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## Entering into Rest.

THE entrance of sin into the world broke the perfect harmony between man and his surroundings. It caused confusion in his understanding, and set him out on the vain quest of obtaining something to take the place of that which he had forsaken. This ceaseless restlessness of the spirit of man is one of the woful sorrows inherited from the Fall. The consciousness of its existence has made him a seeker of rest at a thousand sources. Physical weariness, as the outcome of muscular exertion, craves for rest and sleep, one of God's most precious gifts, as the heaven-appointed means whereby that rest is obtained. But trying though that weariness be it is not to be compared to the weariness that the spirit of man feels in its persistent but vain search for rest from earthly sources. There is something truly pitiable in the sight of the sad condition of the teeming millions of this earth vexed in spirit, seeking but never finding that which they are seeking until their soul becomes weary and heavy-laden in the search. To those who have, like the woman who had spent her all on earthly physicians, in like manner spent all, how suitable and fitly spoken are the gracious words of the Redeemer: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am weak and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light." To the soul wearied with many burdens such doctrine would "drop as the rain," and such speech would "distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." It was through His gracious intervention that any of the children of men had ever the prospect of entering into a true and lasting rest. That rest so graciously and freely given may be viewed from three stages in the spiritual history of God's people—(1) At the beginning of their new life. (2) During their progress towards their eternal rest. (3) Their entrance into eternal rest.

(1) *At the beginning of their new life.*—The Spirit of God in convincing the sinner of his guilt has brought into his conscience a new element that makes him ill at ease. A guilty man brought face to face with the sin-hating and sin-avenging God has no rest. Something must be done in order that matters may be put right, but the greater the effort the more he sinks in the mire. While this struggle is going on in his soul until every refuge fails him, it is but natural that he should feel the discouraging weariness of unsuccessful and may be long-continued effort. For such an one to be told that there is a righteousness provided such as God requires for every one that believes on Jesus Christ is glad tidings—the gospel of his salvation. And the words, “Come unto me, all ye that labour and are heavy laden, and I will give you rest,” have a meaning they never had before. Such an entrance into rest is quite compatible with the believer’s lifelong struggle with sin within. It is also compatible with the non-enjoyment of a personal assurance of one’s salvation, as many of God’s true saints had this rest, but were without assurance that they had actually passed from death to life. Its grand secret lies in this, that the believer has his thoughts turned to an all-perfect work, finished for ever, and it is the soul’s contemplation of this work that gives that rest which has as its element complacency or delight in a work finished and giving infinite satisfaction.

(2) *During their progress towards their eternal rest.*—That God’s people have the rest promised them by Christ is quite compatible with the ceaseless warfare they are called upon to wage against sin and the many disturbing and distressing afflictions that may meet them on their way to their eternal rest. To many of them it has been a sore battle from beginning to end. Others, again, had days when eternal issues seemed to hang in the balance, and when their hope was almost gone. Still, as a deeply-experienced believer once remarked, “Many a time I shook on the Rock, but the Rock never shook beneath me.” And He who spoke to the troubled, tempest-tossed waters of Galilee has spoken to stormier and more turbulent seas than that of Galilee and there has been a great calm, and the agitated mind and heart has found true rest in Him. “Let not your hearts be troubled,” were the comforting words that soothed the hearts of His disciples agitated by strange forebodings of coming trial; and what numberless hearts He has spoken to giving them rest eternity will reveal. The contemplation of His finished work, the provision made in His salvation for the keeping of His people are all fitted to give that rest when the Holy Spirit gives entrance into the truth.

(3) *Their entrance into eternal rest.*—There remains a rest for the people of God above and beyond anything yet they have experienced. God had a purpose that His people should enter into His own rest. This was not fulfilled in Israel, argues the Apostle in writing to the Hebrews, for they came short, and perished in the wilderness. But this did not alter God’s gracious design that some should enter in, and this is indicated after the

lapse of a long time by the renewal of the promise, "To-day, if ye will hear his voice, harden not your hearts" (Ps. xciv. 7).

Now, if Joshua had given them rest (Heb. iv. 8), then the Lord, through the Psalmist, would not have spoken of another day. "There remaineth, therefore, a rest\* to the people of God" is the inspired inference. What, then, is the rest that remains for the people of God? Its nature is clearly indicated by two expressions, which are explanatory the one of the other, viz., God's rest and "Sabbath-keeping." That is, the rest that remains for God's people is the kind of rest God Himself enjoyed when He rested from His work at the beginning. Such rest did not arise from any weariness after the completion of the stupendous work of creation, for He "fainteth not, neither is weary." Neither was it cessation from *all* work, for we have the Lord's words, "My Father worketh hitherto, and I work." But it was cessation from the work of creation, which was *finished and perfect*, and, added to this, as throwing light on the "rest of God," is the deeply significant record, "God saw everything that He had made, and, behold, it was very good" (Gen. i. 31). From this we may reverently infer that two elements, at anyrate, enter into the idea of "God's rest"—(1) It is cessation from *work finished and perfect*, and (2) there is the complacency and delight in this finished and perfect work—*it was very good*. What a wealth of meaning is in these simple words—*it was very good*—when we remember who saw these works to be *very good*! Now, says the Apostle, God had a gracious purpose that His people should enter into His rest, and how was this to be brought about. Simply by cessation from adding anything to a work that was *finished and perfect*, and if the believer could only for ever be done with his own works, and turn to contemplate that finished and perfect work of the Lord Jesus with delight and complacency, what rest he would enjoy. This is the rest that remains for the people of God. That it can be enjoyed here is evident from the Apostle's exhortation:—"Let us labour to enter into that rest." And God's children can say that it is a blessed rest when the Spirit of God is leading them to contemplate the finished and perfect work of their Redeemer. But here they have only a foretaste of what is yet in store for them. It is when, no longer looking through a glass darkly, but seeing their Redeemer face to face, they shall realise more deeply than ever the perfection of His work. Then the joy of their hearts, in the contemplation of that work, will find expression in the adoring words—"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 13). This is the rest of God into which they will enter, never to be interrupted in the ages to come.

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\* Greek, *sabbatismos*, rest, literally a Sabbath-keeping; it is the only place in the New Testament where this significant word is used. Dr. Owen, in his *Exposition of the Epistle to the Hebrews*, has a long dissertation (*Works*, vol. xix., pp. 265-460) on the Name, Original Nature, Use, and Continuance of a Day of Sacred Rest founded on this word.

## A Sermon.

BY THE REV. GEORGE HUTCHESON, M.A., of *Edinburgh*  
and *Irvine* (1674).

(*Fourteenth Sermon of Series on Psalm cxxx.*)

(*Continued from page 91.*)

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"But there is forgiveness with thee."—PSALMS cxxx. 4.  
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4. And this is another benefit that results on justification, that not only hath the justified man a right to the fountain, but a promise of repentance, to fit and qualify him to go to the open fountain, and make use of it for cleansing (Zech. xii. 9, 10), that God will pour upon him the spirit of grace and supplication, and cause him to look unto Him whom he hath pierced by his sins, and mourn. He hath Christ an exalted prince and saviour to give him repentance and remission of sin. And that is another privilege of the justified man, that not only is he in favour with God and hath a right to pardon, but a right to the promise of repentance, that he may have access to the open fountain of pardon.

5. Yet we must add, that his sins to come are not actually pardoned till he actually come to the fountain and wash. It's true (as the learned speak) justification is an indivisible instantaneous act without succession (as they call it) as to the state of the justified man's person, but yet as to the pardon of daily sins, as it is said in the Confession of Faith, chap. ii. sect. 5, "God doth continue to forgive the sins of those that are justified;" it's a continued act, a frequently repeated act, as the justified man falls in new sins, humbles himself and confesses, begs pardon and renews his faith and repentance.

And to clear that it is so, I shall adduce two or three arguments briefly, which will also prove that sins are not forgiven from eternity; and passing that argument, Matt. vi. 12, where, because we are daily sinning, we are bidden seek daily pardon and forgiveness, as we forgive others, ye shall consider these three things to make it out, that sins to come are not actually pardoned in justification.

1. Consider that sin must be committed and be a crime before it be pardoned. Common sense says that before a pardon be, there must be a crime, and consequently sins to come are not pardoned, they not being as yet crimes. Hence when the Scripture speaks of pardon of sins, it speaks of these sins as committed, Ezek. xviii. 22, "All his transgressions that he hath done shall not be mentioned": and Jer. xxxiii. 8, "And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities, whereby they



have sinned, and whereby they have transgressed against me." Nay, the very names given to the pardon of sin, as when it is called, the blotting out of sin, the putting of it out of His sight, the casting of it in the depth of the sea, the remembering of it no more, etc., all these and the like import an existence and being of sin, to be antecedent to the pardon of sin. What need is there of a pardon to that which is not a crime, is not existent, hath not a being? Nay, there is no prince nor supreme authority in the world that will give pardon at that rate; it's fair enough if the delinquent get pardon when he hath committed a crime, and consequently, God pardons no sins, till they be committed, to justified persons.

2. A second argument that inclines me to think that all sins are not pardoned in justification is this, that there is no pardon of sin, but upon confession of sin, 1 John i. 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." There is no pardon of sin promised, but upon repentance, Acts v. 31, "Him hath God exalted with his right hand to be prince and a saviour, for to give (first) repentance to Israel, and (then) remission of sins. Where God gives remission He gives first repentance. Now confession of sin and repentance for a sin hath no place where sin hath not a being; confession of sin and repentance for sin presupposes the being of sin, and the sinners reflecting on it and repenting of it.

3. And a third consideration or argument is, that when sins are actually pardoned, a man may rejoice, exult, and boast in God, upon the account of pardon. O how may the pardoned sinner exceedingly rejoice in God! But who dare say that a justified person, while reeking in his sin (to speak so) before he hath confessed it and repented for it, can, or dare, rejoice in God?

Shall he, while he is wallowing in his abominations, rejoice in God? That were abominable doctrine, and yet he might in that case rejoice, if these abominations were pardoned before they were committed. Nay more, it would confound all distinction to be put betwixt unrepented and repented guilt; if a man's sins were pardoned before they were committed, his pardon would be as sure as if he had repented, by their doctrine. Therefore I conclude that sin cannot be actually pardoned before it be committed, repented, and Christ fled unto for pardon.\*

And this hath a practical use (which I but touch upon because the great practical use of all is but coming). That justified folk that are at peace with God, as to the state of their persons, should not think light of their daily slips into faults. Thou art lying under thy daily failings, as a debt, till thou go to the open fountain and wash. It is true (as I said before) no sins thou fallest in shall

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\* It is but right to state, in view of Mr. Hutcheson's views, that many of the best and most cautious of the Reformed divines hold that all sins, past, present, and future, are forgiven in justification.

eventually condemn thee, but thou art a guilty person so long as thou liest under unrepented guilt. Therefore look to it, and let your faith of pardon be seen in your tenderness under new guilt. O that the Gospel would take you off the law's hand, and press you to this tenderness, that love to Christ, and the love of Christ might incite you in your actings, and when ye fall in sin, to run to the remedy, in the exercise of faith and repentance.

And to encourage you to this, another word results on this, that ye may help yourselves to repent for particular failings, ye should hold a fast grip of your reconciled state. Remember what I said in the morning, that new guilt makes not void former pardon; so I say now, that new guilt makes not void your reconciled state; ye may go to God, not as an enemy to his prince, but as a faulty child to his father for pardon; access ye have to the open fountain, ye coming humbled for sin, and making use of Christ for renewed pardon. And if ye do not improve this privilege, it will be a terrible ingredient in your dittay (bill of accusation) when God comes to deal with your conscience.

3. The third question is, how can pardon be said to be past within time, seeing (Acts iii. 19, 20) it is said, "Our sins are to be blotted out, when the times of refreshing shall come from the presence of the Lord?" There will then be a blotting out and discharge of sins once for all, a discharge openly declared, accompanied with all the consequences of the discharge. Sins pardoned here, will then be openly declared to be pardoned. I find not only among the schoolmen, but our reformed divines, a question agitated, whether our sins will be ripped up in the day of judgment. A question needlessly stated; but what will not curiosity meddle with? But whether sins will be then ripped up to let it be seen what sort of persons He glorifies, or covered, certainly their sins shall not then put them to shame who are pardoned. Though they should everlastingly remember them, they shall also sing in the remembrance of pardon; and though they should be ripped up, yet not to their shame and confusion. The consolation of pardoning mercy, and all the effects of it, and the love of Christ will make them look upon their mercies, as upon the occasion of their being made everlastingly happy with Him. But the time being ended, I shall go no further. God bless His word to you, for Christ's sake.

*(To be continued.)*

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LORD, if I have done that for which Thou mayest damn me, Thou hast not lost that whereby Thou mayest save me. Remember not, sweet Jesus, Thy justice against the sinner, but Thy benignity towards Thy creature; remember not to proceed against a guilty soul, but remember Thy mercy towards a miserable wretch; forget the insolence of the provoker, and behold the misery of the invoker, for what is Jesus but a Saviour?—*Augustine.*

## The late Miss Kate Calder,

BEAULIEU.

MANY whose names are written in the "Lamb's book of life" have never had their lives put down in the records of men in this world. But still, "the righteous shall be had in everlasting remembrance." To those who knew some of these now, however, gone to their eternal rest, it does not seem unfitting that some little memorial should be raised up over the places which once knew them, now cold and empty.

Catherine, or Kate Calder, as she was generally known, was born in Beaulieu, in 1831 or 1832, about twelve years before the Disruption. Her parents being of the hardworking, poor class, she had early to go out into the world to earn her bread, first to the fields when able, and latterly as dairymaid and housekeeper. In this capacity she served with many families of good quality, and in manse; but the first twenty years of her life almost, she lived a stranger to God and His Christ, and was truly a lover of pleasure. Her parents had brought her up at least to attend the outward means of grace at times, though of her mother (her father died when she was young) she spoke as one who had not the marks of a gracious person, until the illness which resulted in her death. She remembered to have gone to Redcastle in their company to hear the Rev. John Kennedy, that eminent servant of God, but was too young to remember what she heard. Being naturally gifted and having a measure of wit, she would be a leader in all frivolity, and among her fellow servants in all mischief and folly. A mistress once told her she always knew when she was among the servants by the laughter and merriment she heard.

But there were other uses for the faculties God gave her, and the Potter was to remould the vessel in His great mercy. She used to say when she would be happy, the change from darkness to light was so clear to her seeing she had been so wicked she wasn't so often tempted on that score. Of a handsome bearing, finely dressed and to attract attention, she went one day to the church, where a godly minister preached. But the sermon was not far advanced before an arrow found a joint in her harness, and if her head was high before, it was low enough before the end of the service. From this day she turned her back on the world and began to traverse "a land not sown." Losing taste of her worldly companions, she went from means to means trying to find peace for an awakened conscience, and endeavouring to work out a righteousness of her own, but in vain. She only became more and more miserable. In this state of almost despair she went one day after many months of distress to a place where the Communion was to be held, and while on the high road a wonderful light shone all around her and the Lord came with His presence and so overwhelmed her along with some precious words of the Truth (which we are sorry not to remember now) that she was forced to hide

her face ; and the love of Christ so filled her soul that her heart melted like wax. She felt constrained to go into the woods near by, and there falling on her knees, enjoyed such communion with the Lord and such an outpouring of the Spirit, with full forgiveness of all her sins, as to make the place a Bethel.

And now the means of grace became sweet indeed, and out of the great Gospel provision she almost, literally, took her meat and drink. Certain it is in eagerness for food for her soul she forgot, to a great extent, concern for the natural bread. She used to say of this time that she felt, under the preaching of the Word, so melted and uplifted in soul, that it was as if heaven came down to her on earth. The Spirit, she said, seemed to be descending on her (and she thought on many others also in the congregations) like the dew and the silent rain on the mown grass ; she felt it penetrated to her innermost soul. She would go in the strength of these diets back to her work in the fields, over the miles of country like an eagle on the wing ; and would be so elevated in mind as to be quite dead to the vulgar, and at times profane, conversation of those around her. There were some very eminent men in Beaulieu and district in those days, as sweet and tender Simon Campbell ; Angus MacDonald, Urray, whose presence would grace a congregation ; faithful Thomas Fraser and others. At first she did not like to join herself to their company, feeling, probably like the Apostle himself, that it would not be a wonder though they could not believe her a genuine disciple, considering her former life. The farthest corner in the congregations, and at the meetings, oftentimes the back of the door would be her place, and her tears under the preaching would make often a large pool at her feet so profuse were their flow, so deep her repentance. A while after this she went to Strathconan, a strath in Ross-shire, to a situation as dairymaid. While here, she went through a very fiery trial of soul trouble or law work, and being accompanied by an attack of brain fever, brought her to death's door. She gave us many particulars of all these periods of her spiritual life and of this sad time too, but, as they are similar to what many of the Lord's people experience, we need not enumerate them here. While at her lowest in this furnace, she said she thought she could hear the rattle of the chains of those tied to the lowest hell, and felt herself every moment as if on the brink of this awful, everlasting place of woe. She said she could never doubt there was a hell after what she went through then. Her sense of the wrath of God against sin and her agony of soul was extremely great, which was much aggravated by the temptations of the Evil One.

The Free Church at Strathconan was vacant at this time since the Disruption, being supplied by godly laymen. The first minister settled there was our own worthy and aged minister, Rev. Donald M'Farlane, Dingwall, about 40 years ago now, we believe. The public means were, nevertheless, faithfully upheld by godly men and catechists appointed by the Church, as James Matheson



the catechist at Garve, of whom it was said that "he reflected so much of the image of the man of sorrows that no unsanctified conscience could hold up its head before him"; the eminent and famous Donald Duff; the much-esteemed Mr. Rose, teacher; Duncan MacIver; and Hector Jack; and many others who would give their help (though not catechists or speakers), as some of the Beaulieu men, Thomas Fraser, Simon Campbell, Alexander Fraser, and Roderick McLean, teacher, Brahan, who was such an unctious, meek, sweet, and able speaker. Being a regular attendant on these meetings, our friend was taken notice of and kindly treated by these eminent men at different times there, and while going through the furnace before mentioned, was not forgotten by them at a throne of grace. But, what was better still, the Lord Himself remembered her in her low estate and brought her out of the horrible pit. If her agony was great her deliverance was clear, certain and large, and her insight into the Gospel provision and mystery of redemption very deep. This trial was the means of grounding her very strongly on the "Rock," Christ, and also made her very helpful and tender to others in like case. She also recovered strength of body and like Hezekiah was able to go up again to the house of God. She one day asked Donald Duff, who was catechist there, why he did not visit her in her trouble. He said he had done so but was refused admission, but said, "I could lay my hand on your head in every stage of your journey through the walks." These godly men were very helpful to her in those days, Donald Duff being quite a spiritual nurse, and Angus McDonald her warm friend and adviser. She often walked the twenty miles after this, between Beaulieu and Strathconan, to be present at Mr. Duff's meetings and would be hard at work as usual next day. Dingwall, of course, was the great resort of the godly then, and the few miles intervening were not considered much by many others besides Kate; and during his lifetime, she had Angus McDonald's company, as a rule, going to hear Dr. Kennedy, as he lived not far from her, and took such an interest in her, he would ask her to call for him on her way to Dingwall. She got very much attached to him and would often unburden her mind to him in temporal as well as spiritual matters. About this time she took small-pox and was so ill she expected death, but he told her she would not go just then, but would live to see him buried, and she did. He also told her with her lively disposition and strong passions, combined with her great spiritual enjoyments, she would require crosses to keep her down, and that she would see them come out of unexpected quarters, which proved very true.

She had many crosses, some not pleasant, and very perplexing to see how they were consistent with love to her from her heavenly Father, and she was kept down with trials so as to remain very poor all her days. But she was of those who are rich in faith; and she could tell of many remarkable instances of the Lord's merciful

help in straits. These things all went to further sanctification in her and fulfilled the Lord's purpose of purifying her for her heavenly home. She nursed her mother through several years of severe trouble ending in death, and was a beautiful pattern of Christian humility to a mother who had been very hard on her because of her "good choice." The mother, in her illness, used to tell this to others about Kate, and seemed to have a measure of contrition which Kate hoped worked for her good. She endeavoured to bring the godly men to read and pray with her, and latterly she seemed pleased to see them. She saw many others of her relations, brothers, etc., buried after her mother's death, but nothing was so hard to her as seeing those laid in the grave who were united to her in the bonds of Christian love and in the truth. She felt herself being left in a bleak wilderness as one after another of her godly friends and favourite ministers were removed, and she lamented the sad change gradually appearing among the people and in the Churches.

Her hope, however, was in the Lord, who had so richly fed her all her days on the rich provision of Canaan. She lived mostly during the latter years of her life in the past, and would often say with Iain Tosach (John Mackintosh, of Farr), "My godliness is off the earth now, and it is before me in heaven." She was drawing largely, having to the last a wonderful memory sanctified by the grace of God, on what she heard from eminent ministers and others of the marrow of the Gospel, and in our hearing on her deathbed she repeated a large portion of a sermon preached fifty years before on a subject suitable to her state of mind at the time, and encouraging herself therewith. One could see that she had, as Boston says, a "heart truly touched with the powerful sweetness of the truth, helping the memory to retain what it so relished." She was richly endowed with spirituality of mind, which is true life and peace. Her last illness was short. She had had a strong frame and a tall upright carriage, but the pins of her tabernacle began to be loosened. She ailed but kept on her feet until within ten days of her end, and said that whenever she took to bed she felt such a holy, calm serenity and resignation to whatever would come, as made her sure it was death. One felt it very pleasant to be at her bedside. Latterly she became unconscious and spoke none, except once, to repeat some words of a chapter which a friend read beside her. She died about the age of eighty-six or eighty-seven, in May, 1919, and was buried in Redcastle churchyard, there to await the sounding of the last trumpet. "Blessed are they which are called into the marriage supper of the Lamb."

C. C.

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THE devil forced Him not ; he touched Him not ; only said, "Cast thyself down ;" that we may know that whosoever obeyeth the devil casteth himself down ; for the devil may suggest ; compel he cannot.—*Chrysostom.*

## Some Noted Preachers of the Northern Highlands.

REV. JOHN KENNEDY, KILLEARNAN OR REDCASTLE.

OF all the northern ministers there is scarcely any name that stands higher in the estimation of the Church of God than that of the Rev. John Kennedy, minister of Killearnan. The profound regard in which he was held by the Lord's people of his own day was reflected in the deep respect in which his name was always mentioned by a generation that is now gone. His son, the Rev. Dr. Kennedy, Dingwall, has written an excellent biography of his saintly father,\* and in the preface he feelingly says:—"The minister of Killearnan was my father. I could not forget this while I was writing this memoir. In the only sense in which he was my father while he lived, I lost him when he died. But the memory of that loss I can bear to recall, as I cherish the hope that his death was the means of uniting us in bonds that shall never be broken." In the facts to be placed before our readers we are dependant on this biographical sketch written with all the warmth of a loving heart.

John Kennedy was born at Rissel, in the district of Kishorn. His father, Donald Kennedy, was the son of godly parents, and well-known throughout the surrounding district. He had studied with a view to the ministry, but never applied for license, though he lived to see two of his sons ministers of the Gospel. He was a faithful attender on the means of grace under Rev. Lachlan Mackenzie, by whom he was greatly beloved and respected. He was a Christian of outstanding piety. Like many of the godly fathers of other days, Donald Kennedy followed an excellent custom which was not without a blessing to some. He was in the habit, when each of his children attained a certain age, of retiring with them to a quiet spot in a wood, and there, after spending some time in prayer, he explained to them the nature of his engagements on their behalf at their baptism, appealed to their conscience to realise their responsibility, and took them under vow to seek and serve the Lord. John Kennedy ever retained a lively recollection of this solemn transaction.

From his earliest years, even from infancy, John Kennedy gave evidence of a work of grace. One day, while he was four years of age, a woman, notorious for wickedness, heard his childish voice lisping his petitions to God. She was arrested by what she heard and gave evidence afterwards of one who had passed from death to life. At the age of six he was seized with small-pox, and for a time he lay at the gates of death. While his father was

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\* *The Minister of Killearnan.* It forms the concluding part of Dr. Kennedy's *Days of the Fathers in Ross-shire.*

pleading at a throne of grace for his child, a man with the reputation of a seer entered, and the mother, deeply concerned as to the issue and not being free from superstition, consulted the man. The reply was soon given, "Ere the tide that now ebbs shall have touched the shore again, your child shall be no more." When Donald Kennedy came in he found his wife in tears, through the lying message of the reputed seer, and on asking her the reason she told him what had been said. "The messenger of Satan lies," said the God-fearing father, "the Lord hath given me the life of my child, the blessings of His right hand shall rest upon his head, and he shall yet serve the Lord in the gospel of his Son." The child revived, but the false seer, on meeting him, could never look him in the face. But, on one occasion, while John Kennedy was on one of his journeys to college, the man suddenly appeared from behind a rock, and, rushing up to the young student, thrust a sum of money into his hand and departed as suddenly as he came, and without a word. Probably the gift was intended as conscience money, and as a small recompense for the pain he had given by his lying prediction.

In John Kennedy's student days, the long distance from the student's home was traversed on foot. The poor student had rarely to pay for a night's lodgings, as hospitality was generously offered to him on his journeys to and from college. John Kennedy went through the usual arts and theological courses at Aberdeen in five years, the time then required.

He was licensed to preach the gospel by the Presbytery of Lochcarron, 24th November, 1795, in his twenty-fourth year. Mr. Lachlan Mackenzie is reported to have remarked in connection with others licensed: "The others are only preachers of our making, but the Lord made a preacher of John Kennedy." After being licensed he was appointed teacher of the parish school of Lochcarron and during this important period of his life enjoyed the ministrations of his beloved minister, Mr. Lachlan Mackenzie, the memory of whose preaching was cherished by him to his dying day. Not long after he was licensed he went to a communion at Applecross. "Mr. Lachlan," as he was affectionately called, had been appointed to preach on the Saturday, but when the day came so great was his confusion of mind that he sent for John Kennedy and asked him to take the service. The young preacher naturally was reluctant to step into the breach, especially when it was to fill the place of such a preacher as Mr. Mackenzie, but he was told that there was no way out of it. Mr. Lachlan's advice to him was: "When you are asked to preach on an hour's notice spend one half of an hour on your knees pleading for a text, a sermon and a blessing, and the other half employ in studying the text and context, and in gathering as many parallel passages as you can find." The service was held in the open air and the tent was constructed with oars in the form of a cone, covered with blankets, with an opening in front where a board was fixed for the Bible. While



Mr. Kennedy was preaching, Mr. Lachlan, lifting one of the blankets at the back of the tent, entered unobserved. As the young preacher proceeded he touched on a case similar to Mr. Lachlan's with the result that the harassed saint could not help giving expression to his feelings to the no small discomfiture of the young preacher now made aware of Mr. Lachlan's presence. "Go on, John," was the kindly encouragement as the embarrassment was noticed, "I have got my portion and my soul needed it, and other poor souls may get theirs before you conclude."

Two years after his license he was appointed to preach at Lochbroom where the parish minister had been suspended. This, according to Dr. Kennedy, was in some respects the happiest time of his life. "It was the season of his first love," he says, "as a preacher; the Lord was very near to his soul, and a manifest blessing rested on his labours. During that time many souls were truly converted unto God, some of whom, in Lochbroom, and some in other places, to which they were scattered, continued till their death to shine 'as lights in the world.' Many a sweet hour of communion with the Lord he enjoyed in those days in the woods of Dundonnell!"—(*Days of the Fathers in Ross-shire*, p. 156, 1897 edit.)

In 1802 John Kennedy was appointed missionary at Eriboll. His first sermon at Eriboll was preached from Isa. xl. 11—"He shall feed His flock like a shepherd: He shall gather the lambs with his arm," etc., and through the sermon several persons received their first impression of divine things. The mission of Eriboll had been highly favoured in its missionaries—Mr. Robinson, afterwards minister of Kingussie, and Mr. Neil Macbride, afterwards of Arran, being his predecessors. The labours of these true servants of Christ had been blessed to many. The bounds of his mission extended on the one side to Melness, Tongue, and on the other, to Kinlochbervie in the parish of Eddrachillis. The distances between the different preaching stations were considerable and Dr. Kennedy says his father often walked twenty miles over marsh and moor and preached in clothes quite drenched with rain. Among the noted Christian men and women who sat under John Kennedy's ministrations, Dr. Kennedy mentions Major Mackay, "a gentleman, a soldier; a Highlander, and a Christian at once"; Mrs. Scobie of Keoldale, "a model of a Christian Highland gentlewoman, whose appearance and bearing were such as would befit one of the highest stations in society"; Mr. Mackay of Hope, "a man eminent for godliness"; Donald Macpherson, of whom Mr. Kennedy said, "Of all the Christians I have ever known, he was the man who lived nearest to the Lord"; Robert Macleod, a warm-hearted Christian whose heart was aglow with love to Christ; Mrs. Mackay (Peggy Macdiarmid), whose "brilliant wit, exuberant spirits, intense originality of thought and speech and manner, great faith and fervent love, formed a combination but rarely found." With such noted Christians it

need not be wondered at that communion occasions were no ordinary events in the lives of God's people in the north-western corner of Sutherland. Dr. Kennedy refers to one communion season in particular at Kinlochbervie. Mr. Kennedy preached on Monday, and this is his son's description of a memorable day:—"On Monday, in particular, so much of the Lord's presence was enjoyed by His people that, to many of them, it was the happiest day of their life. When the time for parting came, none had courage to say farewell to the minister. They lingered around him, and followed him to the house; and before they separated he and they sat down together to a refreshment in the open air. That over, they walked together towards an eminence over which the people had to pass. On reaching the summit, they stood around the minister as he prayed and commended them to the care of the Good Shepherd of Israel. He then said to them as tears ran down his cheeks, 'This is pleasant, my dear friends, but it must end; we need not expect unbroken communion, either with each other or with the Lord, till we all reach in safety our home in heaven,' and, without trusting himself to bid them farewell, he turned away from them, and they, each one weeping as he went, took their respective journeys to their homes."—(*Days of the Fathers in Ross-shire*, p. 171.)

(To be continued.)

## Memoirs of Elizabeth Cairns.

*Written by herself some years before her death, and now taken from her original Copy with great care and diligence.*

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—PSALM lxvi. 16.

"As we have heard, so have we seen in the city of the Lord of Hosts."—PSALM xlviii. 8.

"Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 COR. iii. 18.

(Continued from page 58.)

AFTER this, for the time of four months, there was a great alteration in my case, for during all this time, for ordinary duties went well with me, and frequently in prayer and meditation my soul would have been so opened and enlarged, and such access to the throne of grace allowed me, and such blinks of divine light shined on me, so as I thought the veil rent, and I got such views of glory that I cannot put in words. Also, during this time, I got sights of the glory, as shining in the glass of the Gospel, that I had never seen before. There were some sermons wherein I felt such a power, and saw such a glory, as if I had almost been swallowed

up in immediate vision, and at some times I would have looked round about me on all the congregation, and wondered if there was one soul that would go away and not embrace glorious Christ; and that thought frequently haunted me, What aileth the world at glorious Christ? Yet all those glorious discoveries I got of Christ, both in secret and in public ordinances, did not satisfy me, but were as fuel added to the fire of love and desire after possession and enjoyment of Christ, and that glory that had been many a time made to pass before me.

There was one day the flame of love and desire was so unsufferable that I was forced to utter that request to God, that he would either moderate those desires or satisfy them, for I was not able to bear up under them; upon the consideration of this, there was a question that I asked at myself, which I could never answer, and it was this, What of Christ wouldest thou have? But oh, I found the fulness of Christ as Mediator was so unfathomable, and his love so inexpressible, that the more I saw of it, the more I tasted, the more I felt of it, still I longed the more, I hungered the more; and the more I dived into it, I found it the more unfathomable, and the question unanswerable. But I thought there was still something wanting I was wont to enjoy: that I can best express by this comparison of a child that had been much dandled by his father, and had got much of his love and secrets intimates to him, yet for some fault the child commits, the father casts down his countenance on him, and banishes him out of his presence; on this the child falls a thinking, and so returns back to his father again and asks forgiveness; to which the father condescends and forgives the child, and restores him to all his former privileges again, but yet denies him that intimacy and love-smiles that he was wont to allow him; this cannot but raise a jealousy in the child's mind that the father hath still a quarrel against him.

Thus it was with me, for once on a day the Lord in sovereignty dandled me on the knees of sense, and allowed me the sweet smiles of His reconciled face, and revealed to me His secrets; yet afterwards I was deprived of all those enjoyments, the cause of which is known to Himself; yet after all this my gracious God, like a tender-hearted father, restored back to me, a poor prodigal, the whole stock (so to speak) that I had lost, with a liberty to make use of it; yet, alas! He did withhold the sensible smiles of His love, and denied me those secrets, and sweet communion, and intimate nearness I was wont to enjoy.

Next I felt a reasoning what ground or argument could I make use of in pleading with the Lord for what my soul would be at; but here I could find no ground for reason to go on, for it was sovereignty alone that brought me near at the first; so in this sovereignty and freedom of grace I would yet plead to be brought near again.

After this, one day as I was in prayer, it pleased a sovereign and gracious God, as it were, to rend the veil, where I met with a

renewed discovery of glorious Christ, in the sweet rays of His glory and manifestations of His divine love that ravished me and brought me near hand, and so filled me with such a sense of His love that I could hold no more. So I remained as if I had been in possession for some time, but what I here both felt and saw I will neither word nor write, and so the veil returned and covered the manifested glory I then beheld. And when I saw the light of this world again, I earnestly desired to be dissolved, that so I might win to behold the bright and glorious face of my Redeemer, and swim in His infinite fulness to all eternity. And while I was thus breathing after perfection, that word, "Here I am, send me" (Isa. vi. 8), came with such power and rebuke, that I immediately applied it to myself, and thought it was my duty to say with the prophet, "Here I am, send me," about whatever the Lord had yet to do with me in this world; either in the way of duty, or yet in the way of suffering, it was still my duty to be at His call.

By this I endeavoured to bring my soul to a submission to live a while in this world, but oh, the crumbs were so sweet, that made me long to get up at the head of the table, where I shall eat and be satisfied, and hunger no more. When the drops were so refreshing to my soul, oh, I long to be at the fountain-head, where I may drink and be satisfied, and thirst no more! Oh, since the drops are so sweet, what must the ocean be? and since the dark views of glory, and the twinkling beams of the Sun of righteousness, be such as nature cannot bear up under, oh, what will the bright views and full fruition of His face be to all eternity?

Oh, here I cannot but wonder, praise, and adore the sovereignty of the grace of God condescending so far to me, who am one of the vilest of all the fallen race of Adam, and yet to condescend so far as to give a new display of that glorious title He hath taken to Himself, "The hearer of prayer"; for lo, here I obtained and received a return of a seven years' request, which had in it such a reward of grace, with such sweetness and soul-satisfaction, that though I had burnt in hell all those seven years (if it had been possible), I think I am now well made up, for during all those seven years, ever since the cloud first fell on my soul, it was still my cry, "Oh, when will Christ return to my soul with the sense of His love"? for His absence made such a want in my soul, and it gave me such a wound, that nothing but His presence could make up the want, and nothing but His manifested love cure the wound.

For under such long absence, when I, a poor misbelieving wretch, had drawn the sad conclusion, that glorious Christ would never manifest to me the sense of His love this side of eternity, and when I was thinking that all my prayers concerning this matter were cast over the bar and quite forgot, but yet even the glorious Christ came to my soul, with such a bright beam of divine light and love, as made me see to read my prayers written on the return of them, and gave me such a fill of the sense of His love, that I could hold no more.



After this, for a month's time, I had many a sweet fill of manifested love, for both in prayer and in meditation I was so far swallowed up with the views and sensible enjoyments of divine love that I cannot here mark down, for those enjoyments are better felt than can be expressed. In the time of this month, I had an opportunity to partake of the Lord's supper, and on the fast day I heard a sermon on Matt. v. 8, "Blessed are the pure in heart: for they shall see God." The strain of the sermon was to discover who they are that were the pure in heart, and also what sights they would get of God in time, and what they would get through eternity. In this sermon I got a sight of a mistake I had been in those seven years past, for though I found in my experience those marks of the pure in heart, and had gotten those sights of God that the pure in heart had got in this life, yet all this did not satisfy me; but so unreasonable, poor, and foolish a creature was I, although under a body of sin and death, and a body of flesh and blood, yet to seek those sights of God that were reserved for heaven and eternity, which while on earth no man can see and live.

When thus I saw that what I was seeking was not to be had till after death, I earnestly desired to die on the spot, and wished that my going away from that sermon had been to eternity. So on the preparation day I came back again, and it was a pleasant day to me, but particularly at night in prayer. And on the Sabbath morning and through the day, it was like a day of heaven to me. And at the table, my glorious Redeemer revealed Himself to my soul, and brought me near, and filled me full with the sense of His love, whereby I was made ashamed that I should have entertained such jealousies of Him and His love, after He had given me so many pledges thereof; and so I resolved, in the strength of covenanted grace, that I would never question His love any more. On the thanksgiving day I heard a sermon on Habakkuk iii. 17, 18, "Although the fig trees shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Oh, this was a remarkable sermon to me, from which I was sent away home rejoicing; for although the minister had made a question of every particular, and asked it at me, I could have answered it from my experience.

So this pleasant month came to an end, and this light ran in a lower channel, yet my bands continued to be loosed, and my soul was made to walk at liberty with inexpressible satisfaction in the way of duty, to the end of this year.

*(To be continued.)*

No labour is hard, no time is long, wherein the glory of eternity is the mark we level at.—*Jerome.*

# Tabular View of the Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland,

FOR THE YEAR ENDING 31st MARCH, 1921.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged and Infirm Ministers and Widows and Orphans Fund.	College Fund.	Organization Fund.	General Building Fund.	TOTAL.
<i>Northern Presbytery—</i>									
1. Daviot .. .. .	A. Stewart, missionary	£ s. d. 31 18 0	£ s. d. 4 10 0	£ s. d. 1 0 0	£ s. d. .. .. .	£ s. d. 1 0 0	£ s. d. .. .. .	£ s. d. .. .. .	£ s. d. 38 8 0
2. Dingwall .. .. .	D. Macfarlane, minister	75 12 6	5 2 8	2 6 8	1 10 0	2 0 0	2 3 0	1 14 2	90 9 0
3. Lairg .. .. .	D.A. Macfarlane, M.A., min.	89 3 0	9 9 0	.. .. .	4 0 0	5 0 0	4 11 0	.. .. .	112 3 0
4. Dornoch .. .. .	Do. do.	56 0 0	9 10 0	.. .. .	2 10 0	4 0 0	4 0 0	4 0 0	80 0 0
5. Creich .. .. .	Do. do.	24 10 6	4 13 6	3 0 0	1 5 0	.. .. .	2 2 0	.. .. .	35 11 0
6. Rogart .. .. .	Do. do.	30 16 0	4 11 0	1 5 6	0 12 6	2 5 0	2 15 0	.. .. .	42 5 0
7. Duthil .. .. .	.. .. .	3 1 8	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	3 1 8
8. Kingussie .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
9. Newtonmore .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
10. Farr .. .. .	H. Munro, missionary	8 18 0	1 13 2	.. .. .	0 9 0	0 11 9	0 12 6	0 18 0	13 2 5
11. Fearn .. .. .	.. .. .	10 15 6	2 0 0	0 10 0	0 10 0	.. .. .	0 10 0	0 10 0	14 15 6
12. Golspie .. .. .	.. .. .	2 3 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	2 3 0
13. Halkirk .. .. .	Students and Missionaries	20 0 0	4 12 0	1 0 0	.. .. .	2 3 0	1 10 0	2 6 6	31 11 6
14. Helmsdale .. .. .	Do. do.	16 0 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	16 0 0
15. Inverness .. .. .	E. Macqueen, minister	220 7 0	30 5 0	13 0 0	5 0 0	10 0 0	9 0 0	.. .. .	287 12 0
16. Kilmorack .. .. .	A. Stewart, missionary	27 8 6	7 7 11	2 5 1	1 18 2	2 11 3	2 7 11	1 11 2	45 10 0
17. Moy .. .. .	W. MacDonald, missionary	43 0 10	7 9 0	3 1 6	2 9 3	3 7 9	3 2 3	1 17 9	64 8 4
18. Stratherrick .. .. .	M. MacDonald, missionary	30 4 9	5 5 0	2 0 0	2 3 0	2 0 0	2 5 0	.. .. .	43 17 9
19. Strathly .. .. .	M. Mackay, missionary	27 0 0	13 7 0	2 0 0	1 15 0	2 5 0	2 0 0	2 2 0	50 9 0
20. Tain .. .. .	Students	42 15 6	5 0 0	1 10 0	1 15 0	1 5 0	2 12 0	2 0 0	56 17 6
21. Thurso .. .. .	.. .. .	18 2 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	18 2 0
22. Wick .. .. .	D. Beaton, minister	96 0 0	6 0 0	4 0 0	.. .. .	4 0 0	2 10 0	3 0 0	115 10 0
		873 16 9	120 15 3	36 18 9	25 16 11	42 8 9	42 0 8	19 19 7	1161 16 8
<i>Southern Presbytery—</i>									
23. Clydebank .. .. .	Ministers and Students	.. .. .	2 0 0	2 5 0	1 0 0	1 0 0	1 0 0	1 0 0	8 5 0
24. Dumbarton .. .. .	Do. do.	.. .. .	0 10 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	0 10 0
25. Dunoon .. .. .	Do. do.	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
26. Edinburgh .. .. .	Do. do.	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
27. Glasgow { St. Jude's Church	Neil Cameron, minister	637 3 3	76 6 10	50 13 3	14 3 3	25 1 9	45 1 6	.. .. .	848 9 10
28. Glasgow { John Knox's Church	J. S. Sinclair, minister	118 15 0	17 10 0	13 5 0	3 10 0	7 0 0	7 10 0	.. .. .	167 10 0
29. Greenock .. .. .	Students and Missionaries	.. .. .	10 10 0	4 10 0	.. .. .	7 0 0	5 0 0	.. .. .	27 0 0
30. Kames .. .. .	Do. do.	.. .. .	1 0 0	.. .. .	.. .. .	1 2 0	.. .. .	.. .. .	2 2 0
31. Lochgilphead .. .. .	Do. do.	.. .. .	.. .. .	.. .. .	.. .. .	6 0 0	5 0 0	.. .. .	192 12 0
32. Oban .. .. .	A. Mackay, minister	160 12 0	13 0 0	8 0 0	.. .. .	0 15 6	0 10 10	0 10 7	4 10 3
33. Tarbert, Loch Fyne .. .. .	Students and Missionaries	.. .. .	1 13 4	.. .. .	1 0 0	.. .. .	.. .. .	.. .. .	.. .. .
34. London Mission .. .. .	Do. do.	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
		916 10 3	122 10 2	78 13 3	19 13 3	47 19 3	64 2 4	1 10 7	1250 19 1
<i>Western Presbytery—</i>									
35. Applecross .. .. .	D. MacLean, missionary	66 9 8	13 16 0	4 2 9	2 3 0	3 18 9	.. .. .	3 7 10	93 18 0
36. Lochinver .. .. .	M. Morrison, minister	48 17 6	12 4 5	.. .. .	2 10 3	3 0 0	2 11 2	3 0 0	72 3 4
37. Stoer .. .. .	Do. do.	73 0 6	8 14 6	2 0 8	2 5 10	2 12 9	2 12 1	2 4 4	93 10 8
38. Bracadale .. .. .	D. Mackinnon, missionary	12 17 6	4 6 6	1 6 0	.. .. .	1 10 0	1 4 0	.. .. .	21 4 0
39. Aultbea .. .. .	D. Mackenzie, missionary	48 6 6	9 14 8	2 6 0	1 18 2	2 14 6	2 3 0	.. .. .	67 2 10
40. Struan .. .. .	D. Mackinnon, missionary	14 15 4	4 10 0	.. .. .	.. .. .	1 5 9	0 15 0	.. .. .	21 6 1
41. Breasaclete .. .. .	A. Mackinnon, missionary	25 0 0	2 10 0	.. .. .	.. .. .	.. .. .	1 10 0	1 0 0	30 0 0



### SUSTENTATION FUND.

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CHARGE.

RECEIPTS—		CHARGE.	PAYMENTS—		DISCHARGE.
1. Congregational Collections,	- - - -	£535 15 7	1. To Behoof of Sustentation Fund,	- - -	£659 0 7
2. Donations,	- - - -	124 15 0	2. Postage, Stationery, etc.,	- - -	1 10 0
		<u>£660 10 7</u>			<u>£660 10 7</u>



# JEWISH AND FOREIGN MISSIONS FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1920, - £1982 17 6		PAYMENTS—	
RECEIPTS—		1. Rev. J. B. Radasi, Salary, -	£167 10 0
1. Congregational Contributions, -	£186 15 10	2. Trinitarian Bible Society, -	20 0 0
2. Donations, - - - -	190 9 9	3. Upkeep of Boys at Mission, -	10 0 0
3. Legacy, - - - -	100 0 0	4. Feu of Mission at Matabele, -	5 0 0
4. Interest, - - - -	63 19 9	5. Harness of Mule and Flooring of Hut, 21	3 0
	541 5 4	6. Rail Fare of Deputy to England, -	3 5 0
		7. Cablegram, 18/6; Comm. Tokens, 50/, -	3 8 6
		8. Two Pupils at Lovedale, - -	72 0 0
		9. Deputies to South Africa, - -	400 0 0
		10. Commission on Bank Drafts, -	5 7 5
		11. Postage, Stationery, etc., - -	0 12 9
			£708 6 8
		Balance at 31st March, 1921, - - -	1815 16 2
	£2524 2 10		£2524 2 10

117

# AGED AND INFIRM MINISTERS AND WIDOWS AND ORPHANS FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1920, - £831 12 9		PAYMENTS—	
RECEIPTS—		1. Mrs. Scott, Chesley, Canada, -	£27 0 0
1. Congregational Contributions, -	£97 11 4	2. Postage, Stationery, etc., - -	0 11 6
2. Donations, - - - -	2 1 0		£27 11
3. Interest, - - - -	37 5 0	Balance at 31st March, 1921, - - -	940 18
	136 17 4		
	£968 10 1		£968 10 1

# COLLEGE FUND.

CHARGE.	
Balance of last Account ending 31st March, 1920, -	£116 8 11
RECEIPTS—	
1. Congregational Contributions, -	£170 13 3
2. Donations, - - - - -	0 4 9
3. Interest, - - - - -	4 14 8
	<u>175 12 8</u>
	<u>£292 1 7</u>

DISCHARGE.	
PAYMENTS—	
1. To Theological Tutor, - - -	£15 0 0
2. „ In Aid of Students, - - -	126 0 0
3. Students' Supplying, Tain, - - -	5 0 0
4. Postage, Stationery, etc., - - -	0 13 0
	<u>£146 13 0</u>
Balance at 31st March, 1921, - - -	145 8 7
	<u>£292 1 7</u>

# GENERAL BUILDING FUND.

CHARGE.	
Balance of last Account ending 31st March, 1920, -	£65 6 9
RECEIPTS—	
1. Congregational Contributions, -	£65 2 5
2. Donations, - - - - -	5 0 0
	<u>70 2 5</u>
	<u>£135 9 2</u>

DISCHARGE.	
PAYMENTS—	
1. In Reduction of Debt on Buildings, £77 0 0	
2. Postage, Stationery, etc., - - -	0 11 6
	<u>£77 11 6</u>
Balance at 31st March, 1921, - - -	57 17 8
	<u>£135 9 2</u>

# ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1920, -		PAYMENTS—	
RECEIPTS—		1. Cablegram to Vancouver, - -	£0 9 8
1. Congregational Contributions, -	£174 0 4	2. To Theological Tutor for Books, -	10 0 0
2. Donations, -	84 12 7	3. Erecting Book-case, Inverness Church, 2	15 7
3. Refunded from Winnipeg, Canada, -	40 18 3	4. Synod Clerk and Editor of Magazine, 10	0 0
		5. Typewriting Minutes, -	0 17 0
	299 11 2	6. Expense of Synod at Inverness, -	7 0 0
		7. Fare of Student to London, -	5 0 0
		8. Insurance of Missionaries, -	19 16 4
		9. Fares of Members to Synod, -	7 13 6
		10. Deputy to East Coast Fishing, -	11 9 3
		11. Expense of Mr. M. Gillies from Canada, -	40 0 0
		12. Loyal Address to King George, -	4 0 0
		13. Missionary Fares to London, -	6 0 0
		14. Medical Fee to Missionary, -	1 12 0
		15. Memorandum Claim of Rights to Government, -	33 6 3
		16. Printing Tabular View of Finance, -	6 7 3
		17. Dies for Making Communion Tokens, 2	12 0
		18. Printing Deed of Separation, -	1 17 6
		19. Ministers' Supply to London, -	19 11 0
		20. Treasurer's Salary at Martinmas, -	43 0 0
		21. Refunded from Winnipeg, Canada, 40	18 3
		22. Postage, Stationery, etc., -	1 2 7
			£275 8 2
		Balance at 31st March, 1921, - - -	131 1 5½
			£406 9 7½
	£406 9 7½		

INVERNESS, 31st May, 1921.—We have examined Vouchers of foregoing Accounts for year ending 31st March, 1921, and have found all correct.

JAMES CAMPBELL, } Auditors.  
JOHN FRASER, }

## The late Rev. James S. Sinclair.

*Tributes from the Presbyteries of the Free Presbyterian Church.*

### SOUTHERN PRESBYTERY.

At a meeting of the Southern Presbytery of the Free Presbyterian Church of Scotland, held at Glasgow on the 3rd day of June, 1921, it was resolved (*inter alia*) to place on their Records their deep sense of the loss sustained by them through the death of their beloved brother, Rev. J. S. Sinclair, Clerk of Presbytery, and to send an abstract of the same to Mrs. Sinclair and her family.

Mr. Sinclair was not an ordinary minister in the Church he belonged to. He was a special gift of the "Lord of the harvest." The position which he held as Editor of the *Free Presbyterian Magazine* from its inception, and as Clerk of Synod for many years, as well as Clerk of this Presbytery, makes his removal by death far more keenly felt, and especially so when it was universally recognised that he was the right man in the right place in these respective offices.

As a minister of the Gospel, Mr. Sinclair possessed in a marked degree the Apostolic qualification of "rightly dividing the word of truth." His discourses were the result of careful study, a clear conception of Calvinistic doctrines, and a true appreciation of Christian experience.

As a member of this Court, his attitude at all times was one of calm confidence in the God of all grace. To his brethren in the Court he was always most respectful, and they all looked up to him as a brother in the Lord, a warm-hearted and constant friend, and a wise councillor.

Amid all the great trials through which the Church passed since the Free Presbyterian Church was formed, Mr. Sinclair asserted, maintained, and defended the principles which the Church contended for with no uncertain sound. In point of fact, his whole life was devoted to the interests of the Free Presbyterian Church.

The Presbytery would humbly give thanks to the Head of the Church for having carried His servant, Mr. Sinclair, through life so honourably to the very end. The words of the apostle Paul, "I have fought a good fight; I have finished my course; I have kept the faith," appropriately express Mr. Sinclair's career as a public witness for Christ in a backsliding age.

The Presbytery desire to convey to Mrs. Sinclair and family their deepest sympathy in her great bereavement and sorrow. The Presbytery feel that they share in no small measure in this sorrow, and they "commend to God and to the word of His grace" Mrs. Sinclair and her family, and pray that the Most High, in His own bountiful manner, may take their interests, both spiritually and temporally, into His own gracious hands.



"Instead of thy fathers shall be thy children, whom Thou mayest make princes in all the earth."

NORTHERN PRESBYTERY.

At a meeting of the Northern Presbytery of the Free Presbyterian Church, held at Inverness, on 24th June, 1921, it was resolved that the following tribute to the late Rev. James S. Sinclair be placed on record in the minutes of the Presbytery:—"It was unanimously agreed that the Presbytery expresses its deep sense of the loss sustained by the Free Presbyterian Church as a whole, and by the visible Church, in the removal of their beloved brother, the Rev. James S. Sinclair, who was called to his rest on the 30th day of May, 1921. The members of this Presbytery feel that, as a brother minister, he endeared himself to them all, and are aware that the scriptural injunction, 'Love one another,' was fulfilled by him as much as by any mortal man whom they came in contact with. As Clerk of Synod he fulfilled his duties in a most patient and masterly way, and, further, as editor of the Free Presbyterian Magazine, his praise is in all the churches, so that we cannot but feel keenly the loss of such an excellent, God-fearing editor.

The Presbytery would render thanks unto the Head of the Church for lending to the Church such a worthy and laborious servant, and also expresses its deepest sympathy with his dear widow and family, to whom he was more than we can express. May the Lord prove to them what is written of Him, 'A father to the fatherless and a judge of the widows.'"

WESTERN PRESBYTERY.

The Presbytery has learned with deep and profound sorrow of the death of their respected and honoured friend and brother, the Rev. J. S. Sinclair, and they wish to place on record their tenderest sympathy with Mrs. Sinclair and family in their sad and sore bereavement, and pray that the Husband of the widow, and the Father of the fatherless may be their comforter and sustainer in their great sorrow.

They would also express their keen sense of the loss sustained by the John Knox's Congregation in the removal of their beloved pastor, and trust that the Shepherd of Israel may tenderly watch over them.

The Presbytery also desire to express their sympathy with their brethren in the Southern Presbytery, in the breach made upon them, by the removal of one of their most esteemed and useful members.

While we all have much reason to mourn the great breach made, yet we would recall, with much gratitude to the Head of the Church, that our departed brother was enabled by grace to render much valuable service to His Cause, and particularly to the Free Presbyterian Church of which he was a faithful and useful member from its very beginning. He has finished his course, having kept the faith.

The Clerk was instructed to send a copy of this Minute to Mrs. Sinclair, John Knox's Congregation, and to the Southern Presbytery.

The Rev. D. Beaton, preaching on Sabbath, 5th June, in John Knox's Hall, on 2 Tim. iv. 7—"I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing"—said, at the conclusion of his sermon:—"It now remains for me to say something in connection with the sad event that is so present to our minds this day—the sudden removal by death of your beloved pastor from your midst. You can well understand how difficult it is for me to say anything at such a time as this. The state of one's feelings is so ready to hinder the utterance of the very things one would wish and ought to say, that the effort to say what ought to be said becomes a very difficult task. But as the brethren of the Southern Presbytery are engaged, as you are aware, with the Communion services at Greenock, they have deputed me to preach here to-day. And, I trust, in anything I have to say about your beloved pastor, in connection with the grace and gifts he received from God, that nothing will be said to exalt the man, but rather that the loving-kindness and goodness of God, in bestowing these gifts upon him and putting him into the ministry, may be magnified.

As a *Preacher* he has ministered to you for the long period of twenty-five years, and it is the testimony of those upon whose judgment I can rely, that his message as a preacher became more precious as the years passed by. In his preaching he made no effort to gloss over the complete ruin of man by the fall. The watchman, in sounding the trumpet, gave no uncertain sound on this cardinal doctrine, but over against this ruin he pointed to God's great remedy in Christ, and his happiest moments in the pulpit were those when he was unfolding the boundless treasures of the God of salvation to perishing sinners. The calm reserve of his accustomed demeanour passed away, and as he spoke with lively gesture and glowing animation, one could see that the preacher himself was drinking deeply out of the wells of salvation. There was a keen note of discrimination in the preaching. The wicked were told it would be ill with them, and the righteous that it would be well with them, for ever. Both law and gospel had their place in his preaching. The consciousness that there was a hell for the wicked made him zealous to warn his hearers of the doom of the impenitent, and, however solemn the words of Scripture were about the doom of the lost, he never allowed his natural feelings to act as judge, and he declared faithfully the counsel of God.

As a *Pastor* he was a man of a deeply sympathetic nature. And some of you who tasted the bitter cup of sorrow will recall this day his kind and sympathetic interest with you. There come back

to my mind occasions when I met with him after there had been some sore bereavement, either in this congregation or St. Jude's, and vividly remember how deeply his own spirit drank of the cup of sorrow that was placed to the lips of those in whom he was interested. He rejoiced with you in your prosperity, and was happy to see your children get on. In your sorrow he wept with you, and was a son of consolation at such times in your homes.

As *Clerk of Synod, Clerk of Southern Presbytery, and Editor of the Free Presbyterian Magazine*, it is becoming that something should be said. His calm demeanour and sober judgment were invaluable assets to one who had so much to do in directing the affairs of the supreme court of the Church, and in connection with Presbytery work. His imperturbability of temper had a sobering and moderating influence on others who were not blessed with such a placid nature.

His work as editor of the *Free Presbyterian Magazine* for 25 years speaks for itself and made him known far beyond the borders of his own Church. As editor, he addressed monthly a large congregation, and, it is not too much to say, that his work was greatly appreciated. As a writer he was possessed with an invaluable literary gift in which lucidity and strength were happily blended. He employed no useless embellishments nor literary devices to catch and maintain the interest of the reader, yet the virility of the style and the solidity of the matter presented caught the reader's attention in such a way that the interest in the subject was steadily maintained.

In connection with his editorial work he was called upon time and again to defend the cardinal doctrines of the faith, and he always did so with intelligent appreciation of the issues involved. It fell to his lot, in his student days, to study the Romish Controversy, and the pages of the Magazine bear abundant evidence of his familiarity with the points involved in the Controversy. It may be pertinent here to remark that his controversial writing was fitted to leave a wrong impression in the mind of the reader as to the writer's character. But the sternness was not so much a natural disposition as the outcome of deep concern for the truth which he felt ought to be defended at all costs. This was pre-eminently the case when he was called upon to defend the principles of our own Church against departing friends. No one knows what it cost him to have to enter into the lists with friends with whom he enjoyed a lifelong friendship of the most intimate character. His very nature revolted against giving pain to others, and nothing but a sense of duty and zeal for the truth compelled him to go forward.

He was specially interested in the young, and watched with keen interest the progress of our students in their studies. While he was willing always to take a back place himself, he made a point of encouraging those who needed encouragement. Our students, I am sure, will heartily associate themselves with what has been said in this connection.

## Notes and Comments.

**A Step in the Right Direction.**—Matters have not been going well with the Post Office in recent years. In pre-War days it was held up to the nation's view as a model of administrative ability and efficiency in a Government Department, and the public benefited by its high efficiency. Now things are very different, and the Postmaster-General is faced with heavy deficits. Postages on letters and parcels have been heavily increased, and there is much talk of cutting down expenses. Our chief interest in the Postmaster-General's difficulties, meantime, is to note his first move in economic administration by abolishing the Sabbath mail, and we hope that his decision will remain effective even when the present financial difficulties of the Post Office are overcome.

**A Timely Protest.**—Most of our readers would have noticed on the back of the official paper, issued with the Census forms, an advertisement of a new "Sunday" Pictorial Paper. We are pleased to notice that a protest has been raised against this glaring disregard of the Lord's Day in official quarters. Mr. Clement Wileman has issued a small leaflet on the subject, in which he says:—"But what does concern us is the fact that the semi-official sanction thus given to what we believe to be one of the greatest curses of the country, is sure to incur Divine displeasure. The 'Sunday' newspaper is one of the most demoralising influences at work to-day, and is a potent factor in the awful desecration of the Lord's Day. We know that 'the children of this age are in their generation wiser than the children of light' (Luke xvi. 8) but we should like to ask, Suppose a Christian society *had* been astute enough to apply for the space upon the back of the Census notice in order to make such an announcement as 'Remember the Sabbath Day to keep it holy,' or 'Righteousness exalteth a nation, but sin is a reproach to any people,' would the advertisement have been accepted? We think not; on the contrary, it would have been declined as irrelevant and unsuitable."

**The Busy Enemy: A Note of Warning.**—The disciples of "Pastor" Russell are very active just now, and their earnestness in propagating the evil doctrines of that self-styled prophet should stir up the Lord's people to greater energy in making known the Gospel of the Grace of God. "Pastor" Russell, as is well-known, bore a reputation which was by no means above reproach, details of which we need not repeat here, it being sufficient to remark that his deluded followers do not appear to display a great readiness to disclose their identity, although they will endeavour to defend their leader when they perceive that their connection with him is recognised. Previously known as "Millennial Dawn" (Millennial Nightmare would be a good name!) the propaganda is paraded under many aliases, such as "International Bible Students' Association," "Watch Tower Bible and Tract Society,"



but "Pastor" Russell's name is conspicuously absent from the literature that is so persistently circulated. In a booklet published a short time back, "How Pastor Russell Died," the writer tells how this man's religion failed him in his last hour of need, and how he passed into an awful eternity without a ray of hope. How could it be otherwise with one who blasphemed the Name and Person of our Lord Jesus Christ? Beware of wolves who come in sheep's clothing! One of these ardent people called upon us recently, and, recognising the literature, we replied to her question as to our belief. "We believe that Jesus Christ is the Son of God, and that 'Pastor' Russell was the servant of the Devil."—*Gospel Echo*.

**Present State of Affairs in Palestine.**—Mr. Churchill in his recent speech in the House of Commons made interesting references to Palestine. In Palestine, he said, the problem was more acute than in Mesopotamia. He saw more danger of trouble in Palestine this year than in Mesopotamia. The only cause of unrest in Palestine arose from the Zionist movement and the British promises in regard to it. But for that fact the existing British garrison might be considerably reduced. The difficulty about the position of the national home for the Jews in Palestine was that it conflicted with Great Britain's regular policy of consulting the wishes of the people in the territories under her mandate and of giving them representative institutions as soon as they were fitted for them. There were in Palestine 500,000 Moslems, 65,000 Christians and about 65,000 Jews. They had been brought into Palestine under the Zionist scheme of immigration, and the propaganda by which it had been accomplished had greatly alarmed and excited the Arab population. It was not so much the number of immigrants, but the continued ardent declarations of the Zionist organisation throughout the world of its hope and ambition of making Palestine a prominent Jewish country, peopled by Jews from all over the world, that alarmed the Arabs, who also feared that these Jews would come principally from Central Europe and particularly from Russia. The Arabs believed that in the next few years they were going to be swamped by scores of thousands of immigrants from Central Europe, who would rush them off their land and ultimately gain absolute control of its institutions and its destiny. Mr. Churchill said the Jewish immigration was being very carefully watched and controlled.

## Church Notes.

**Communions.**—Breasclete and Stratherrick, first Sabbath of September.

**Notice of Call.**—The Southern Presbytery met at Kames on the 13th day of July to moderate in a call to the Rev. Duncan MacKenzie, Gairloch. The call was quite unanimous, and there is a good prospect that Mr. MacKenzie will accept it.

**Return of Church's Deputy from Western Canada.**—Rev. Malcolm Gillies, the Church's Deputy to Western Canada, who has been absent for about a year, intended sailing on the 3rd August, and reaching Glasgow on the 15th of this month. We wish him a safe voyage across the Atlantic.

It is expected that Mr. Gillies will be inducted at Halkirk, Caithness, on the 24th August (D.V.). •

**Students Preparing for the Foreign and the Jewish Missions' Field.**—Our readers will be pleased to learn that Mr. John Tallach, student, has agreed to go as a missionary to Bembesi, Matabeleland, and that his future studies will be carried on with a view to the necessary preparations for his future work there.

Mr. Donald Urquhart was received by the Southern Presbytery, on the 14th day of July, with a view to his being educated for missionary work among the Jews. He will (D.V.) begin all necessary studies to qualify him for that work as early as possible. "Passer by" will be pleased to learn that the £400 sent by him for this purpose will now be used, seeing the Lord has provided the young man.

The prayers of our people on behalf of these young men as regards their studies and future work are humbly asked for. May the Lord uphold, guide, and anoint them for their onerous duties.

**Kafir Psalms.**—Friends will be pleased to learn that the long-looked-for Kafir Psalms in metre are now going through the press, and will be shortly published. The whole sum contributed hitherto for this good work has been £167 5s. 2d. Of this amount, £89 10s. 6d. has gone to pay for putting the Psalms into metre, leaving a balance on hand of £77 14s. 8d. The cost of printing, publishing, and squaring up all accounts will require about £150 more than the sum on hand.

The Foreign Missions Committee desire to appeal to friends for their help to make up the above deficiency, so as to have the Psalms in Kafir published free of debt.

Contributions should be sent to Mr. Alex. MacGillivray, Woodbine Cottage, Glenurquhart Road, Inverness, who will thankfully acknowledge the same.

**Supply of Winnipeg.**—The Kirk-Session of Winnipeg have accepted Mr. Donald Macleod, elder, as a student studying for the ministry of the Free Presbyterian Church of Scotland, subject to the decision of one of the Presbyteries of the Church later on, according to instructions sent from last meeting of Synod. At a congregational meeting, held on the 13th June, the Kirk-Session's decision was made known, and the following resolution unanimously passed:—"This Congregational Meeting of the Winnipeg Free Presbyterian Congregation, having heard Mr. Gillies explain his position in regard to his call to Halkirk and Helmsdale, and the message of the Synod regarding Mr. Donald Macleod, elder, also,

the action of the Kirk-Session in accepting him as a student, resolve that the congregation fall in with the Synod's recommendation. And that they, as a congregation, invite Mr. Macleod to supply the Winnipeg pulpit while he is studying at the University, and promise him all necessary support, this being always understood that the congregation is free to call a minister at any convenient season."

## **Acknowledgment of Donations.**

**MR. ALEX. MACGILLIVRAY**, General Treasurer, Glenurquhart Rd., Inverness, acknowledges, with grateful thanks, the following donations up to 12th July:—

**Sustentation Fund.**—Mr. and Mrs. Mackenzie, Achnasheen, Ross-shire, 10/; Mr. M. MacLean, Aviemore, £1; "Anonymous" (Peterhead post mark), £1; "Well-wisher," Thurso, £1; per Rev. Neil Cameron—N. Mackinnon, Budshaw, Airdrie, £2.

**Jewish and Foreign Missions Fund.**—Per Rev. Neil Cameron—Miss M. L. Cameron, £1, and F. M. L. Cameron (for Kafir Psalms), 10/.

The General Treasurer is prepared to supply Congregations with F.P. Communion Tokens at 16/ per 100, or in proportion, Free per Post.

**Tarbert, Harris, Manse (Repairs) Fund.**—Mr. N. Mackinnon desires to acknowledge, with thanks, £1 10/ received per Rev. D. N. MacLeod, from "Friend," Ontario; and £3 5/ from A.R.F., Lochalsh, Ontario.

**Glendale Church Building Fund.**—Mr. M. M'Askill desires to acknowledge, with thanks, £1 received from Rev. James MacLeod from "Faithful Friend," Stornoway; and 7/6 from "Friend," Glasgow, per Miss Mary M'Kinnon, Fernaquire.

**Claddach Mission Hall.**—Mr. John MacDonald, Dusary, Lochport, begs to acknowledge the following donations:—£1 10/, per Miss Grant, Inverness, from "Three Lovers of Truth"; per Rev. D. M. MacDonald, £4 from Portree Congregation; £1 from D. A. MacCorquodale, New Zealand; 10/ from A. M'Lennan, Braes, Portree; 10/ from "A Friend," Kyles, N. Uist.

**Ullapool Manse Building Fund.**—Mr. A. Mackenzie, Ullapool, desires to acknowledge, with thanks, £2 from D. M. MacLean, Montana, U.S.A.

**Inverness F.P. Manse Purchase Fund.**—The Treasurer of the above Fund (Mr. John Grant, Bank of Scotland, Inverness) begs to thankfully acknowledge the following donations:—Per Rev. E. Macqueen—Mrs. MacLeod, Stromemore, Lochcarron, £1; Mr. Norman Macpherson, Eastside, Skye, 10/; Mr. and Mrs. Mackenzie, Railway Cottages, Achnasheen, 10/. Collected by Miss Catherine Mackenzie, Loch Rosque Castle, Achnasheen, as follows:—Miss K. Mackenzie, £1; Mrs. A. Mackintosh, 2/6; Mr. J. Mackintosh, 5/; Mr. K. Mackintosh, 2/; Mr. A. MacRae, 3/6; Miss Katie MacLean, 3/, all of Loch Rosque; "A Friend," 10/ and "A Friend," 5/ and Miss J. Mackenzie, 2/6, all of Achnasheen; Mr. A. Mackenzie, 5/ and Mr. M. Mackenzie, 5/, chauffeurs; "A Friend," Alloa, 2/; Mr. W. MacIver, Balblair, 5/; Mrs. J. Rose, New York, 7/6; Mrs. Urquhart, Luib, 2/—Total, £4. Mrs. Peter Cameron, Conaglen, Ardgor, 5/ and Miss Marjorie Mackintosh, 26 Argyle Street, Inverness, 10/, per Treasurer. Mr. Kenneth Mackenzie, Evanton, £1, per Mrs. Mackenzie, Kingsmills Road, Inverness. Mr. Donald Mackenzie, 18 High St., Forres, £1, per Mr. George Mackenzie, Inverness. "A Friend," Stratherrick, 10/, per Mr. M. M'Ewen, missionary. Mr. John Macdonald, Badcall, Scourie, 10/, per Mr. Hector Morrison, missionary, Scourie. Mr. Wm. B. Knarston, banker, Haddington, 10/, also from same Gentleman, 10/ for Edinburgh Building Fund, per Treasurer.

The Treasurer of the Inverness Congregation acknowledges, with thanks, 8/ for Sustainment Fund from Mrs. Peter Cameron, Conaglen, Airdgour.

*Tolsta Church Building Fund.*—Per Rev. Neil MacIntyre—"Lady Friend," Stornoway, £2; Mrs. MacIver, Laxdale, £1; "Friend," Sandwick, 10/; "Two Friends," Stratherrick, 10/ each; "Sympathiser," Grave, 10/; "A Friend," Beaul, £2; Mr. S. Fraser, Dingwall, £1; Mr. and Mrs. Fraser, Stratherrick, £1; Mr. and Mrs. Mackenzie, Teanassie, Inverness, £12; Mrs. Mackenzie and Family, Altyre, Beaul, £4; "From a Friend," Bunchrew, £1; Mrs. A. MacLean, Inverness, £1; "Two Friends," Dingwall, £1 10/; Mr. Stewart, Craigscurrie, Beaul, £1; Mr. D. Mackenzie, Beaul, £2; Mr. Wm. Macdonald, Inverness, 5/; Mr. K. MacIver, Strathpeffer, £1; Mr. James Campbell, Inverness, £1; "Lady Friend," Dingwall, 10/; Mrs. Simon Campbell, Beaul, 10/; Mrs. Ross, Windhill, Beaul, 10/; Mr. A. Stewart, Inverness, 10/; Captain and Mrs. MacLeod, Inverness, £2.

Mr. MacIntyre wishes to thank very sincerely the many kind and liberal friends in Tomatin who helped him with this fund. He regrets that, owing to the large number who came forward with contributions at the close of the service on Monday, he was unable to take down their names and the amount each gave. He trusts, however, that each will accept his sincere thanks in this general way.

John Nicolson, North Tolsta, desires to acknowledge, with gratitude, in aid of Building Fund—From Two Ladies, Inverness, £2 7/, per Captain MacLeod; "A Friend," Daviot, £1; Miss L. M'L., 10/; "A Friend," Glasgow, £1.

## The Magazine.

**Subscriptions Received for Magazine.**—Mrs. Forbes, Sea Bank, Lochinver, 5/; Mrs. D. M'Swan, Borve, Portree, 5/; Norman M'Lennan, Raasay, by Kyle, 5/; John MacInnes, Fordhill, Broadford, 2/6; Mrs. D. Forbes, South Clunes, by Kirkhill, Inverness, 5/; Angus M'Leod, Achmelvich, by Lairg, 5/; John Hosack, Commercial Bank House, Kyle, 5/; F. T. Brockes, Brockley, London, 5/; Miss R. Bannerman, Tressady, Rogart, 5/; Mrs. D. J. MacLeod, South Arnish, Raasay, by Kyle, 5/; Per A. MacGillivray, Inverness, for T. MacGillivray, Shinako, 4/6; G. O. MacGillivray, Canoyville, 4/6; Wm. MacGillivray, Homestead, Pa., 4/6; Mrs. MacGillivray, Brackenhows, 5/; D. M'Gregor, Kishorn, 10/; Dolly Mackay, Clashmore, 9/6; M. Mackay, Strathy Point, £1 11/6; Mrs. J. Grant, Lochside, Lochinver, 5/; Malcolm Macdougall, Horisary, Lochmaddy, 5/6; Angus Macaulay, Loch Ryan Lighthouse, Stranraer, 5/; Per A. Mackenzie, F.P. Manse, Ullapool, for A. B. Mackenzie, Bathurst, Sydney, N.S.W., 5/; J. A. Mackenzie, Statue Island, New York, 5/; A. Mackenzie, F.P. Manse, Ullapool, 5/; Mrs. Gollan, Hillside Cottage, Slumbay and Lochcarron, 5/; K. C. Nisbet, Cottage Hospital, Campbeltown, 5/; Chrissie Nicholson, The Braes, Portree, 2/6; J. Finlayson, Applecross, 5/; Isabel Kerr, Pitlochrie, 10/; Mr. Murray, King William's Town, S. Africa, 5/; Donald M'Kenzie, 7 Diabaig, Torridon, 5/; B. Livingstone, Row, 5/; John Weir, Glen Ellen, Tarbert, 5/; William Chisholm, Jeantown, Lochcarron, 5/6; Catherine MacKenzie, Fernabeg, Shieldaig, 5/; M. M'Kenzie, Ardeskan, Lochcarron, 5/; K. M'Leod, Spean Bridge, 5/; M. Scott, Dennistoun, 5/; C. M'Lean, Woodside, Paisley, 5/; J. M'Arthur, 15 Achmore, Stornoway, 5/; D. M'Leod, Culduie, Applecross, 5/; also per above—Mrs. M'Lennon, Milltown, 5/; Mrs. M'Lean, Toscaig, 5/; Mrs. Morrison, Vancouver, B.C., 5/; M. A. M'Beth, Lerigan, Crief, 5/; M. Smith, U.F. Manse, Broadford, Skye, 2/6; C. Livingstone, Arrina, Sheildaig, 16/; K. M'Rae (postman), Lochcarron, 5/; also per above—M. M'Kenzie, contractor, Lochcarron, 5/; D. Fleming, Fanagmore, Scourie, 5/; Mal. M'Cuish, Ardluie, Loch Lomond, 5/; Alick Gollan, Loubain, Arrina, 5/.

*(A large number of Subscriptions and Donations have been received but are unavoidably held over.)*