

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 |
|---|------|
| <b>False Prophets</b> ... ..                            | 101  |
| <b>Synod Sermon</b> ... ..                              | 102  |
| <b>Noted English Dissenters—Samuel Fairclough, A.M.</b> | 105  |
| <b>A Dutch Pastor's Address</b> ... ..                  | 107  |
| <b>The Strathpeffer Convention</b> ... ..               | 112  |
| <b>Searmon</b> ... ..                                   | 113  |
| <b>Notes and Comments</b> ... ..                        | 115  |
| <b>Church Notes</b> ... ..                              | 118  |
| <b>Acknowledgment of Donations</b> ... ..               | 119  |

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

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

VOL. LIV.

October, 1949.

No. 6.

**False Prophets.**

IN the Old Testament Scriptures we find the prophetic office, as exercised by men, frequently referred to and constantly prominent in the history of the children of Israel and of the Jews in Jerusalem and Judah. Gracious and mighty prophets there were who, being anointed from on high with the Spirit of the Lord, instructed the people of their day in the mind and will of God for their spiritual, moral and eternal profit. They also, as divinely influenced and guided, spoke of future blessings and judgments which were to be expected from the hand of God; their authority always being, "Thus saith the Lord." Jeremiah himself was a prophet we ought to greatly value and admire. His lot, in Jerusalem and Judah, was cast mostly during an evil and sad day. The backslidings of the people from God's Word and Law, were many. Jeremiah, not merely a weeping prophet but a lonely one, warned them from the Lord of threatened judgments because of their wickedness. But the prophet had the added grief and trial of knowing that there were false prophets going out and in among the people; and the people loved to have it so.

This self-same situation obtains today in our own midst as a land. Our backslidings are with us; there is a remnant who fear the Lord and follow the Lamb and also cry and sigh for the abominations done in the land; and of false prophets, there are not a few. The false prophets today have, in many cases, assumed the Office of the Ministry of the Gospel of Christ; and following a Scriptural and calm examination of the doctrines, teachings and practices of such, it may be asserted that they are well and properly described in the Book of the Prophet Jeremiah.

They *prophesy lies* (Jeremiah, xiv. 14), when the 53rd Chapter of Isaiah is said to have no application to the promised Messiah; when the Virgin birth and divinity of the Lord Jesus are denied; when the death of Christ is interpreted as other than a sacrificial and an atoning death for the remission of the sins of many; when plausible and unscriptural teaching is given to deceive sinners into thinking they are the spiritual children of God; when men and women, irrespective of creed or character, are prayed into "heaven" (not the heaven of the Bible) at funeral services; and when the truths regarding the Fall, the New Birth and Everlasting Punishment are relegated to the background—and so on. They *speak a vision of their own hearts*, and not out of the mouth of the Lord,

(Jeremiah xxvi. 16). They speak what their own human and carnal wisdom dictates as being proper and profitable for men to believe and live by, in view of death and eternity and what the Lord has spoken by means of His inspired and infallible Word is a subsidiary matter, yea! non-essential to these false prophets. "Thus it is written," is not their standard. They speak *lies in the name of the Lord*, (Jeremiah xiv. 14). What a solemn charge against them! And what a terrible sin on their part! The false prophet is one who, of course, *professes* to be a prophet of the Lord and to speak His Word faithfully. Yet they employ the name of the Lord, they claim to be servants of Christ Jesus and profess to be guided by the Spirit of Truth, and all this to speak lies to their fellow sinners. The Lord will vindicate the honour of His Holy Name by dealing with these prophets in His anger, in His own way and time. We may protest but the Lord will judge. They *make the people to trust in a lie*, (Jeremiah xxviii. 15). There are thousands upon thousands of poor, ignorant sinners, among all classes of society, who have imbibed the lies of false prophets today, from pulpit and platform, and believe a lie and rest upon a lie. Many, still unconverted, thus assume that God is their Father, that they are in the Kingdom of God and that the heaven of true Christians is to be their habitation after death, whereas they are on the broad way to hell. What an account false prophets will have to give the Lord Jesus Christ, when He will come personally to judge the world in righteousness, at last!

Such prophets are a present judgment upon the generation. May the Most High raise up godfearing and divinely commissioned men to preach and teach the whole counsel of God and the Gospel of Christ Jesus, that many sinners be brought by the Holy Spirit to receive the truth in the love of it, unto their salvation.

### Synod Sermon.

Preached by Rev. ALEXANDER MACASKILL, Lochinver,  
on 17th May, 1949, in St. Jude's Hall, Glasgow.

(Continued from p. 87)

"I will praise Thee with my whole heart;  
before the gods will I sing praise unto Thee."

(Psalm cxxxviii. 1).

Now in the 3rd place, we would say a word or two regarding the courage of the Psalmist. We find the Psalmist here saying, 'Before the gods I will sing praise unto Thee,' and that required courage. Whatever we are to understand by 'the gods,' it is something that appears somewhat great, and would be inclined to turn one away, perhaps, from the path of duty. We are weak creatures. Now you find how the Psalmist speaks in the 119th Psalm, when he pleads with the Lord regarding this, that he would not take His Word utterly out of his mouth, and he is assured that if the Lord would keep the Word of Truth in his mouth he would speak regarding Him to kings, and would not be ashamed.

David was not at all insensible of his own weakness. He knew that he was a frail creature in himself; and the strongest of those who have grace, unless they are upheld by the Lord Himself, how ready they are to be ashamed of that of which they ought not to be ashamed. Have you not felt that, my friend, yourself? How weak you are when confronted with those who have no regard to the Truth of God. It is all very well when you find yourself in nice company, with those who love the Truth, that you would be there feeling somewhat strong and able to speak, but it is when you are brought face to face with those who are opposed to the Word of God and to stand out against such in witnessing on the side of the Lord—that is not an easy matter. That requires grace. It was not an easy matter for Daniel in the land of captivity to continue witnessing on the side of his God. He was brought there face to face with those who were opposed to his God, and to his practice in regard to the worshipping of his God. So it was true of those who had to face the fiery furnace, and many more. It was true in our own land that there were those strengthened and made courageous on the side of the Lord, that even when they were brought face to face with their life being imperilled, they would not deny their God. That is the witness that the Lord will have. There is enough in His own faithfulness to strengthen. He promised grace according to the day, and a back according to the burden. He has promised to those that put their trust in Him that He will be with them alway, even unto the end of the world. There is, I may say, no excuse, there is no reason why we should be cowards. There is everything to be ashamed of for being a coward in witnessing on the side of God. Yet how near that spirit is to us, in showing ourselves in that way. There is nothing in ourselves that will ever act otherwise than being cowards, unless we are kept up by the grace of God.

But what can the grace of God do? It is the grace of God that enables the weak sinner, the blind sinner, the dead sinner to praise God; so it is the grace of God that will enable such to show forth His praise, even before the gods. However great they may appear in our eyes. David was not at this time afraid; he was not ashamed to own his Master and to stand up for his Master in the very face of all the opposition that was to come from them; he was not ashamed to do this. And were it not that the Lord gives strength in that way, just the strength of His grace, we would not as a church be in existence. We have no doubt whatsoever that it was the strength of grace given, just given at the moment, to witness on the Lord's own side, that was given to the fathers who stood faithfully on the side of Truth in 1893. There is no doubt about that. It was not the strength of man at all, but it was His own strength made perfect in weakness, just grace given of the Lord Himself to continue a witness for Himself, and He gave that grace to those that He saw meet to give it to that no flesh may glory in His presence. Man could not glory regarding this but in God alone. That is the nature of grace, that it causes the poor sinner to know in himself in regard to every step, 'I have nothing to glory in but to glory in the Lord.' That is the work of God and wondrous in our eyes. The late Mr. Macfarlane himself would be the first to acknowledge that it was a wonder to himself that he got the strength to do what he did. To stand on the side of Truth as he stood, and no doubt the consciousness of that kept him humble in the



dust during the remainder of his days in the world, that he could not but acknowledge the goodness of the Lord to himself, and the goodness of the Lord to others as well.

Now in the 4th place, we see what the Psalmist says there:—‘I will worship toward Thy holy temple;’ that he would worship toward His holy temple, and praise His Name for His loving kindness and for His Truth, and we have mentioned this as wisdom. God has given us a rule, and when the sinner does not keep to the rule that God gave him, however diligent he might be and however much he may do, everything goes for nothing. But, you see, the Psalmist was saying that God had given a rule, and that was his rule; that God had given His own Word as a rule to direct how He was to be glorified, and how sinners were to enjoy Him, and that was his rule. He was seeing here the loving kindness of the Lord revealed to him; God showing Himself in His love and in His kindness; and where that is seen, you may say that just in the very centre of this revelation thus given of God there is the Mercy-seat. It was towards the Mercy-seat that the eye of the Psalmist was when he says, ‘I will worship toward Thy holy temple.’ When the eye is directed away from the Mercy-seat, where are we going to look, or what are we going to look to? Do we not, my friends, stand in need of mercy and that at all times? And where is mercy revealed to us? Do you think that those who were taught of the Lord under the ceremonial law and going to the temple, that they had nothing more than that which they might see there with their bodily eyes? Was there nothing more than the High Priest when he went into the Holy of Holies with the blood to sprinkle the blood on the Mercy-seat? Was there nothing more than that which he was seeing with his bodily eye? That would not carry him very far. But he was beholding here that glorious revelation that God had given of Himself in His beloved Son; and this is the temple that our eye must be drawn to, that we also have to look to—the Lord Jesus Christ; and unless we get to look to Him we cannot be but losers. We are losing even in the midst of all that we have. We have the greatest privileges that any people ever had outwardly in the world. We have the Gospel of the grace of God declared to us from our infancy. We have those of whom this is true, that the Lord taught them, that the Lord sent them out to declare the Word of salvation. But unless we are brought to see that there is One above them all, and unless our heart is lifted up to the Lord Jesus Christ as our only hope, our only glory, as our only salvation, as all our salvation and all our desire, what have we?

‘I will worship toward Thy holy temple.’ There is the wisdom of God showing itself in you if this is true concerning you, that the Lord has lifted you in your understanding above all creatures, that you need the help that cometh from the right hand of the Lord, even from the Mercy-seat. You need that help that cometh from the Lord Himself, Who is sitting on the Mercy-seat and Who is sending forth overtures of mercy; Who is inviting you that you would come to Him, and Who is drawing His own in a way that they are enabled to go. ‘I will look toward Thy holy temple.’ And he would praise the name of the Lord for his loving kindness and for His Truth; and that must be so. There will be such a work wrought in the soul of those who are drawn and who are made wise, that they cannot but praise the Lord for His loving kindness and for His

Truth. What love and what kindness there is here; and this is true, for he says, 'Thou hast magnified Thy Word above all Thy Name.' The revelation that God has given of Himself in His own Word is the only revelation that will save the soul. God has revealed Himself in other ways. His Name is made known in the work of creation, and His Name is made known in the work of providence. He reveals Himself both in creation and in providence, but He has magnified His Word above all His Name. He has given us a revelation of Himself in the Truth as the God of Salvation, and that revelation is not given in creation and in providence; and until we come to know the Lord as revealed to us in His Word we will not come to a right frame of mind regarding the Lord in the work of creation and in the work of providence. This is what He has magnified above every other revelation that He has given of Himself, His own Word; and that, my friend, will be true regarding those in whom this work is done, that they will come to acknowledge this, the Word of God, and the place that belongs to the Word of God. When we lose the Word of God we have nothing left that will profit us. But the soul that is brought to an understanding of the Word of God, oh, that soul is brought to see that were it not for the Word of God no sinner would be saved.

I cannot have hope apart from the Word of God. If I have any hope—and that is the confession, we believe, that is made here before the Lord—whatever I have, I have it in connection with Thy Word. And were it not that God gave His Word, then sinners could not be saved. But the Holy Spirit, in applying this Word to the heart, causes them to know the place that He gives to this above all other revelations that we have of the Lord. May the Lord grant to us that we would come to realise the importance of His Word, and that we would value it, and that we would be seeking to find the Lord; that we would be reading it, and that we would be praying that the Lord would give us to see the glory that is revealed here—the glory of the Saviour that He has sent; and that He would bring us to know our need of that Saviour, and set our feet on that Rock, establish our goings, put a new song in our mouth, cause us to know His loving kindness and His Truth, and to praise Him for it, for He has magnified His Word above all His name.

May He bless anything said consistent with His Word.

## Noted English Dissenters—Samuel Fairclough, A.M.

By Rev. ARCHD. BEATON, Gairloch.

SUFFOLK was this learned and pious man's native County. Here his father was a "faithful minister of Christ." This youngest son of the family of four sons showed "a strong propensity to learning" from a child; so that his father on his death-bed desired that he might be "bred a scholar." At the age of fourteen he was sent to the University, with this testimony from his tutor, "that he was the best scholar that he had educated in the course of thirty years." He was early impressed by the Holy Spirit. One remarkable instance of the early effect of a remark made in a sermon, which he heard, is worth recording. The subject of the preacher was the conversion of Zaccheus, and in the course of the sermon he said, "No

one who has wronged another can expect pardon from God, who does not make restitution, if in his power." This was like a dart directed by the hand of God to the heart of the boy Fairclough, who with another boy stole some pears, the previous week, from an orchard belonging to a man of the name of Goodman Jude. This remark, and in fact the whole discourse, drew forth many tears and he could get no sleep that night. Early next morning he went to his companion, and told him he was going with a shilling to pay to Jude for the pears he had stolen. His companion tried to persuade him not to go for he was afraid the old man would tell the schoolmaster. "But God will not pardon the sin without restitution," replied Fairclough. "You talk like a fool, Sam," replied his companion, "God will forgive us ten times, sooner than old Jude will once." But Samuel persisted in his design, and Jude refused to take the money and forgave him the wrong. He then went to see this minister, whose name was Ward, who received him tenderly while he opened his heart to him and told his state of mind and how his sermon had impressed him. From this visit he derived such benefit that he confessed himself a true convert, and from this time devoted himself to the service of Christ.

There is a story told of him which shows his firmness even when tempted with what the world called "honour." It was while he attended Cambridge University. King James VI. paid a visit to that University and the Professors and Lecturers of it proposed to entertain him with a play. Young Fairclough was appointed to take a female's part in the play. But he told the Vice-Chancellor that he could not in conscience put on a female dress nor take any part at all. The Vice-Chancellor laughed at him at first, then argued till he got angry. Thus the pious youth exposed himself to ridicule and to the loss of the smiles of the Court, rather than suffer the reproach of his own conscience. After this incident several eminent men desired his acquaintance.

For a time he was a tutor in the family of the Earl of Northampton. When his pupil, the Earl's son, was to travel abroad, the Earl made it known that he wished Fairclough to accompany him. But on consulting his mother, who lost sons abroad, she objected as Jacob did to part with Benjamin. His answer to her objection was, "Dear mother, though my inclination is strong to travel with such company, since I know your pleasure, I feel already far greater pleasure in denying my own will for yours, than I can in any way find in the journey."

After being licensed to preach the gospel he ministered in several places, but in Keddington he laboured for thirty-five years. When he went to this place he found the people "ignorant and profane," and very few had family worship; but before he was very long their minister there were few but "offered up to God their morning and evening sacrifice." He regularly preached four times a week. He was a great catechizer of young and old. He visited his people regularly, "enquiring into the state of their souls, counselling and directing them as there was occasion." Hundreds owned him as their spiritual father during the time of his ministry at Keddington. He, too, was turned out of his Parish by the Act of 1662 when he could not turn with the times.

When the members of Westminster Assembly of Divines were nominated, Samuel Fairclough's name was among them, "but he got himself excused from attending" owing, probably, to a sense of unfitness. He was a very

generous man. He often used to say, "We don't read of any good man, in all the history of Scripture, or the primitive times who was covetous." He was equally removed from ambition and pride. He was once thanked for a sermon which was of great benefit, but he said to the person, "Pray, friend, give God the glory; no praise was due to the rams' horns, though the walls of Jericho fell at their blast." His behaviour was meek and lowly. He wrote upon one of his sermons which he preached at Cambridge which might have tempted him to vanity "Leaden pipes are full or empty according to the measure they receive from their head-spring."

The day before he died he told some visitors that he had great comfort in considering that his Saviour had tasted death for him, and that it was the duty of believers to rejoice that death had lost its sting. He then told his friends that he did not know how to reward them for the love they had shown him, "better than by exhorting them to redeem the time, especially the time of youth and health in preparing for eternity." He continued preaching to the end for he maintained his vigour and strength. He died at the age of 84 years on December 14th, 1677.

### **A Dutch Pastor's Address.**

Prefatory note by Mr. R. R. Sinclair, of London, as follows:—

During a stay in Holland in 1947, we spent some time at Barneveld and our host and hostess (Mr. and Mrs. Kieboom) took us to visit a number of the Lord's people, and one Saturday evening we spent with the Pastor of the Reformed Congregation, Rev. J. Fraanje, and his family. We found Mr. Fraanje, who was then 69 years of age, a most interesting and energetic minister of the Gospel. Owing to the scarcity of ministers it was his custom to leave home every Monday evening after taking a young people's class in the late afternoon and frequently not returning home until Saturday night. In the course of that particular week he had preached nine times including two Communion services. As he mentions in his address, he has never been to school, as his parents objected to vaccination and without this no child was allowed to attend. As a result he is unable to write and uses a caligraphy of his own for the noting down of the heads of his sermons, etc., whilst his literary work—and he is the author of various books—and correspondence are dictated to others. He is able to read the Bible fluently and being endowed with great natural ability and an excellent memory is highly esteemed as a preacher of the Gospel.

We were advised to be ready in good time on Sabbath morning as the first Service begins at 9.30 a.m. and in order to get a seat we would have to be at the church at 9 o'clock. Imagine our surprise then to find the church well filled at that hour and queues of people forming outside each door who were only admitted after the older people and young families had taken their seats. The gallery on either side of the church was occupied by the young people—boys on one side—girls on the other. The Services, of which there are three each Sabbath, last two hours, and resemble our own in some respects, psalms only being used in Praise. There was an

average attendance of approximately 1,000 at each Service and we found this number not unusual throughout Holland. In Barneveld itself there are two other congregations with similar attendances.

There seemed, on that Sabbath morning, a wonderful quietness and peace over all; it reminded one of the Sabbaths at home of one's childhood when it was so still and peaceful with no disturbing sound. To man and beast it was a Sabbath of real rest and quiet with none of the dreadful noise and hustling to and fro that one sees in our towns on the Sabbath day. A further memory was revived by the dress of the people. Almost everyone was in black—and what memories were recalled as the people were coming out of the churches! There was almost no room to walk in the streets, whilst many of them had come miles. Again, I was reminded of what Sabbath used to be at home, the streets well thronged when the churches came out, although in this case, the number of cyclists of both sexes and all ages was an unusual feature to us.

At the time of writing (May, 1949) we were very sorry to hear that Mr. Fraanje was seriously ill with diabetes and had been receiving hospital treatment. In a letter from his son he states, "I am not sure of it anyway. I don't believe my father will be preaching again—his health and strength decrease day by day, but the first five weeks being in the hospital, the sweetness of God's mercies upon him were new every day. Well, we were supposing mostly the Lord is preparing him for the eternal salvation. He got lots of spiritual food out of Zechariah xiii. 7, 8 and 9, and out of Daniel ix. 26. Now the last days he was speaking about Psalm xxxvii. 8 and 9, and out of Galatians iii. 14."

Mr. Fraanje has been a minister for 40 years, of which he has spent 30 years in Barneveld.

The following introductory address (which has been translated by his son Joost) was delivered by him upon the occasion of his 25th anniversary, in 1937.

#### THE ADDRESS.

We should make this night in connection with our 25th Anniversary the words of David, out of Psalm cxxxix. 17, to be our words, "How precious are Thy thoughts, O God."

In 1878—59 years ago—I was born in Biczelinghe, in the Province of Zeeland, and have been married for 29 years. That was from the Lord and that was enough for me. 33 years ago the Trinity God was stronger than I and I got knowledge that I got a portion in Christ by free grace. Two years later the Lord called me for the work of His Church.

Between the two villages Biczelinghe and Schore, I was ploughing on the land of a farmer, John Schelling. I was there alone that afternoon and, whilst my horses were eating and resting, it pleased God to call me—the least of all on earth—which was born under the Judgment of God and brought to God under the Judgment and called me under the Judgment to the service of the Church of Jesus Christ on earth.

29 years ago I preached my first sermon in Goes in a very wonderful way, and 25 years ago I was ordained in the town of Terneuzen, by Rev. van Oordt, who is now present. I have been over 19 years in Barneveld. When we, this evening, look back over the past 25 years we can say with solemnity, "How precious are Thy thoughts, O God."

I know I have never been out of the mind of God. The Lord says in Jeremiah xxix. 10 and 11, "For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end." Therefore God has not forgotten to think of me. It says in Thess. v. 9, "For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Born in sins and unrighteousness, I lived for 17 years just like a fish in the water, a bird in the air and cattle in the field. I was working at the time as a labourer at Jan Rottier's when something wonderful happened on the field, and from then until my twenty-first year I had some works of God. If it was common strivings or salvation strivings, it was not then made clear, but at the latter date something else happened. My own flesh and blood—the world and Satan gathered together—I shall never forget. It was on Christmas that I took two elders of Krabbendijke to the train who had visited my uncle who was unwell. It did not appear to me that my sins were very serious—just as if they were nothing and the grace so big that I could continue to sin. Oh, here I stand and declare to my sorrow with shame that I have to say that then I loved my sins and then what happens. I fall again into sins and now it seems that the sins were so big in my eyes and the grace so small that I saw no other way than to take my life or always live in sin; because it appeared to me that it was only the common strivings of the Spirit and the result of upbringing and parental warnings. Three times I tried to drown myself but every time just when I was prepared to act a man came along and so being interrupted, the temptation passed away. I then resolved to continue living in the world which I did until my 26th year; so living, fighting against God and His Commandments.

On the first Sabbath of January, 1902, it appeared to me as if my heart were set on fire of Hell. I drank in sin as water but on the 2nd and 3rd Sabbaths something happened in me which only Eternity can declare. Then comes the 4th Sabbath. Rev. Kersten and his father-in-law and the old elder Corn. Vossen came to visit my sick uncle. My father said to me, "Rev. Kersten shall preach tomorrow in Goes." Then there was something in my heart I can't express in words. You, Rev. Kersten, lived there in Meliskerke. We did not know each other. Feeling very hopeless, I went to church. He took his foreword from Psalm xxv. 8, "The Lord is true and merciful. So He is and remains for ever." And preached from Catechism Question 9, "Does God do no wrong to man when He asks him in His Law what he cannot do?" Answer: "No. Because God created man that he was able to do it but man believed Satan and by his own free willing disobedience lost all ability to do the right."

Then went an arrow into my heart. I went home and lay down in the barn for five days and nights without food or water under the cursing and thundering of Sinai. I became in the Godly court the biggest sinner and a monster of godlessness. I had robbed myself of salvation and God of His honour. There I struggled, prayed and shouted. I felt lost and knew it. Then God revealed Himself to me and got the victory over me. I loved God more than my own life and salvation. God cut me off. The

word given to Abraham, "and the smoke went up over the land like the smoke of an oven," came to me, shewing me that I was no better than the people of Sodom and Gomorrah for I was carrying in my heart the same sins even though I had not done them in deed. I was willing to sign with my own blood that it was the right of God to cast me away eternally but it pleased Him to give me His glory and grace in my heart.

After my struggle I tried to stand up but sank down as I was so full of the love of God. When He said, "Live in your blood. Live!"—then shouted my tired soul, "Oh what is it that I found grace in Your eyes when I was a stranger?" So it pleased God to reveal Jesus as the end of the Law for righteousness. There I saw the Lord Jesus Christ under the Law and above the Law as Advocate with the Father on my behalf. He fulfilled the Law for me and by His sacrifice He glorified the Law and overcame it. Oh, that Christ glorified the Law was a wonder to me but that He put the power of the curse of the Law away was still greater. Then came the love of Christ. He washed me in His blood and then the Father said, "Your debts are all forgiven." He forgave me by His grace and gave me a right to eternal life. I shall never forget that word that God would restore His righteousness to me.

I got the right of living in the substitute who had paid my debts and in the heart of the Father and their godly communion, and there came that lovely Third Person to me who convinced me and regenerated me, and who witnessed with my spirit that I was a child of God. It appeared just to me as if I saw the High Priest with the plate on his breast and my name on that plate and so He took me up in His eternal love and forgave all my sins. Oh, that peace with God in Trinity!

To my sorrow, I have never been to school. I will not blame my parents for they are in Eternity, for they were of those who did not believe in vaccination and so I was prohibited by law.

It pleased God Who had taken me up into His communion to teach me in the twelve Articles of Faith. He was my Creator, Judge and Father. I was His creation—a sinner and became His child for Christ's sake. Then I got the second Article "I believe in Jesus Christ, the only begotten son of God." Christ whom I honour just as we honour the Father. After that the Third Person, the dear Holy Ghost, Who convinces, regenerates, discovers, leads the elect and also lived in me. I saw the Church as a Holy Christian Church of which I was a member and should stay a member for Eternity with all the elected host—all sins forgiven.

When reading the last two Articles on Eternal Life, my mother took my hand and said, "Joe, what are you doing?" "Oh, mother," I said, "I see forgiving of sins, resurrection of the body and I shall live in Eternity." I sank down in the love of God the Father, the Son and the Holy Spirit. Oh, dear people, then Jesus said "You are all beautiful." He starts praising me to the Father as His own Work and Blood.

Then began my Christian life—went about among God's people—sometimes even without any felt presence of God. I went many times to see my spiritual adviser, Rev. Roelofsen. One day he said to me, "You should come to church and become a member in Communion." This gave me great concern and I had many strivings on the subject.



Then I asked the Most High what I should do. About fourteen days later I was lying in the horses' stable weeping and crying when God spoke to me what Jesus said to the disciples of John, "The blind shall receive their sight." I went back again to the Rev. Roelofsen and told him I was prepared to agree to his suggestion. On the following Sabbath I went three times to church at Goes. In the evening I stayed at a meeting in his house and as I went home from the meeting, all alone, something happened of which I do not like to tell you everything. Between the railroad and the ditch I had a struggle with Satan when I lost my hat that I never saw back again—in that struggle I lost all faith in my conversion and holiness and saw I had been resting on that, but now I saw that myself and my feelings were nothing but Christ was all in all. There self had to die and Christ to live. His death was my life and His life my death because I should live in Him alone. From that time I had to live and to die in holiness. So the Lord gave me as a poor fool a place in His heart, in His church and among His people. There is the freedom of the glorifying of the children of God. About this I should like to be able to write a book; if I shall do it I do not know.

"How precious also are thy thoughts unto me, O God. How great is the sum of them," (Psalm cxxxix. 17).

So God called me in the field where I was ploughing. You people understand that this calling did not remain hidden and without struggle. When the Lord was with His grace in my heart then I was able to believe that I should be a minister but some other times it was impossible for me to believe it, for God blessed me in my worldly work. When I was 20 years old I had no work, only an old horse and an old waggon; but at that time I had a team of horses and a nice waggon, so I asked the Almighty to take from me the *calling* of a minister, but a short time after I was made willing to submit my will to His and say, "Lord, if You will have me, take me, I am quite willing."

I then went to Rev. Roelofsen. When I came in he asked me, "What is the matter with you? Tell it to me and my wife for last night I was not in bed between 12 and 4 a.m. and it appeared to me you were in bonds, but at 4 o'clock I felt your bonds were broken. I understood it by the words, 'In the day of trouble I shall be with him and he shall glorify me.'"

He had spoken the truth. I shall yet be an old man and serve the Lord in His Church. I told him all that had happened and he then said, "We shall put you in for examination first by the Consistory." And some time after approval, he allowed me to speak in Goes but between these times I had many struggles. On one Sabbath evening I went home and Satan said to me, "Now we are here both alone and you shall not go a step further or ever speak a word." Oh, that night there on a pile of gravel in my struggle I saw again that, "The Son of Man is come to seek and to save that which is lost," (Matt. xviii. 11), and the Lord gave me light in these words. I got a verse to preach about and took my foreword from Isa. lrv. 1, "I am sought of them that asked not for me; I am found of them that sought me not." I preached about that and the Lord helped me.

I was born on the island of South Beveland; reborn there, and thought I would end my days there too, but the Lord sent me away, first to Terneuzen with these words, "Stand up and let us go from here." In this place I preached a short time but not yet as a minister, but the Session and the Presbytery both wished to have me ordained as a minister. In the old Pastorie (Manse) there, upstairs in the small study room, the Lord took all my objections away, so after much discussion the Synod in Middleburg examined me. The chairman was Rev. van Oordt, and he later ordained me at Terneuzen when he preached from the words, "And the Lord worked with them." I shall never forget when I was ordained. From Terneuzen I went to Rotterdam where I experienced great joy and pleasure in my spiritual life. Then I went to Goes and thence to Barneveld. After many struggles I was made willing by the Lord to come to Barneveld out of Acts xxvii. I do not like to speak all that happened in my soul at that time—many of the promises then given have been fulfilled to me, and many others have still to be fulfilled. I shall not go into prophecy but pray and look upon the Throne of Grace.

Last night it pleased God to wake me about 3 a.m. and I have been alone in my study until 5 o'clock, and many things have happened. I saw myself far from home and the practice of godliness; speaking many times about Faith but experiencing little in practice. There it pleased Him again to shew Himself to me. Oh, Barneveld, what am I to my wife, my children and the congregation? Who has sinned so much as I? How is it possible you have borne me such a long time, Barneveld, Session, ministers and all? God called me to be a minister in such an exceptional manner that at first I thought this should be the usual procedure and so I was against the usual long course of study, but God shewed me I was wrong; and has forgiven me.

Here I stand, brethren, through sin I lost all right to every mercy but God has washed me clean and made me holy in His eternal blood and righteousness. On this last night God was again to me full of mercy and grace—such a sinner as I am.

A sermon then followed from II. Cor. ii. 14, "Now thanks be unto God which always causeth us to triumph in Christ and maketh manifest the savour of His knowledge by us in every place." Returning thanks unto God in triumph.

## **The Strathpeffer Convention.**

By Rev. A. BEATON, Gairloch.

IN view of the fact that the Convention held at Strathpeffer annually prior to the war is to be held there from the 3rd to the 6th October this year, it seems appropriate that we should briefly examine the doctrinal teaching of this Convention. Among the speakers mentioned as taking part is Mr. Fred Mitchell, Chairman of the Keswick Council. It is a well known fact that the teaching of the Keswick Convention is both Arminian and antinomian, so that it is strange that ministers of the Free Church not only visit the Keswick Convention, but that an approving record of their impression of that Convention appears in the *Free Church Monthly Record*. The Strathpeffer Convention is modelled on the larger Keswick Convention doctrinally and otherwise. It is reported that Rev. Ian M. MacBury,

Free Church, Strathpeffer, is the Chairman of the Committee of the Strathpeffer Convention. The *Free Church Record* claims that the news of the resuscitation of this Convention in Strathpeffer "will be received with gratification by many who feel the need at this hour of spiritual quickening and refreshment."

This raises the question, is the difference between Calvinism and Arminianism, or, better still, between free grace and free will so insignificant that we can pass from one to the other, and associate one with the other as the occasion suits us, or is there, in reality, an unbridgeable gulf fixed by the Word of God between these two opposing systems of interpretation of Scripture? But, if free grace is taught in the Bible, as we believe it is, then its opposite, free will, is forever excluded. It is as futile to attempt to mix oil with water as to mingle free grace and free will as if both were taught in the Bible. It is, therefore, as clear as daylight that it is an "enemy" that sowed the seed of Arminianism while sections of the professing Church slept. Various deadly heresies such as Romanism and Modernism have sprung from free-willism. It is a well known fact also that, generally speaking, Keswick Convention patrons and teachers have no time for arguments against Popery. Many of them prefer to call the Pope's Church a sister church in the name of Christian charity.

Countenancing errors in Churches and Conventions on the part of professedly Calvinistic Churches, like the Free Church of Scotland, is the surest way to establish error in the professing Church and create further divisions. When the Holy Spirit, as the Spirit of Truth, will come again to build up Zion, unmixed Scriptural Truth and doctrine will be His means and weapon. Arminians imagine that organisation and heated emotional fervour can convert souls. Signing decision-cards, and counting heads take the place of that solemn sobriety and propriety which characterises the preaching of those who realise the truth of Divine sovereignty, and who wait patiently and prayerfully for the Holy Spirit: "Without me ye can do nothing."

We are well aware that the other extreme of the pendulum is fatalistic Hyper-Calvinism which virtually, if not actually, ignores the doctrine of human accountability and responsibility. Sinners must be urged, according to the scriptures, to repent and believe the Gospel, and are held responsible for their refusal of Christ. Human beings are rational, responsible creatures and not automatons.

## Searmon.

Leis an Urr. TOMAS HALIBURTON

(*Air a leantainn bho t.d. 94*)

IV. Carson a tha'n sealladh so cho drùighteach dhoibh? Tha na h-aobharan air son so cho soilleir agus gu'r gann a leigeas sinn a leas an ainmeachadh an deigh na chàidh a ràdh cheana; ach ann am focal, tha'n sealladh so drùighteach.

1. A choinn gur e ath-philleadh miann an anama chreidmheach a th'ann. Ciod e tha'n t-anam creidmheach a gabhail fadachd air a shon, agus gu dùrachdach a miannachadh? Nach ann a chum fhaicinn a tighinn a

leumnaich air na beanntaibh agus a toirt sithidh air na tulaichibh? Nach eil a leithid sin de neach a glaothaich maille ris an eaglais 's an t-seachdamh rann deug de'n chaibidil so, "Pill; bi cosmhuil ri earbaidh, a ghràidh, no ri laogh feidh air beanntaibh Bhéiteir?" Agus am bheil e comasach gu'm bitheadh am miann so air a choimhlionadh gun buaidh aig air a chridhe? Tha'n duine glic ag ràdh, "Ni an dòchas a bhitheas fada gun choimhlionaidh, an cridhe tinn; ach is craobh beatha am miann 'n uair a thig e." Gnath. xiii. 12. Agus beagan rann an deigh sin, "Is milis do'n anam am miann a chiomhlionar."

2. Tha so sruthadh bho nàdur an ni a tha air fhaicinn; tha gach ni a th'ann mar a dh'fhoillsich sinn air fad, iongantach agus annasach; agus, uime sin, buailteach air buaidh a thoirt air an neach a chì e.

3. 'S ann do bhrìgh buaidhean an fhoillseachaidh a tha e; tha e'g atharrachadh air falbh na neoil, a leagail bunait do dh'oibhneas seasmhach, a toirt neart do'n anmhuinn, agus comhfurtaich dhoibh-san a tha ri bròn. Ach a dol thairis air na nithean sin thig mi nis a dh'ionnsuidh a cho-chur.

*Feum.* Ann a bhi deanamh feum de'n teagasg so, a chum nach bi mi claoidh bhur foighidinn ro mhòr, theid mi seachad air iomadh ni feumail a dh'fhaodadh a bhi air a tharruig bho'n teagasg so, agus, a mhàin, labhraidh mi focal ri seorsa na dhà de dhaoine, dhe'm bheil an cruinneachadh so air a dheanamh suas. A chum gu'm fosgail mi slighe do'n fheum a tha mi ciallachadh, tha ceisd a chuireas mi ribh uile, agus buinidh i dhuibh uile, gu h-àraidh a chuid agaibh a tha ciallachadh a dhol gu Bòrd an Tighearn. 'S e cheisd a tha mi cur oirbh, agus a tha mi'g asluchadh oirbh gu'n cuir sibh ri'r coguisibh fein, so:

Am faca sibh riamh an sealladh taiseachaidh cridhe so, Iosa Crìosd a teachd a "leumnaich air na beanntaibh, a toirt sithidh air na tulaichibh?" An d'thuair sibh riamh bhur cridheachaibh air an lionadh le iognadh, gràdh, oibhneas, bròn, nàire, agus taingealachd, 'n uair a chunnaic sibh an aon ghràdhach iongantach so, Iosa Crìosd, a tighinn thairis air gach duilgheadas ga'r n'ionnsuidh? Cuiribh a cheisd dhachaidh gu'r coguisibh fein: 's e gnothach e nach eil ni eil cho cudthromach ris ann, gu h-àraidh dhuibh-se a tha ciallachadh a dhol gu Bòrd an Tighearn. Tha mi breithneachadh ma bhitheas a cheisd so air a cur dhachaidh gu'n tilg i'n cruinneachadh so na dhà sheorsa. 1. Iadsan nach fhac' riamh Iosa Crìosd, agus aig nach eil miann fhaicinn. 2. Iadsan, mar a dàna leo ràdh, muigh 's a mach, gu'm fac iad e a leumnaich air na beanntaibh agus a toirt sithidh air na tulaichibh, gidheadh is dàna leo ràdh gu'm fac iad ni a tha toirt orra bhi miannachadh os ceann na h-uile ni gu'm faiceadh iad an sealladh drùigheach so. Cha'n fhuirich mi'n tràth so gu bhi deanamh roinn air an t-seorsa mu dheireadh so, eadar iadsan leis an dàna bhi cinnteach gu'm fac iad e, agus iadsan leis nach dàna; ach labhraidh mi beagan fhocal ris an dà sheorsa a dh'ainmich mi, gun beachd air leth a ghabhail air na roinnean beag a dh'fhaodadh a bhi air an deanamh. Tha mi dòiseachadh leis a cheud seorsa.

(1) Iadsan nach fhac an sealladh so riamh. Cha'n eil mi cur teagamh nach eil iad 's an tigh so 'n diugh, a tha beo, faodaidh e bhi, cuid fhichead, cuid deich thar fhichead, cuid dà fhichead, leth-cheud, na trì fhichead bliadhna, agus nach fhac riamh gus an lath'n diugh an sealladh drùigheach so. Bha sibh driopail a saothrachadh air son solasan, na buannachdan, an t-saoghail so; cha robh sibh a feorach air son ni ach,

ciod a dh'itheas sinn, ciod a dh'òlas sinn, agus ciod a chuireas sinn umainn; na'm faigheadh sibh biadh r'a itheadh, agus aodach r'a chur umaibh, agus cungaidh-leigheis 'n uair a bhitheadh sibh tinn, cha robh mothachadh agaibh air feum air nì eil; cha deachaidh e riamh a stigh na'r smuaintean, cha do mhill e riamh 'ur fois, cia mar a theicheadh sibh bho fheirg Dhe, cia mar a bhitheadh sibh air 'ur deanamh reidh ris, agus dearbh-bheachd bhunaiteach a bhi agaibh air 'ur sith a bhi air a dheanamh ris; cha d' ionndrainn sibh riamh Crìosd. Na'm bitheadh fear-posda, na bean-phosda, leanabh, caraid, air falbh, na na'm bitheadh feum agaibh air comhfhurtachd bho'n leth a muigh, dhùghadh e gu mothachail oirbh, ach air son Chrìosd, cha robh e na'r sealladh na bu mhotha na'r coimhearsnaich, ni motha dh'ionndrainn sibh riamh e; thàinig sibh, faodaidh e bhith, do'n eaglais, agus, faodaidh e bhith, chum na'n orduighean, chuala sibh agus rinn sibh mar a rinn cuid eil; ach air son faicinn an t-seallaidh so, na cluinntinn ni air bith a rinn dhùghadh oirbh, mar a thubhairt mi, a ni sealladh de Chrìosd a tighinn a chum saorsa dha shluagh, sin cha'n fhac sibh riamh, 's cha do mhiannaich sibh. Nach e so fìor chliù mòran de na tha sa chruinneachadh so? Is ni cinnteach gur'e. Do neach air bith dhibh a tha mar sin tha sinn ag radh, ciod ar gnothach-ne ribh.

(*Ri leantainn.*)

## Notes and Comments.

### God's Claims and the Railwaymen's Claims.

God's claims upon railwaymen, as upon us all, include the obligation to, "Remember the Sabbath Day to keep it holy." Many railwaymen do constant duty in running trains on the Lord's Day to satisfy irreligious masters and thousands of the public who have no regard for God's law. But recently there have been what are called "24 hour token strikes" taking place on the Sabbath. 11,000 footplate men at times being involved. Here we have men refusing to work on the Lord's Day. But why? Not in recognition of God's claims anent Sabbath-keeping, but as a means of enforcing their own claims that lodging-turns be withdrawn. Men are prepared to cease work and deprive the public of travel to which they were accustomed on Sabbath, to force the hand of their masters to arrange that they, as drivers and firemen, shall not require to reside frequently in lodgings, away from home, when driving long-distance trains. The more trainless Sabbaths the better for our poor nation. But the Lord of the Sabbath beholds full well what railwaymen are prepared to do in this connection for their claims (which may be just and proper claims) and at the same time hold in contempt the claims of heaven.

### Admiral Lord Tovey and Prayer.

We read recently in a periodical *Evangelical Christendom* of a broadcast address given by Admiral of the Fleet, Lord Tovey, at the beginning of the year, in which the Admiral told of his experience when the "King George V." and "Rodney" battleships destroyed the German battleship "Bismarck." He said, "Just before I took the ships into action I went down to my forebridge cabin and went down on my knees to pray for guidance and help. I suddenly felt as if all responsibility

had been taken off my shoulders and I knew everything would be all right. We engaged the "Bismarck" and sank her and she did not score a single hit on any of our ships. To my mind there is only one possible explanation." The Admiral in his address also made a wise observation which our politicians would do well to heed, viz., "The world is trying to reform itself without God and it cannot. Jesus said, 'Without me, ye can do nothing.' " In places of authority and government today, we heed men of prayer, who understand that all the plans and activities of men for the real betterment of nations are futile without regard to Christ, the King of Kings and His honour.

### **Free Church Monthly criticises an Article on Synod.**

In the August *Monthly Record* of the Free Church of Scotland, reference is made to an article—not a Report—on the Free Presbyterian Synod of 1949, written by a member of Synod. It is clear that the writer of the article did not have in view the recording of a detailed account of Synod business, inasmuch as he knew that the Clerks are authorised to publish a special detailed account of the Proceedings of Synod each year—1949 being no exception. It is strange if those in charge of the *Free Church Monthly Record* are not cognisant of this fact. On the basis of the fore-mentioned article, the *Free Presbyterian Magazine* is said to have adopted the methods of the Soviet Politbureau at the Kremlin in giving such a limited report of Synod business. The *Free Church Monthly*, in further statements infers that an "Iron Curtain" has been thus drawn over the proceedings of our Synod. These Proceedings can now be obtained at 1/6 per copy from the printers of our Magazine; and by this means the clouds, dust and curtains raised by this criticism can be eliminated. Criticism with some substance, we would be unwise to battle against, but this type of propaganda against the Free Presbyterian Church is not only easily exposed, but very unwise on the part of the *Free Church Monthly*. For instance, an "Iron Curtain" has been drawn over the whole Assembly Proceedings of the Free Church regarding the controversial business of the visit of the Church of Scotland Moderator to that Assembly last May. There is not one word reported of these particular proceedings in the "Assembly Number" issued in June. "Internal burdens and anxieties" which are said (by the *Free Church Monthly Record*) to exist, at present, in the Free Presbyterian Church are non-existent. This is a statement of fact. How the Editor of the *Free Church Monthly* can write thus, knowing as he is bound to, the "Internal burdens and anxieties" which have been experienced in his own Church, is difficult to understand. We do not write these notes for the sake of controversy, but merely to adjust what is out of joint.

### **Free Church Aspersions anent Services in London.**

Rev. J. P. MacQueen, Free Presbyterian minister in London, has sent us the following statement:—

An Editorial statement in the *Free Church Monthly Record* for August, demands refutation. The statement is as follows, "Its neglect of this duty (Free Church Services in London) was largely due to its consideration for those already in the field, who were wont to make a loud profession of loyalty to the truth, a 'loyalty,' alas, that took the

form largely of reckless abuse which lead to alienation and a general dispersion that must have lost many for the cause, not only of the Free Church, but of the Church in general." So far from its being true that there was an iota of consideration for the Free Presbyterian Church in London, the Free Church made several futile attempts to set up services in London. The last being before the outbreak of the 1939-45 War. So far from there being a foundation for the false charge that our profession of loyalty to truth "took the form largely of reckless abuse," when Prof. Finlayson asked some Free Church people who attended our Mission in London if they ever heard the Rev. J. P. MacQueen abusing the Free Church, he received an emphatic denial. That I have criticized glaring inconsistencies on the part of the Free Church, I would be the last to deny, for I have made it a matter of conscience to apply the doctrine of Scripture to the corruptions of the times. Most of the Free Church people who heard me on these occasions acquiesced in my criticism, for they desired that the Free Church would manifest a reasonable Scriptural consistency in its practice.

Since the late worthy Mr. Donald Sutherland, Rev. W. Grant and others began the services in London, it was made a matter of principle that all people attending these services, regardless of denomination, should be invited to the homes of Free Presbyterians resident within reasonable reach of Eccleston Hall. This principle has been strictly adhered to, and was especially emphasised during the recent War, when young men and women in the Services received cordial hospitality regardless of denomination. We have received the thanks of many Free Church families, including Free Church manses, for the hospitality extended to their exiled sons and daughters. No Free Church young man or woman can say that there was any attempt ever made to make them leave their denomination. Our principle is to seek to be instrumental in convincing and converting sinners and edifying believers by the proclamation of the Law and Gospel, leaving denominational attachment to the individual conscience and God.

From the foregoing remarks it will be seen what an irresponsible and unreliable source of information the *Free Church Monthly Record* is becoming.

### **Free Church Monthly Record on Misrepresentation.**

In the September issue of the *Free Church Monthly Record* there appears a letter signed by M. M. MacLeod. He states that according to the *F.P. Magazine* we find that not only is the Free Church allowing the Church of Scotland Moderator to address her Assembly, but that union between the two Churches is "high up on the Free Church agenda." He states that this appeared in our June issue; and asks the Free Church Editor to let his readers know the truth of this matter. The Editor in a *Note*, declares that he was not present when Principal Duncan made his visit and had not delegated anyone to make a note of the proceedings. And how did the *Free Presbyterian Magazine* get a note of the proceedings? Let M. M. MacLeod ask this. In reply to the other matter regarding union of the two Churches, his words are, "We can only characterise it as a piece of malicious misrepresentation, characteristic of the *Free Presbyterian Magazine* . . . ."



The fore-mentioned irresponsible writing calls for immediate correction and comment by a simple statement of facts. We did write a report of the Church of Scotland and Free Church Assemblies, in our July *F.P. Magazine* and not in the June issue as stated by M. M. MacLeod. And when he makes that blunder, passed by the Free Church Editor, then others may be expected. In our survey, we referred to the Bishop of Lichfield's address to the Church of Scotland Assembly on "The Vital Need for Church Unity"; to the Report by Prof. Manson, of the Church of Scotland, from the Inter-Church Relations Committee, which states, "The first charge which was laid upon the Committee . . . was to watch over and to promote to every good effect *their relations with the separated brethren of the Free Church and other Churches*. During this year they have taken soundings again regarding co-operation . . ." (The italics are ours); and then we dealt with the Church of Scotland Moderator's visit to the Free Church Assembly. We summed up these items as follows:—"In the light of all this . . . A *link up* between the Church of England, the Church of Scotland and the Free Church *seems* to be high up on the programme of those *zealous for the union of Churches*." Thus it will be seen that the *F.P. Magazine* did not mention *Union* between the Church of Scotland and the Free Church, but a seeming "link up" between the three Churches; and did not refer to the *agenda* of any Church and certainly not the Free Church agenda, but to the "programme" of those zealous for the union of Churches. How unguarded and unwise the *Free Church Monthly Record* is, in referring to "malicious misrepresentation" by us, on the basis of M. M. MacLeod's erroneous letter! The statement that malicious misrepresentation is characteristic of the *Free Presbyterian Magazine*, if not provable, is perilously near the line where a *publication* renders itself liable to serious action. And how does all this square with the Editor's own former and recent observations in the *Free Church Monthly Record*, on our Reports of the Assemblies of the Church of Scotland and the Free Church? He wrote that the *Free Presbyterian Magazine*, in each case, commented "fully and on the whole intelligently and fairly" on the proceedings. Need we write more than to record that maybe some Free Church people are now turning to the *Free Presbyterian Magazine* to obtain a reliable report of ecclesiastical matters which it would be well for them to know.

---

## Church Notes.

### Communions.

*October*—First Sabbath, N. Tolsta; second, Gairloch and Ness; third, Applecross; fourth, Greenock and Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

### Synod Proceedings.

Parcels of Proceedings have now been sent out to congregations, at home and abroad. Where copies have not been received as expected, intimation should be made to the Editor or Mr. John Grant, Inverness. Price per

copy, 1/6; Australia and New Zealand, 1/8; Canada and U.S.A., 32 cents. Cash from sales to be sent to Mr. John Grant, 4 Millburn Road, Inverness; also unsold copies to be returned to Mr. Grant.

### Acknowledgment of Donations.

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

*Sustentation Fund.*—Mrs. N. McK., 18030 Parke Lane, Grosse, U.S.A., £2; Mr. N. McA., 2 Grosebay, Harris, per Mr. E. Morrison, £2; A Friend, Edinburgh, £1; Mrs. F. J. S., Tara, Ontario, £2; Mr. J. McL., 1570 Waldon Road, N. Westminster, B.C., £3; Mr. L. McK., 24 Elgoll, £1; Mrs. J. M. S., Ardenlea, Ardishaig, 10/-; A Sutherlandshire Friend, in memory of two beloved sisters, 10/-; A Friend, o/a Creich Congregation, per Mr. A. MacAskill, 10/-; Mr. M. C., Lochmaree, Ross-shire, £1; Miss M. McK., I.D.H., Hawkhead Road, Paisley, £1; Dr. E. C., Wyvis Lodge, Taplow, Bucks., £1.

*Home Mission Fund.*—Mr. N. McA., 2 Grosebay, Harris, per Mr. E. Morrison, £1; Dr. E. C., Wyvis Lodge, Taplow, Bucks, £1.

*Aged and Infirm Ministers, and Widows and Orphans Fund.*—Mrs. F. J. S., R.R. 2, Tara, Ontario, £1; Mrs. N. McK., 18030 Parke Lane, Grosse, Ile, £1; Mr. J. McL., 1570 Waldon Road, N. Westminster, B.C., £1.

*Organisation Fund.*—Mrs. F. J. S., Tara, Ontario, 13/9; Mrs. N. McK., Parke Lane, Grosse, Ile, £1 3/6.

*China Mission Fund.*—Wellwisher, Skye, 10/-.

*Publication Fund.*—Mrs. B. McL., 2 Caberfeidh Terrace, Dingwall, o/a Trinitarian Bible Society, £2.

*Jewish and Foreign Missions.*—Mrs. N. McK., 18030 Parke Lane, Grosse, Ile, £1 10/-; A Wellwisher, per Rev. J. A. Macdonald, £7; Mrs. F. J. S., Tara, Ontario, £2; Mr. D. M., 712 Main Street, Saskatoon, £2 4/-; Mr. J. McL., 1570 Waldon Road, N. Westminster, B.C., £2; Mr. N. McA., 2 Grosebay, Harris, per Mr. E. Morrison, £1; Mrs. McD. (late of Mull), Rowan Cottage, Strathconnon, £2; Mr. G. A. W., Shefford, Uckfield, 11/6; M. N., Skye, 10/-; A Lady Friend, per Rev. N. McIntyre, 10/-; Wellwisher, Paisley Postmark, £1; Mr. M. C., Loch Maree, Ross-shire, £1; Dr. E. C., Wyvis Lodge, Taplow, Bucks, £1.

*Dominions and Colonial Missions Fund.*—Mr. J. McL., 1570 Waldon Road, New Westminster, B.C., £3 14/-.

*Legacy Fund.*—Received with grateful thanks from the Executors of the late Mrs. Mary MacKenzie, Island Cottage, Slumbay, Lochearron, the sum of £200, bequeathed to the Foreign Missions of the F.P. Church as follows:—£100 in memory of my father Angus MacKenzie, and £100 in memory of my mother Mrs. Angus MacKenzie, per Messrs. Anderson, Shaw & Gilbert, Solicitors, Inverness.

The following lists sent in for publication:—

*Bracadale Church Repairs Fund.*—Mr. P. Beaton, Treasurer, acknowledges with sincere thanks a donation of £2 from A Raasay Friend, per Rev. M. MacSween.

*Dingwall Church Building Fund.*—Mr. S. Fraser, Ashlyn, Dingwall, Treasurer, acknowledges with grateful thanks the following donations:—Friend, £1; Friend, Farr, per E. F., £2.

*Fort William Mission House Repairs Fund.*—Mr. Alex. Colquhoun, 6 Cameron Square, Treasurer, acknowledges with sincere thanks the following:—St. Jude's Congregation, Glasgow, £26; Anon., Inverness, £1 15/-; Friend, Fort William, £1.

*Gairloch Congregational Funds.*—Mr. D. Fraser, Treasurer, thankfully acknowledges the following donations:—£3, o/a Sustentation Fund, from Nurse B. McK., P.O. Buildings, Kildary, per Rev. A. Beaton; £1 o/a College Fund, from Mrs. T. McL., 15 Strath, in memory of a beloved father and sister.

*St. Jude's Congregation, Glasgow.*—The Treasurer desires to acknowledge having received the following amounts:—Miss A. McL., £5; R. McC., per T. MacRae, £5; Miss D. McD., £1; I. McA., per Rev. D. J. M., 10/-; Miss I. McL., 10/-; Mrs. J. McE., 10/-; Mrs. F., Stirling, £1; Wm. C., £1.

*London Congregational Funds.*—Rev. J. P. MacQueen, acknowledges with sincere thanks a donation of £5 from A Reigate Friend.

*Sheildaig Congregation.*—Mr. J. Gordon, Treasurer, thankfully acknowledges the following donations on account of Sheildaig Sustentation Fund:—Mr. J. McK., Inverness, £2; Mr. J. McK., Honley, Lancashire, £1; D. M., Dumfries, £1.

*Rogart Congregational Fund.*—Mr. J. M. Murray, Treasurer, acknowledges with sincere thanks a donation of £2 from A Rogart Friend.

*South Harris Manse Building Fund.*—Mr. Alex. MacLennan, Finsbay, acknowledges with grateful thanks the following:—Collecting Card, per Mr. N. McL., Rosemarkie, £3 10/-; Collecting Card, per D. M. D., Fort William, £9 10/-; A Friend, Finsbay, £5; Collecting Card, per Mr. D. McL., Lochcarron, £15 4/6; Collecting Card, per Mr. E. M., Kyles, Scalpay, £22 15/-; Mrs. A. M. G., Tarbert, £2; Miss J. C., Crago, 10/-.

*Stratherrick Section Manse Building Fund.*—Mr. J. Fraser, Treasurer, thankfully acknowledges the following donations:—A Friend, Inverness, £1; Mrs. S. Urechany, £1; Nurse Shaw, Raigmore, 10/-. Also a donation of £5 for Communion expenses, from Dr. A. F., Osborne House, Ladybarn Lane, Fallowfield.

*Vatten Church Extension Fund.*—Mr. John MacKay, Treasurer, acknowledges with sincere thanks the following donations:—A Friend, £2; A Friend, £1.

*Raasay Manse Building Fund.*—Mr. E. MacRae, Treasurer, acknowledges with grateful thanks the following donations:—B. G., Portree £1; also £1 o/a Sustentation Fund.

*Applecross Church Building Fund.*—Mr. M. Gillanders, Treasurer, acknowledges having received with grateful thanks the following:—From Mrs. Ross, Winnipeg, and friends, £6 3/9; Collecting Card, per Miss K. Macdonald, Inverness, £4; per Rev. J. A. Macdonald, Mr. N. M., Cliff, £1; Mrs. R. G., Camusteil, £1; Collection taken within the Congregation, £152 10/-.