heaven over even one sinner that repenteth, we have reason to think that there must have been much joy, in that world of light and love, over many that were brought to true repentance, in this place, during the progress of that work.

About the beginning of 1812, the awakening became general, and continued to make progress about three months. After this, it seemed to be at a stand, till the beginning of the following

December, when it again revived, and continued to spread considerably for about three months more; during which period it extended over a great part of the parish of Kilmorie, which is nearly thirty miles long, and it extended also to some parts of the parish of Kilbride. The writer cannot pretend to give the exact number of the subjects of this awakening; but the number from first to last, was very considerable. It must have amounted to two or three hundred persons, old and young taken together. He may state them at two hundred and fifty; which is rather below than above the real number. But he does not mean to insinuate that the whole of these proved true believers. This will appear from the statements already made.

For some months after the commencement of the awakening, the subjects of it manifested an uncommon thirst after the means of grace. Both old and young flocked in multitudes to hear the Word of God. His house, and the place employed for private meetings, were frequently so crowded, that the people, as it were, trod one on another. To travel ten or fifteen miles to hear sermon, was considered as a very small matter; and after sermon was over, it was no uncommon thing for many of them to meet together in private houses, or in barns, and to spend several hours in religious exercises. Some of them spent even whole nights in this way. They also longed for the return of the Sabbath. They rejoiced when it was said unto them, "Let us go into the house of the Lord." They eagerly sought after renewed opportunities of receiving spiritual instruction. Their desire was so great as not to be easily satisfied. In our religious assemblies at this time, some might be seen filled with divine love, others with fear; some rejoicing in hope of the glory of God, and others trembling lest they should come short of it; some crying out in accents of praise, and others indicating, by their cries, their dread of everlasting wrath. At this time, our meetings were frequent and well attended; and almost every sermon seemed to be effective in awakening, quickening, or refreshing. Satan and his agents, indeed, made strong efforts

to counteract the designs and operations of the Spirit of God, by throwing all manner of stumbling-blocks in the way of his people; but, notwithstanding all the opposition of earth and hell, the Word of the Lord grew and multiplied. Some who were lively Christians before, enjoyed at this time much of the refreshing influences of the Spirit, and were often filled, in an extraordinary measure, with peace and joy in believing. As illustrative of this, I may mention, that, in the spring of 1813, I was catechising one day at a particular farm, in the district of ———, and when speaking of the character of Christ as the Redeemer of God's elect, and attempting to describe the preciousness of His blood, and the riches of His grace, an excellent Christian, who is now in the world of spirits, cried out, in an elevated tone of voice, "O the infinite virtue of the blood of Christ—the preciousness of His blood! What am I, what am I, that He should ever spend one thought concerning me! O my nothingness, my nothingness, my nothingness!" And, soon after that, she exclaimed, "I shall soon be with Thee—I shall soon be with Thee—be for ever with Thee, Lord!" I have seen others, also, on various occasions, affected much in the same way. And these ecstasies of spiritual joy among the people of God, were generally accompanied with great humility and tenderness of spirit. Instead of being puffed up, they were, on the contrary, bowed down to the very dust, under a sense of their privileges. When the glory of the King of Zion was manifested to their souls, in the light of the Spirit, they were ready to exclaim, with Job, "Wherefore I abhor myself, and repent in dust and ashes." I have heard others, under awakenings of conscience, cry out, "O what shall we do? what shall we do? Wash us from sin; let us not deceive ourselves, for we cannot deceive Thee." It was pleasing thus to see many of them really afraid of self-deception, and earnest in their inquiries after the only sure foundation, the only hope set before them in the Gospel.

(To be continued.)

Nadur an Duine 'na Staid Cheithir Fillte.

CEANN II.

TRUAIGHE STAID NADUIR AN DUINE.

(Continued from Page 508.)

EPHESIANAICH ii. 3.

*“Bha sinn a thaobh, naduir 'nar cloinn na feirge,
eadhon mar chach.”*

San dara àite, Tha fearg ann am focal Dhé 'na aghaidh. An uair a ta fearg anns a' chridhe, tha i 'g iarradh bhi air a leigeadh a mach air na bilibh: Mar sin tha Dia a' cogadh ris an duine nadurra “le claidheamh a bheoil,” Tais. ii. 16. Cha'n 'eil focal an Tighearn aig àm sam bith a' labhairt maith uime, ach tha e do ghnath 'ga mhallachadh no 'ga dhìteadh! 'S ann uaith so a tha e tachairt, an uair a tha e air a dhusgadh, gu bheil am focal air a leughadh, no air a shearmonachadh, gu tric a' meudachadh uamhais! 1. Tha e tìteadh a ghnìomhara uile, co maith r'a nadur truailidh. Cha'n 'eil ni a ta a deanamh, ach ni tha'n lagh a' dearbhadh a bhi 'na pheacadh. Is raighailt umhlachd iomlan e; o am bheil esan a ghnath, anns na h-uile nithibh ag claonadh: agus mar sin tha e tilgeadh na h-uile ni a ta e deanamh, mar pheacadh. 2. Tha e cur an ceill a bhinne, agus a' seinn mallachd Dhé 'na aghaidh, Gal. iii. 10. “Oir a mheud 's a ta do oibribh an lagha, tha iad fuidh 'n mhallachadh: oir a ta e sgriobhta, Is malluichte gach neach nach buanaich anns na h-uile nithibh a ta sgriobhta ann an leabhar an lagha chum an d anamh.” Ciod sam bith a maith sa shoirbheas an saoghal leis, tha'n lagh a' cur an ceill truaigh a neamh 'na aghaidh, Isa. iii. 11. Tha'm Biobul 'na bhalg-saighead air a lionadh le saighdibh feirge 'na aghaidh, ullamh gu bhi air an tomadh a stigh air anam. Tha bagraidhean Dhé 'na fhocal, an crochadh os a cheann mar neul doreha, ullamh gu frasadh a nuas air na h-uile mionaid. 'Se 'm focal gun amharus barantas an duine dhiadhaidh an aghaidh feirge, ach tha e a' ceangal peacadh agus fearg an duine nadurra ri cheile, mar gheall cinnteach air a sgrios, mu mhaireas e anns ann staid sin! Mar sin, air do'n

choguis a bhi air a dusgadh, agus a' breithneachadh a cheangail so air a dheanamh leis an lagh, tha'n duine air a lionadh le h-uamhasan 'na anam.

San treas àite, Tha fearg ann an laimh Dhé, an aghaidh an duine nadurra: Tha e fuidh bhuillibh mor feirge cheana, agus tha e buailteach do thuilleadh!

1. Tha fearg air a chorp. Is mìr do chreadh mhalluichte e, air am bheil fearg a' taomadh a steach a reir bagradh a' cheud choimhcheangail, Gen. ii. 17. "Anns an la dh' itheas tu dhi, gu einnteach basaichidh tu!" Cha'n 'eil galar, no pian, no guin a tha teachd air, nach 'eil a teachd air, nach 'eil a teachd (air) le gath corruich Dhé ann! Tha iad uile 'nan cordaibh bàis air an eur rionn laimh a cheangal a' phriosanaich!

2. Tha fearg 'na luidhe air 'anam. (1) Cha'n urrainn co-chomunn a bhi aige ri Dia: Tha e "amaideach, agus cha seas e an lathair Dhia," Salm v. 5. 'Nuair a pheacaich Adhamh, thionndaidh Dhia a mach á Phàras e: agus tha daoine nadurra mar a dh' fhàg Adhamh iad, air am fogradh o lathair ghrasmbhor an Tighearna; agus cha'n urrainn iad teachd dluth dha anns an staid sin. Tha cogadh eadar neamh agus iadsan; agus mar sin tha na h-uile co-chomunn air a ghearradh as. "Tha iad as eugmhais Dhia anns an t-saoghal," Eph. ii. 12. Tha ghrian air dol fodha orra, agus cha'n 'eil an dealradh is lugha do dheadh-ghean o neamh dhoibhsan. (2.) Uaithe sin, tha'n t-anam air fhàgail gu seargadh as 'na aingidheachd. Tha'n dorchadas nadurra a ta 'nan inntinnibh, an eusaonta do mhaith a tha 'nan toil, mi-riaghailt an aignidhean, agus neo-ghloine an coguisean, agus am plàighean nadurra uile, air am fàgail orra ann an rathad peanais; agus air dhoibh a bhi air am fàgail mar sin, tha iad a' meudachadh gach là! Tha Dia a' tilgeadh cuibhrionn do nithe maith an t-saoghail d' an ionnsuidh, ann an tomhas mor no beag, mar tha cnaimh air a thilgeadh a dh' ionnsuidh a' choin; ach mo thruaighe, tha 'fhearg 'nan aghaidh air a taisbeanadh anns nach 'eil iad a' faotainn grais sam bith. Tha Leigh an anama a' teachd mu'n cuairt dhoibh, agus a' dol seachad orra, agus a' leigheas dream eile ri 'n taobh; an uair a tha iadsan a' seargadh

as 'nan euceartaibh, agus ag abachadh gach la air son leir-sgrìos!
 (3.) Tha iad fosgailte do thuilleadh phlaighean eagalach air an anama, eadhon anns a' bheatha so. 1. Tha iad air uairibh a' faotainn buillean marbhtach; buillean uaigneach o laimh Dhia ann an corruich! Saighdean feirge, a tha dol a stigh 'nan anamaibh gun fhuaim, Isa. vi. 10. "Dean cridhe an t-sluaigh so reamhar; agus dean an eluasan trom, agus druid an suilean, mu'm faic iad le 'n suilibh." Tha Dia a' strì riu car tamuill, agus tha mothachadh a' teachd a steach air an coguisibh; ach tha iad ri ceannaire an aghaidh an t-soluis agus tha iad, le breitheanas uaigneach, air am bualadh sa' cheann, air chor as o'n uair sin gu bheil iad, mar gu b' ann, a' caitheamh am beatha agus a' lobhadh air aghaidh an fhearainn. Tha'n cridheachan air am marbhadh, tha'n aignidhean air seargadh, an coguisean neo-mhothachail; agus tha'n anama gu h-ìomlan air erionadh! "Air an tilgeadh a mach mar gheig, agus air erionadh," Eoin xv. 6. Tha iad air am bualadh le doille ann an ceart bhreitheanas. Tha iad a' druideadh an suilean an aghaidh an t-soluis, agus tha iad air an tabhairt thairis do'n diabhul, iad an t-saoghail so, gu bhi ni's mo air an dalladh, 2 Cor. iv. 4. "Seadh tha Dia a' cur treun oibreachadh meallaidh d' an ionnsuidh, ionnus gu'n creid iad a' bhreug," 2 Tes. ii. 11. Tha eadhon a' choguis, cosmhuil ri solus mealltach air a' chladach 'gan treorachadh air creagan, leis am bheil iad air am briseadh 'nam bloighdibh. Tha iad 'gan tabhairt thairis, agus 'gam fàgail do Shatan agus d' an cridheachan féin, leis am bheil iad air an cruadhachadh ni 's mò agus ni's mò. Tha iad gu tric air an "toirt thairis do anamiannaibh graineil," Rom. i. 26. Tha'n sreìn air a leigeadh fuasgailte air am muineil; agus tha iad air am fàgail gu ruith gus na h-uile neo-mheasarrachd gun tomhas, mar tha'n ana-mianna garg 'gan tarruing. 2. Tha iad air uairibh a' faotainn bhuillean, beothail, leis am bheil air uairibh a' faotainn bhuillean, beothail, leis am bheil an anama a' fàs cosmhuil ri Sliabh Shinai, far nach 'eil ni ri fhaicinn ach teine agus deatach! anns nach 'eil ni ri chluinntinn ach tairneanach feirge Dhé, agus fuaim trompaid an lagha bhrìste a' fàs ni's treise agus ni's treise! a ta 'gan

deanamh, cosmhuil ri Pasur, Ier. xx. 4. “'Nan uamhas doibh féin!” Tha Dia a' gabhail trusgain salach am peacanna, anns am bu ghnath leo codal gu muinghinneach, 'ga comhdachadh thairis le pronnuse, agus 'ga cur ri theine mu'n cluasaibh! Mar sin tha ifrinn aca an taobh a stigh dhoibh!

3. Tha fearg anns na h-uile ni tha'n duine nadurra a' mealltuinn. Ciod sam bith a tha dh' uireasbhuidh 'na thigh, tha aon ni nach 'eil uair sam bith a dh' uireasbhuidh an sin, Sean. iii. 33. “Tha mallachd an Tighearna ann an tigh an aingidh!” Tha fearg 'na luidhe air na h-uile ni a th' aige; air an aran a tha e 'g itheadh, an deoch a tha e 'g òl, agus an t-eudach a tha e caitheamh! Tha bhascaid agus a cuibhrionn malluichte, Deut. xxviii. 17. Tha cuid do nithe a' dol air aimhreite air; agus tha sin ag eirigh o'n fheirg so: Tha nithe eile a' dol leis a reir iarrtuis, agus tha fearg ann an sin mar an ceudna oir tha e na' ribe d'a anam! Sean. i. 32. “Sgriosaidh soirbheachadh nan amadan iad féin.” Tha'n fhearg so a' tionndadh a bheannachdan gu mallachdan, Mal. ii. 2. “Mallaichidh mi 'ur beannachdan! seadh, mhalluich mi iad cheana.” Tha'n Lagh Naomh 'na litir-mharbhaidh dhoibh, 2 Cor. iii. 6. Tha ministreileachd an t-soisgeil 'na bholtrach bàis chum bàis, caib. ii. 16. Ann an Sacramaid Suipeir an Tighearna tha e ag itheadh agus ag òl breitheanais d'a féin, 1 Cor. xi. 29. Ni h-eadh, a thuilleadh air sin uile, tha Criosd féin dha, “'na ehlach thuislidh, agus 'na charraig oilbheim!” 1 Pead. ii. 8. Mar so, tha fearg a' leantuinn an duine nadurra, mar tha 'fhaileas a' leantuinn a' chuirp.

4. Tha e fuidh chumhachd Shatain! Gniomh. xxvi. 18. Thug an diabhul buaidh air, mar sin buinidh e dha le buaidh; 's e a chobhartach dhligheach e, Isa. lxix. 24. Tha'n duine nadurra air a dhìteadh cheana, Eoin iii. 18. agus uime sin, fuidh laimh throm an ti aig am bheil cumhachd a' bhàis, is e sin, an diabhul! Agus tha e cumail a' phriosanaich ann am prìosan staid naduir, ceangailte eadar lamha agus chosa, Isa. lxi. 1. “Air uallachadh le iomadh gne ana-mianna,” mar shlabhruidhean leis am bheil

e 'gan cumail daingean. Cha ruig thu leas, mar tha moran a' deanamh, a bhi gairm air an diabhul do ghabhail; oir tha greim daingean aige dhìot cheana, mar leanabh feirge.

San àite mu dheireadh, Cha'n 'eil barrantas aig an duine nadurra air aon mhionaid do thearuinteachd o fheirg Dhé, a theachd air gus a chuid is faide! Rinn mallachd an lagh a ta air a' cur an ceill 'na aghaidh a cheangal cheana ris a' chrann; air chor as gu feud saighde ceartais dol troimh 'anam, agus annsan gu'm feud na h-uile truaighe agus na h-uile plaigh coinneachadh, a ta sruthadh o fhearg dhioghaltach Dhé! Faic mar a tha e air a chur suas mar chomhara mu choinneamh saighde na feirge, Salm vii. 11, 12, 13. "Tha Dia am feirg ris a' chiontach gach là. Mur pill e, geuraichidh e 'chlaidheamh: chuir e 'bhogha air lagh, agus dheasaich se e! Dh' ulluich e air a shon innil bàis!" Am bheil e luidhe sìos a chodal? Cha'n 'eil gealladh as aithne dha, no air an urrainn da aithne bhi aige, g'a chumail á ifrinn mu'n duisg e! Tha ceartas a' dian-ruagadh, agus ag eigheach dioghaltais air a pheacach! Tha'n lagh a' tilgeadh saighdean teinnteach a mhallachdan do ghnàth air! 'Si foighidinn a ta air a caitheadh agus fad air a d' fheuchainn a tha 'ga chumail beò! Tha e ag siubhal am measg naimhdean, fo airm 'na aghaidh! Feudar Magor-Misabib a thoirt mar ainm air; is e sin, "Uamhas mu'n cuairt!" Ier. xx. 3. Tha aingil, diabhla, daoine, beathaichean, clachan, neamh, agus talamh, a' feitheamh air focal an orduigh o'n Tighearna, gu a sgrios!

Mar so tha'n duine nadurra beò, ach is eigin da basachadh mar an ceudna; agus tha'm bàs 'na theachdair uamhasach dha! Tha e teachd d'a ionnsuidh armaichte le feirg, agus a' cur trì àitheantan cràiteach 'na laimh. (1.) Tha'm bàs ag àithne dha cead gu siorruidh a ghabhail do na h-uile nithe san t-saoghal so! e ga fhàgail, agus imeachd gu saoghal eile! Och! nach uamhasach an àithne so do leanabh na feirge! Cha'n urrainn dha comhfhurtachd a bhi aige o neamh; oir is e Dia a namhaid! Agus air son nithe an t-saoghail, agus sasuchadh ana-mianna, na nithe a mhàin o'n robh a shòlas a' sruthadh, tha iad sin

ann an aon mhionaid air an tiormachadh suas uaithe gu brath! Cha'n 'eil e ullamh air son saoghail eile; cha robh e smuaineachadh dol air falbh co luath: no, mu bha, fathast cha'n 'eil cuibhrionn air a deanamh cinnteach dha ann an saoghal eile, ach an oighreachd gus an robh e air a bhreith, agus a bha meudachadh gach là, eadhon ionmhas feirge! Ach is eigin da falbh; is eigin da dealachadh r'a dhia creadha, an saoghal, agus ciod tuilleadh à th' aige? Cha robh riamh an dearsadh bu lugha do sholus no do dheadh-ghean o neamh d'a anam; agus a nis, tha'n fhearg a bha'n crochadh anns a' bhagradh mar neul cosmhuil ri laimh duine, a' dorchachadh aghaidh neimh uile os a cheann! Agus ma sheallas e air an talamh (o'm bu ghnath le' 'sholus uile sruthadh,) "feuch teanntachd agus doilleireachd dubhar an amhghair! Agus ruaigear e chum dorchadais!" Isa. viii. 22. (2.) Tha'm bàs a' tabhairt àithne do'n anam agus do'n chorp 'dealachadh o cheile gus an là mhòr! Tha 'anam air iarraidh uaith. Luc. xii. 20. O cia truagh a bhios an dealachadh sin do leanabh na feirge! Bha curam gun amharus air, mu nithe feumail na beatha so ulluchadh air son a chuirp, ach mo thruaighe, cha'n 'eil ni sam bith air a thasgadh air son beatha eile dha; cha'n 'eil ni sam bith gu bhi 'na shiol do aiseirigh ghlormhoir! Mar a chaith e 'bheatha, mar sin bàsaichidh e; agus éiridh e a rìs 'na fheoil pheacach, na chonnadh air son teine feirge Dhé! Air son an anama, cha robh e riamh curamach gu ulluchadh a dheanamh air a shon: Bha e 'na luidhe anns a' chorp, marbh, do Dhia, agus do gach ni a bha da rìreadh maith; agus mar sin as eigin da bhi air a ghiulan a mach do'n t-slochd, ann an eudach-mairbh a staid naduir; oir air do'n bhàs a nis teachd, is eigin do na companaich sa' pheacadh dealachadh. (3.) Tha'm bàs a' toirt àithne do'n anam taisbeanadh an lathair caithir bhreitheanas Dhé, am feadh a ta'n corp 'na luidhe, gu bhi air a ghiulan do'n uaigh! Eeles. xii. 7. "Pillidh an spiorad chum Dhé a thug uaith e." Eabh. ix. 27. "Tha e air orduchadh do dhaoineibh bàs fhaotainn, ach 'na dheigh so breitheanas!" Bu mhaith do'n anam pheacach,

nam feudadh e bhi air adhlacadh maille ris a' chorp : ach cha 'n urrainn sin tachairt, is eigin dha dhol a dh' fhaotainn a bhinne! agus bithidh e air a ghlasadh suas ann am priosan ifrinn, am feadh 's a ta an corp malluichte 'na luidhe am priosan na h-uaigne gu là mor a' bhreitheanais!

Ri leantuinn.

Notes and Comments.

Progress of Sabbath Desecration.—It is regrettable that the love of pleasure and sport which is making such a tremendous appeal to thousands in Scotland is not content with six days in the week but must also have God's Day. One place after another in Scotland is yielding to the wishes of pleasure-lovers. Still it is encouraging to know that they are being met and heavily defeated in other places. The L. M. S. evidently feeling the financial pinch occasioned by the Western Isles and seaboard opposition has ignominiously left the field for a season at anyrate but they are renewing their activities on the northern branch of their line. A meeting under the chairmanship of Rev. Ewen Macqueen was held recently at Inverness strongly protesting against this policy. We trust these efforts will be owned by the Lord and that the L. M. S. will have to leave this field also ignominiously defeated as they were in the West.

The Cinema Bill.—This Bill passed the House of Commons with a majority of 18. While this is not satisfactory to defenders of the sanctity of the Lord's Day it is a bitter disappointment to the shock troops of the devil. It is to be hoped it will meet with stronger opposition in Committee. One cannot expect much from the daily press spokesmen as they are so deeply involved in Sabbath desecration themselves but many of them went out of their way to press the claims of the desecrators of the Sabbath. One paper in particular spoke of Sabbath defenders as "cranks" and "kill joys." We have no

desire to emulate these reckless wielders of the pen. They proclaim too plainly under whose banner they are but it is in no captious spirit we throw back in their faces their threadbare epithets that spring to the point of their pens when they write on such a subject. We charge *them* with being the real "cranks" and "kill-joys" of this nation. Their absence would make for real sanity and true enjoyment. They are like a biting north wind striking happy campers in July and chilling them to the marrow. Personally we have never met any who so deserve being termed cranks as those who are helping the devil.

Church Notes.

Communion.—May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh; fifth, Broadford. June—First Sabbath, Applecross and Coigach; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, and Dornoch; Uig (Lewis); fourth, Gairloch and Inverness. July—First Sabbath, Raasay, Lairg, Thurso, and Beaul; second, Tain, Staffin, and Tomatin; third, Daviot, Halkirk, Flashadder, and Rogart; fourth, Stratherrick, Plockton, and Bracadale; fifth, North Uist. August—First Sabbath, Dingwall; second, Portree; third, Laide, and Bonar-Bridge; fourth, Stornoway. 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 alteration of, the above dates of Communion should be sent to the Editor.

Meeting of Synod.—The Synod meets (D.V.) at Glasgow, on Tuesday, the 17th day of May.

A Note.—We have been requested to insert the following note in the Magazine: "We consider it dutiful to publish in the Magazine a request made by our dear departed friend, Rev. Neil Cameron, shortly before he passed away. While it was difficult to catch every word he said, we gathered that the request

had reference to a statement he had made at some time estimating the great loss that should be entailed to the cause of Christ in the world by the removal of certain men then living. (From the occurrence of the word 'Magazine' we felt inclined to infer that the statement in question had been published. That, however, is immaterial.) 'I want it to be known,' Mr. Cameron said, 'that the men I had in view were Duncan Mackinnon, Onich, and Andrew Cameron, Oban.'—R. M."

Church's Deputies to Canada and U.S.A.—We are pleased to intimate that Rev. D. J. and Mrs. Matheson with family reached home safely early in April. The Rev. D. Urquhart sailed on the 22nd April in the "Athenia" to take up Mr. Matheson's place at Winnipeg.

Rev. Neil Cameron's Letters.—Friends who have any letters of the late Rev. Neil Cameron of public interest would greatly oblige by sending copies of them to the Editor as soon as possible.

Braes Church Building Fund.—As the new church in Braes will soon be finished the Building Committee shall be obliged if those who have still collecting cards and money will return them to Mr. James Maciver, National Bank, Portree, at once. Contributions from friends will be gratefully acknowledged by him or by the Rev. D. M. Macdonald, minister of the congregation.—D. M. M.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss M. G., Aviemore, 12s; Mrs McP., Ardentinnny, 6s; D. M., Rannoch Station, 16s 3d; R. McL., Unapool, 6s 3d; Mrs McR., Borreraig, 6s; Mrs D. C., Borreraig, 6s; Mrs H. N., Fort William, Ontario, 9s 8d; R. C., Isleornsay, £1; A Friend, Grosse, Mich., £2; Mrs McP., Tokomaru Bay, N. Zealand, £2 18s; A. McL., Tofino, B.C., £1 6s; R. M. C. (o/a

Shieldaig), £2; Miss C. S., Kinlocheil, £1; D. M., Aviemore, 8s; A. McN., Kilcreggan, 16s 6d; J. L., Stockton-on-Tees, £2 2s; Mrs McK., Smithers B.C. (o/a Lochinver), per Rev. M. Morrison, \$5.

Home Mission Fund.—J. F., South Clunes, 8s; Miss C. S., Kinlocheil, 3s.

Jewish and Foreign Missions.—A Friend, Grosse, Mich., £2 5s 9d; R. M. C., Millport, 10s; J. L., Stockton-on-Tees, £3 3s; Miss C. S., Kinlocheil, 3s; J. F., South Clunes, 8s; X, Kildonan, 10s; J. F., Seannlios, 6s 3d; Friend, Inverness, 10s; Mrs McR, Borreraig, 1s; Mrs D. C., Borreraig, 1s; "Dago"—Anon, £20; Tarbert, Harris, Bible Class for the children of South African Mission, £1 8s 1d.

The following lists have been sent in for publication:—

Braes (Portree) Church Building Fund.—Mr. McIver, Banker, Portree, acknowledges with grateful thanks the following donations:—A Friend, per Miss Nicolson, Balmeanach, 10s; Rhumore, 10s.

Elgoll Church Building Fund.—Mr. James MacKinnon, Elgoll, acknowledges with sincere thanks a donation of 5s from Nurse N., Inverness.

Raasay Manse Building Fund.—Mr. W. MacSween, Missionary, acknowledges with sincere thanks a donation of £1 from "Friend," Glasgow.

Rogart Church Building Fund.—Rev. F. MacLeod, Evelix, Dornoch, acknowledges with grateful thanks the following donations:—H. M., Lairg, £2 2s; Anon, Argyle, £1; Collecting Cards, per Mrs A. MacLeod, Kishorn, £3 7s 6d; Lochcarron, £3 13s; Ardmeaskan, £1 5s 6d; J. N., Oban, 10s; A. M., per Mrs B., Rogart, £2; Rhumore, 10s; "Sorrowing yet rejoicing," Wick, £1 1s; A. B., Gerston, 10s.

Staffin Church Building Fund.—Mr. Alex. MacKay, Missionary, acknowledges with sincere thanks the following donations:—Two Friends, Portree, £2 2s; H. M. D., Glasgow, 10s; J. B., Skeabost Bridge, £1 15s; D. M. F., Portree, 10s; R. N., Portree, 10s; A. M. L., Staffin, 11s; Friend, Skye, £1; M. C., Fort William, £1.

Uig (Lewis) Manse Building Fund.—Mr. N. Mackay, 31 Valtos, acknowledges with sincere thanks the following donations:—Tarbert, Harris, Congregation, per Mr. N. MacKinnon, £6 16s 6d; Nurse M. M., Valtos, £1; Miss B. M., Aird, £1; Mrs M. M., 13 Mangersta, £1; R. M. C., Millport, 10s, per General Treasurer.

South African Mission Clothing Fund.—Mrs Miller, 7 Westbanks Terrace, Wick, acknowledges with sincere thanks:—10s from M. G., Lochgilphead; 10s, Anon, Kildonan; 20s, Mrs F., Dunoon; 21s to defray postage and 207 yards material from friends in London Mission, per Miss Sansum.

The Magazine.

3s 6d Subscriptions.—Mrs MacKay, Blairmore, Rogart; Rev. J. W. Saunders, The Manse, Needingworth; J. Fraser, Seannlois, Kirkill; Miss Morrison, Shawfield, Kilmacolm; A. Morrison, 3 Valtos, Miavaig; G. A. MacKenzie, Garnock House, Brechin; J. A. MacKenzie, W. N. Brighton, New York; A. MacKenzie, Ardene, Ullapool; (No Name), 2 Clachan, Raasay; P. MacLeod, 26 Balallan, Stornoway.

3s 9d Subscriptions.—S. Conchie, Watrous, Sask.; J. Murray, 21 Branahuie; Miss Tulloch, Martin Hospital, Uig; Mrs N. MacLennan, Cromalt, Elphin; Miss J. MacPherson, Scotstown, Strontian; Miss R. Nicolson, 7 E. Suishish; Miss B. Morrison, 6 Branhuie; Miss Ross, Cringletie, Peebles; D. S. Campbell, Pitfure, Rogart; Miss MacPherson, Grumbie, Rogart; Mrs MacMaster, Dalnabrace, Rogart; Mrs MacLeod, Achillie, Rogart; Mrs Sutherland, W. Pittentrail, Rogart; J. M. Murray, Muie, Rogart; Mrs D. G. MacKenzie, Shildaig; J. MacKenzie, Teapot Ranch, Casper; P. MacKinnon, 2 Drynan, Elgol; S. Tingey, Potters Bar; Miss Douglas, Dunmullin, Blanehead; A. Rankin, Mamore Cottage, Fort William; Miss B. MacDonald, 348 Dumbarton Road, Dalmuir; Miss F. MacKenzie, Temperance Hotel, Kyle; Mrs Morrison, E. Arbol, Fearn; Mrs Gordon, Hilton, Shildaig; Mrs J. MacRae, Sannachan Shore, Kishorn; Miss M. MacLeod, 35 Bayhead Street, Stornoway; N. MacAskill, Kinloch Farm, by Kyle; Mrs MacRae, Arrat, Diabeg; G. MacKenzie, Achlyness, Rhiconich; D. MacLeod, Bay View, Kyle; Dr. J. Grant, 4 Glenurquhart Road, Inverness; J. Campbell, Claylands Road, Clapham; Don. Matheson, Duirinish, Kyle; Mrs MacDonald, Bunavoneddar School House, Harris; W. M. Swanson, Heathfield, Thurso; Miss MacLean, 19 Melville Terrace, Stirling; K. Kemp, Cullicudden; Miss MacQueen, Nurses' Cottage, Mangerster; Miss E. MacDonald, Achnahane; D. MacIver, 62 North Tolsta; Gordon MacLeod, Tigh N'uillt, Port of Ness; Miss M. MacKenzie, Assynt House, Stornoway; D. Cameron, Pine View, Carrbridge; D. MacKay, Cardow, Knockando; M. Tucker, Trowbridge; A. MacLeod, 1 W. Suishish; Simon MacKenzie, Polbain, Achiltibuie; Murdo Cameron, Midtown, Inverasdale; Angus MacLeod, Shore Street, Ullapool; D. MacBeath, Kishorn; Miss B. MacKenzie, 26 Strath, Gairloch; J. MacKenzie, 56 Morton Road, Toronto; Miss K. Sutherland, B. L. Bank House, Golspie; Miss Gillies, 32 Argyle Street, Lochgilphead; Miss C. Dunnet, Sutherland Buildings, Castletown; Mrs Bernard, 1 Walsingham Terrace, Hove; Miss J. Sutherland, Upper Doll, Brora; Miss Walker, Park Cottage, Blackboat; A. MacLeod, 3 Clachan, Raasay; J. Manson, Woodside, W. Shinness; Miss MacKay, Saval, Lairg; A. MacPherson, Estate Office, Gruinard; A. Nicolson, Torran, Raasay; Miss MacKenzie, Schoolhouse, Newmore; W. Ross, Morven, Ballater; A. MacLeod, Buailard, Culkein; N. Matheson, 39 Cliff, Valtos, Uig; Nurse Cameron, Middlesbrough; J. Livingstone, Stockton-on-Tees; Miss MacBean, Tordarroch, Farr; J. Gillies, Sen., Ardue, Applecross;

R. Morrison, Beckravig, Harris; Mrs D. Morrison, 34 Northton, Harris; C. Matheson, 1 Shop Street, Inver; J. MacFarlane, Laglunie, Tarbert; C. F. Graham, Kilmartin, Argyll; J. MacBeath, Leachachan, Glenshiel; D. MacKenzie, Garve Cottage, Lochcarron; R. Cameron, Raemore, Lairg; A. Nicolson, Borge Stores, by Portree; Miss M. MacLeod, 3 Eyre, Raasay; Mrs MacLean, The Sheiling, Aviemore; Nurse MacDonald, Nurses' Cottage, Breasclet; J. MacDonald, Camustinivaig P.O.; R. MacIntosh, Culduie, Applecross; G. Forteath, Cairnduna, Elgin; D. Murchison, The Store, Rannoch; Miss J. Gunn, Roadside, Spittal; K. Macaskill, Mossford, Lochluichart; J. Cameron, Gardale, Kingairloch; Miss Anderson, Stanmore P.O., Sydney; J. Ross, Kimberley, Fearn; J. MacLeod, Minton Cottage, Lochside, Lairg; Mrs Murchison, 4 Bundaloch, Dornie; Mrs MacKay, 15 Pulteney Street, Ullapool; R. MacKenzie, Greenhill, Achiltibuie; Mrs MacRae, Culburnie Schoolhouse, Beaul; J. MacBeath, Postman, Lonbain; S. Murray, Olgrinmore, Scotsclader; R. MacLeod, A Unapool, 1 Assynt; W. B. Lobban, Rosehall; Mrs M. MacKenzie, Russel, Kishorn.

4s Subscriptions.—J. MacLeod, 20 N. Tolsta; J. C. Gordon, Berichen, Dornoch; A. MacLeod, Tofino, B.C.; Mrs MacPherson, Tokomaru Bay, New Zealand; Miss E. MacPherson, Diabeg; Mr Forbes, S. Clunes, Kirkhill; A. MacKinnon, 22 Elgoll, Skye; Miss L. Graham, Culkein, Lairg; Miss MacKenzie, Craigie House, Ayr; Miss M. MacCaskill, Culkein, by Lairg; Miss E. Shields, Homelea, Whiting Bay; D. MacRae, Drill Hall House, Lochcarron; Miss Stewart, Bourtree, Whiting Bay; Miss I. MacRae, Heath Drive, Hamstead; Mrs MacMillan, Braeside, Lochranza; Miss Murray, c/o Meikle, Dalmhor, Crieff; W. S. Cairns, 86 Cromwell Road, Belfast; Mrs D. Matheson, Drumbuie, Kyle; Mrs MacLean, 5 Upper Breakish, Kyle; A. MacLean, 30 Aroba Avenue, Auckland; Miss C. MacLean, Borge, Skye; J. MacLean, 236 Reiff, Achiltibuie; Mrs MacSwan, Borge, Skye; Mrs MacLennan, Fern Cottage, Alcaig; Mrs MacKenzie, Glebe Cottage, Strath, Gairloch; A. T. Tasker, Alverna, Broad Road, Bocking; C. Stewart, Post Office, Kinlochiel; Mrs MacIntosh, Lochrosque; Dugald Macdonald, Aricharnoch, Skye; Miss MacPherson, Ingliston, Bishopton; Mrs MacPhail, Drinan, Ardentinn; Murdo MacLennan, 14 Hacklet, Bernera; C. MacKenzie, 59 Claverton Street, S.W.1; A. Black, Riverside, Halkirk; E. MacRae, 1 Inverarish Cottage, Raasay; A. MacRae, Totarder House, Struan; N. MacLeod, Culnacraig, Achiltibuie; R. Munro, Achmelvich, Lochinver; T. MacBeath, Birichen, Dornoch; A. Campbell, 51 Shore Street, North Tolsta.

5s Subscriptions.—Miss M. MacLennan, 1 Tomich, Muir of Ord; Mrs MacKenzie, 4 Coastguard Station, Ullapool; Miss P. MacNeill, Shaughnessy Hts., B.C.; Mrs Peek, Pakefield, Lowestoft; M. MacLeod, Arlington, N.J.; R. MacLeod, Arlington, N.J.; Mrs MacRae, R.R. 5, Dutton, Ontario; Rev. J. A. Tallach, Kames; Mrs C. MacKay, Courthill, by Tain; J. MacKay, Margaret River, W. Australia; Mrs Ross, 7 Holding, Ardersier;

J. MacLeod, Drinishader, Harris; Captain Nisbet, Kilchoan, Acharacle; Coll Nicolson, Lakeword, Cleveland; R. Kelso, Auchamore, Pirmill; Miss C. MacKenzie, Fernabeg, Shieldaig; Mrs Wenham, Kilbowie, Oban; E. R. Smith, Litapo, N. Transvaal; Miss Grant, Larig View, Aviemore; A. MacLennan, Rose Cottage, Dallas.

7s 6d Subscriptions.—Miss J. MacKay, Rhirivoch, Dundonell; J. Graham, Achloist, Drumbeg; D. Morrison, 46 North Tolsta; Mrs Murray, 2 Mill Road, Portree; Mrs D. MacLeod, Pultney Street, Ullapool; R. Montgomery, Schoolhouse, Kilmaluag; Miss C. Livingstone, Arrina, Shieldaig; J. Livingstone, Te Awantee, New Zealand; Miss MacGregor, Drumville, Boat of Garten; Malcolm Macdougall, Horisary, Bayhead; Murdo MacKenzie, Ardineskan; Alex. MacKenzie, Drumchork, Aultbea.

Other Subscriptions.—C. MacKenzie, Brooks, Alta, £1 5s 6d; K. MacDonald, Loch Hamnaway, Lewis, 1s 4d; Rev. J. MacDonald, Helmsdale, 5s 9d; J. MacKay, 1 Achmore, 2s; Mrs MacLennan, Coirie Farm, Ullapool, £2 8s; Mrs H. MacKenzie, Badachro, Gairloch, £1; Mrs D. MacDonald, Craig Arrina, 4s 4d; D. McLeod, Shegra, by Lairg, 6s; Miss Gillies, 8 Inverarish Cottage, Raasay, 7s 7d; Miss C. MacKinnon, 8 Dunan, Skye, 17s 9d; Mrs Moran, Craigmhor, Gullane, 7s; J. MacSween, Ronebhal, Connel, 4s 6d; A. Munro, Nedd, Drumbeg, 7s; Miss F. Kerr, Clashmore, Lairg, 10s; N. MacLean, Skinidin, Skye, 2s; Miss R. MacLeod, Ardvil, Finsbay, 4s 6d; N. Shaw, Keiraville P.O., N.S.W., £1; A. MacKinnon, Leacklee, Harris, 10s; A. MacSween, Leverburgh, 10s 6d; Mrs P. MacLean, Fort William, Canada, 18s 9d; M. MacKay, S. Marks Street, Fort William, Canada, £1 2s 6d; Miss J. MacPherson, Shieldaig, 8s; J. MacLeod, Skinidin, Skye, 4s 3d; Miss K. Grant, Hydro, Kilmacolm, 4s 6d; Miss L. Sutherland, Ripley, Ontario, 4s 8d; Miss MacFarlane, Nurse's Home, Larbert, 10s; W. L. Forrest, Clinton, Ontario, 4s 4d; Mrs Mustard, Chesley, Ontario, 4s 4d.

Free Distribution.—Mrs McLennan, Corrie Farm, Ullapool, 5s; Mrs MacLennan, Cromalt, Elphin., 3s; Miss Ross, Cringletie, Peebles, 6s 3d; Miss MacDonald, 348 Dumbarton Road, Dalmuir, 3s 3d; A. MacKenzie, Ardene, Ullapool, 10s; Mrs Morrison, E. Arboll, Fearn, 1s 1d; F. MacDonald, Ardheslaig, Shieldaig, 3s 6d; J. Campbell, Claylands Road, Clapham, 6s 3d; Miss Grant, Hydro, Kilmacolm, 7s 6d; Mrs Bethune, Borge, Skeabost, 4s; Miss Gillies, 32 Argyle Street, Lochgilphead, 2s 6d; Miss MacKenzie, Schoolhouse, Newmore, 2s 6d; W. Ross, Morven, Ballater, 3s 9d; Miss Grant, Larig View, Aviemore, 3s; M. MacKenzie, Ardneskan, Lochcarron, 3s 9d; K. MacAskill, Mossford, Lochlinchart, 6s 3d; A. Black, Riverside, Halkirk, 6s; J. MacBeath, Postman, Lonbain, 2s 6d; S. Murray, Olgrinmore, Scotsclader, 16s 3d; W. B. Lobban, Rosehall, 1s 9d.

(Total to date £24 5s 8d.)