

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
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The Balm of Gilead.*

By Rev. WILLIAM ROMAINE.

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"—Jer. 8: 22.

ALL men love health. The desire of it is founded in nature. It is one of the natural instincts which never leaves us. So long as we love pleasure and hate pain, we cannot but love health, as the chief of all outward blessings. Indeed it is to be desired beyond them all, because without it we can enjoy none of them, without it we are unfit for our worldly business and employment, and unfit for the duties of religion. A good man would therefore wish for health with a view to the concerns of a better life, as well as to those of the present life. All men desire it upon a temporal account. But alas! how few have any real desire for the health of the soul? If the body be in great pain, with what haste do they send for relief, and how carefully do they follow the physicians' prescription? But when their souls are wounded with sin, and they may endure the smart and anguish of their wounds forever; for these are by any human means incurable, and when a divine remedy is proposed, and they hear of a loving and an almighty physician, under whose hands no patient was ever lost, yet they have not one wish to be healed. What can be the reason of this? Why are the very men, who with an invariable affection love bodily health, so far from desiring the health of the soul, that when they have an offer of being healed of all their spiritual maladies, they neglect the remedy, and despise the physician? Is not this unaccountable conduct? What can make the same men in the same case reason so differently? If they had an infallible remedy for the recovery of bodily health, there is not one of them who would reject it; but there is a sovereign remedy for the recovery of the health of the soul, there is balm in Gilead, and a most kind and able physician there to apply it, and yet spiritual maladies abound. Let us enquire into the cause of this inconsistent behaviour. It is an enquiry in which we are all closely concerned. Our welfare depends on our being healed of the wounds of sin, by this balm of Gilead. We can have no true peace of conscience here, nor true happiness hereafter, unless we take this sovereign medicine. May the Lord God dispose us all to take it by means of what shall be said in opening and explaining the text in which there is.

*This sermon by the well-known evangelical preacher of the Church of England has been printed in the excellent series—*The Inheritance of our Fathers* (Grand Rapids, Mich, U.S.A.).

First, Some sickness referred to.

Secondly, A sovereign medicine,—there is balm in Gilead to heal it.

Thirdly, A great physician to apply it; and all the means of healing being thus ready at hand, the question naturally follows, in the

Fourth place, Why then is not the health of the daughter of my people recovered?

If we look back to the 17th verse we shall find an account of the sickness referred to in the text. The people were stung with serpents and cockatrices, and of the most venomous and fiery sort, whose poison, once infused into the blood acts like the most raging fire, consuming and drying up the fluids of the body, and in a short time bringing on certain death. "For behold I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord." This is the picture of that more deadly poison, which the old serpent the devil infused into both body and soul, the effects of which all the human race have felt; for he drew us all into sin, and the dreadful consequences of sin appear in that variety of diseases which bring down our bodies to the grave of death, and in that variety of corrupt and depraved appetites, which proves the soul to be alienated from the life of God, and to be incapable, unless it be entirely changed, of enjoying God. It was sin which thus poisoned our nature; for before sin entered into the world, all things were good. There was no evil to afflict either body or soul. But when sin entered, then the sanction of the law took place, "In the day that thou eatest of the forbidden fruit, dying thou shalt die."—Gen. 2: 17. In that day thy body shall become mortal, and liable to those pains and diseases, which in a course of years shall destroy its animal life, and thy soul shall be separated from the fountain of its spiritual life, and cut off from all communion with God in this world, and in the next it shall be separated from him forever, which is the second death. Oh sin! what hast thou done! Thou art the author of all the evils which mankind are capable of suffering in earth and hell. Thou broughtest them all upon us, thou enemy of God and man. And wilt thou afterwards pretend to be our friend? Wilt thou come to court us with promises of happiness, that by deceiving us, thou mayest more effectually poison and destroy our bodies and souls? Look upon this base traitor, my brethren. Can he be a friend to your nature, who has subjected it to all the miseries of mortality? If you have any true love for yourselves, how can you love and cherish sin, which has made you liable to suffer the first and second death? What! is this a friend to be taken into your bosom, one that will murder your body, and bring both body and soul into hell? Accustom yourselves to view sin in this light, and it will help you to see the horrible destructive nature of it. When you behold a dead corpse, think what a murderer sin is; for that body would never have died, if sin had not poisoned it. And then turn your eyes inwards and let each man say to himself—This beloved body of mine, upon which I spend so much time and care, was made mortal by sin, and all the pains and diseases, which I can suffer, came from the same cursed cause; yea, from it came all the miseries which I deserve to suffer with devils and condemned spirits in the fire that never is to be quenched; and shall I love and delight to serve such an enemy? Shall I give up the members of my body as instruments of unrighteousness unto sin, and so work out mine own everlasting destruction? God

forbid. As sin is the author of all the evil which I do or can endure, I will therefore fight against it, and may the Lord God save me from the guilt, and deliver me from the dominion of it.

This is the language of every heart which is made sensible of the poisonous qualities of sin. When the awakened sinner feels the malignant venom working in his constitution, he will be led to abhor and to detest it, and the more so, when the scripture discovers to him the execrable foe, who poisoned him with sin, and that was the old serpent. What these serpents are said in the 17th verse to have done to the body in poisoning it, the same did he both to body and soul; and as he did it at first in the serpent, he has therefore been known and distinguished by this name from the time that he deceived our first parents in the subtle serpent. The apostle has given us a very alarming description of him, Rev. 12: 9, where he is treating of the war which was in heaven between Michael and his angels, and the dragon and his angels. "And the great dragon, he says, was cast out, the old serpent, called the devil and satan, who deceiveth the whole world." Here he is called the serpent, alluding to his crafty wiliness, and the old serpent, to denote his having employed all his wiles to deceive and ruin mankind. As soon as they were created, he plotted their destruction, and he became satan, their sworn adversary, and the devil, their accuser, who fought to destroy their precious lives with the rage of a dragon; yea, with more rage than common dragons have, even with the burning fury of the great dragon. And alas! he was successful; for he deceiveth the whole world. He poisoned the whole human race. He corrupted all flesh, and we are now groaning under the dreadful effects of our total corruption. The cursed venom of sin, which he infused into our bodies, still works in them; but its more cursed venom still works, though less perceptibly in the body, until it brings on sickness and death, and reduces us to the dust, from whence we were taken; and it keeps working in the soul in every hateful and unholy temper, which tends to stir up the wrath and indignation of God, and to separate the soul forever and ever from him the fountain of life and glory.

This is the great and universal malady referred to in the text, the malady of sin, with which the old serpent, the devil, has poisoned the whole world. When he deceived our first parents, he then poisoned the fountain, and all the streams which have been ever since flowing from it partake of the direful infection; for the word of truth declares, "That as by one man sin entered into the world, and death by sin, so death passed upon all men, in whom all have sinned." Here the entrance of sin is said to be the cause of the entrance of death, and we all die in Adam, therefore we all sinned in him; for the wages of sin is death. Now God being infinitely just and righteous, would not pay the wages, unless there were some sin to deserve them, but infants receive the wages of sin, and consequently they are sinners; they die in Adam, because in him they sinned. "For by the offence of one, judgment came upon all men to condemnation." Thus was our whole nature, both body and soul, corrupted by the fall, and there is not a sound part or faculty in either of them. They are corrupt and abominable altogether, and in nothing does this total corruption more evidently discover itself, than in their entire blindness and insensibility of their dangerous condition. They are poisoned, and yet they know it not; nay, they are so unwilling to know it, that when we inform

them of it, they are highly offended. They cannot bear to be told of it, no, not by the ministers of the gospel, whose office and duty it is. We are sure to stir up their rage and hatred, if we discover to them the workings of this poison in their hearts, and if we appeal to the effects of it in their lives, and refer them to the plentiful streams of iniquity, which are continually flowing from the corrupt fountain of the heart, then they cannot bear us; they are like the deaf adder, that stoppeth her ear; which will not hearken to the voice of charmers, charming ever so wisely. They are resolved not to be disturbed about their sins, and therefore they will not hear of their sickness or of their danger. They had rather die of their malady, than be made uneasy about it. Let sin do its worst in the next life, in the present they will enjoy it; and in sweet security too, if they can. Is not this an astonishing degree of infatuation? Is it not one of the strongest delusions of the devil, that he should make those very men insensible of their spiritual maladies, who are exquisitely sensible of the least bodily malady, whose fears are all alarmed at the thoughts of their dying to this world, but who have not the least concern about their dying from God and glory? Are any of you, my brethren, in this case? Are you easy about the state of your souls, having never been in any distress about original and actual sin? Did you never feel yourselves so sick of both, that you were afraid you should perish everlastingly? If not, consider what it is, which keeps you in this fatal security. Are you not sinners? For all have sinned. And has not sin poisoned both body and soul? And is not this one of the sad, stupefying effects of its poison, that while there is but a step between you and death, yet you have no concern about your being healed? Are these things so? If they are, may the almighty God awaken you to a sense of your danger. Oh! that he may set home and fix such a conviction of sin upon your consciences that, feeling your malady, you may earnestly seek the great physician's help, and may happily find that there is balm in Gilead: which is the

Second particular I was to consider. Glory be to God who hath not left us without remedy. Our disease is dangerous, but there is balm in Gilead, which can heal perfectly and eternally. The country of Gilead was famous for a precious balm which grew there. "Go up to Gilead, and take balm," says the prophet Jeremiah, 46: 11. Its healing virtue is described by him, chap. 51: 8, where speaking of the downfall of Babylon, he says, "Take balm for her pain, if so be she may be healed." This sovereign medicine which then grew in Gilead, could assuage the pain of wounds and heal them, and thereby was a type of the gracious remedy which God had provided for the healing of the wounds of sin; namely, the most precious blood of the Lamb of God, applied and made effectual by the Holy Spirit, for as this cleanses away all the pollutions, so it heals all the diseases of sin. It cleanseth us, says one who had experienced its virtue, and by cleansing healeth us from all sin. And no wonder, because it is the blood of God. He who shed it, was God and man united in one Christ, and therefore it had infinite and divine merit. And when He stood in the place of sinners, obeyed and suffered for them, and was obedient even unto death, his obedience and sufferings could want nothing to render them as satisfactory as the law and justice of the Father could require, because his blood had virtue as a release to discharge believers from all the pains and penalties to which they were subjected for their

sins, and as a purchase to put them in possession of their forfeited estate. The Apostle describes its operating as a release when he says of it, "that we have redemption through his blood, even the forgiveness of sins," and as a purchase, when he says, "that Christ, having washed us from our sins in his own blood, hath made us kings and priests unto God and his Father."

Now since the blood of Christ has this sovereign healing virtue, and since we have through it redemption, even eternal redemption from all the pains and miseries of sin, surely then, it is an essential ingredient in that precious balm of Gilead, which has virtue to heal every sinner who takes it, let his case be ever so dangerous! But then it must be taken. A sick man may have a very good remedy at hand, but if he never takes it, it can never cure him. In like manner, it is not enough that the blood of Christ can heal, but in order to heal, it must be applied. The application makes it effectual, and therefore we read of the blood of sprinkling both in the Old Testament, and in the New. The blood must be sprinkled upon the conscience in order to heal the wounds of sin, and this is the office of the Holy Spirit. He applies the blood of Christ; He brings this healing balm to the wounded soul.

There is not a wound of sin so deep, a disease of sin so desperate, but the blood of Christ, applied by the Holy Spirit, can heal them; for God hereby healeth the broken in heart, and giveth this medicine to heal their sickness. Although they be half dead, yet it can recover them; because it operates by a divine and almighty power. The blood of Christ can raise the deadest soul to justification of life, and through sanctification of the Spirit this life is renewed and strengthened day by day, until every spiritual malady of sin be removed, and sorrow and sighing be done away forever. Hear this, ye mourners in Sion, and lift up your drooping heads. Looking into yourselves you may have reason to grieve. Your sins are many and great. They have wounded your consciences. You feel the smart, and your distress is exquisite. But despair not. Lo, there is balm in Gilead. The blood of Jesus is an infallible remedy. The Holy Spirit is almighty to apply it, and he has already showed you your want of it. Oh! that he may give you grace to wait until he supply your wants, and you feel its sovereign virtue healing your wounded consciences. And to encourage you to seek and wait until you find, remember that there is not only balm in Gilead, but also that there is a physician there; as I am, in the

Third place to consider, under whose hands you cannot fail of a perfect recovery; and he is no less a person than the great physician of souls, who is also God over all, blessed forever. He who created all things, visible and invisible, and who supports them by the word of his power, vouchsafes to heal his people of their sins; so there can be no doubt of his power, because he is almighty to heal. And can there be any doubt of his love? Did not his love bring him down from heaven to the lowest humiliation, even to veil his divine glory under a covering of flesh, and did not his love then lead him to put forth his divine power to heal every one who applied to him for a bodily cure? Whereby he demonstrated to us his readiness to exert the same power to heal the spiritual infirmities of those who come to him for his assistance. The eternal God, whom angels and arch-angels worship and adore, was pleased to be manifested in the flesh, so that God and man were one in Christ, and the one Christ, the God-man, stood up in the place of sinners, as their representative;

for them he obeyed the law, and suffered the pains and penalties due to the breach of it, that by his stripes they might be healed. He was obedient even unto death, and then rising from the dead, as their representative, he wrought out an all-perfect righteousness for them, which being imputed unto them by faith, they thereby received justification to life, and all the deadly wounds of sin are healed. Thus the great physician of souls has demonstrated his love. You may read it in every action of his life, and in every suffering unto death. You may read it engraven in every wound of his crucified body. What were the marks and scars which the crown of thorns made in his head, and the whips and scourges made on his back, but visible signs and seals of his love? The love which lead him to his agony and bloody sweat, to his bitter cross and passion, was greater than that of the strongest instinct and natural affection in the human breast: "For can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yea, they may forget, yet will not I forget thee, saith the Lord; for I have graven thee upon the palms of my hands." While he looks upon them, he cannot forget his people; because on the palms of his hands are the prints of the nails by which he was fastened to the cross, and these prints are the precious engravings of his wonderful love. Look upon the crucified Jesus, my Christian brethren, as wounded for your transgressions, and bruised for your iniquities, and see if ever there was love like his. Every wound speaks forth his love, every bruise loudly proclaims the greatness of it. His death demonstrates his love to have been stronger than death, and his pierced side shows that he had set his people as a seal upon his heart; for from thence there flowed blood and water, water to cleanse the pollution and blood to heal the wounds of their sins. Surely then, he who shed his heart's blood for them cannot want love? Let this encourage poor dejected souls to wait upon him. Why are ye so troubled, as if God had not provided a medicine to heal the broken-hearted? Is there not balm in Gilead? Is there not a physician there? Oh! wait upon him then for his kind assistance, and you will certainly find that the fountain of his love is not dried up. He is now indeed on the throne of glory, king of kings, and lord of lords, but he has the same tender heart, which once bled to death upon the cross. Apply to him for relief, and he will not cast you out. You can have no distemper but what he has power to heal, for he is an almighty physician. And no distemper but what he has love to heal; for God is love, and the Saviour the Lord Christ is God. How great soever the wounds of sin may be, yet if you fall low at his footstool, crying for mercy, he will not reject your suit. What! was it ever known that he cast out the prayer of the poor destitute? No. There never was, and there never will be such an instance. When he was upon earth he never refused to heal any one who asked his help. He never sent one single person away unrelieved, whatever his disease might be, or however unworthy he was to be healed of it. He cured all that came to him, and he did not half cure them, but it is written, "they were made perfectly whole." Perfectly does he heal all the wounds of sin, and eternally. He heals forever. His medicine restores his patients to everlasting health. He forgiveth all their sins, and healeth all their infirmities, and thus admits them into the city of the living God, the inhabitant of which shall not say, I am sick; for the people that dwell therein shall be forgiven their iniquity, and so freely and fully forgiven, that God will

remember it no more. And is this indeed the character of the great physician of souls? Is his heart so full of love, that he is always disposed to use his power for the perfect recovery of convinced and afflicted sinners? Is he as willing as he is able to heal them? No doubt he is. Let such persons then seek his help, and look up unto him for medicine to heal their wounded consciences. He hath wounded you out of love, and he will heal, He hath convinced you of your wants in order that you might wait upon him to have them supplied. Wait then, and he will give you abundant reason to admire and to praise the wonders which he will do for you and for your salvation. He will pardon you freely, and will heal all the wounds which sin has made, and then he will enable you to declare upon your own happy experience that there is balm in Gilead, and a physician there.

Now since this is the case, why do men labour under the maladies of sin? Since the blood of Christ is the sovereign balm, and Christ is the physician, whose power and love are able and willing to heal the most desperate disease, and the Holy Spirit is almighty to apply the healing balm, may we not then reasonably enquire, Why is not the health of the daughter of my people recovered? And this is the

(To be continued.)

The Lord Our Righteousness.

By the Rev. JOHN COLQUHOUN, D.D., Leith.

II.

(Continued from page 24.)

You know that every violation of the Divine law, as it is objectively an *infinite* evil, lay the sinner under an obligation to endure *infinite* or eternal wrath, as a punishment answerable to the infinite demerit of the crime. Supposing you could say that your nature was perfectly holy, and that you were never guilty of the smallest actual sin, the law, notwithstanding, would condemn you for your breach of covenant in the first Adam, your representative. We read in the Scriptures of truth, that "in Adam all die;" but how could all die in Adam, if all had not sinned in him? Death is only the wages of sin. Be assured, then, that you are guilty, and condemned as such in the first Adam. Now, are you able, I ask, to answer the just demand of infinite satisfaction for sin? to endure the full execution of the condemning sentence of the broken covenant, to the full satisfaction of sin-avenging justice? How can you dwell with the devouring fire? How can you dwell with everlasting burnings? You are a reasonable creature, capable of reflection; think with yourself, if you be able to satisfy the law in these three articles, or in any one of them. If you be able, you may expect justification and eternal life by the works of the law; but if you are not, why, O why do you not despair of life by your own righteousness, and flee without delay to Christ as the Lord your righteousness? That you are far from being able, whether you believe it or not, is abundantly evident; for,

4. In the *last* place, I remark, that all the children of men "have *sinned*, and come short of the glory of God" (Rom. iii. 23). We all have lost our original righteousness in the first Adam. "Behold," says the Psalmist, "I was shapen in iniquity, and in sin did my mother conceive me." We cannot therefore present to the law, *now*, perfect holiness of nature. We have sinned, not only in the first Adam, but, times and ways, innumerable in our own persons. As to our thoughts, while in our unregenerate state, He who searches the heart declares, that every imagination of the thoughts of the heart is only evil continually (Gen. vi. 5). As to our words, one apostle testifies concerning unconverted sinners, "that their throat is an open sepulchre; with their tongues they have used deceit; and the poison of asps is under their lips." Another declares, that "the tongue is a fire, a world of iniquity, . . . that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James iii. 6). And as to the actions of sinners, we are told, that "they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." It is evident, then, that sinners are without strength, and that instead of being able to yield perfect and perpetual obedience to the precepts of the law, they cannot perform so much as a single action that is spiritually good and acceptable to God. As to satisfaction for sin, we who are finite creatures, cannot suffer an infinite degree of punishment, otherwise than through an infinite length of duration, *or* through all eternity. Thus it is manifest that we are utterly unable to yield to the law either perfect holiness of nature, or perfect righteousness of life, or complete satisfaction for sin; and far less, all of them together. "Therefore by the deeds of the law there shall no flesh be justified in the sight of God; for by the law is the knowledge of sin" (Rom. iii. 20). Ah, the ignorance and Pharisaical pride of that sinner who is going about to establish his own righteousness in the affair of justification; and who imagines that he shall obtain a title to the favour of God, and to eternal life, by his own performance! And yet multitudes, alas! who call themselves Christians, entertain such sentiments; nay, many among us account none rational Christians but such as do so. The very first lesson, however, that all who are made wise unto salvation learn is, that by their own righteousness they can never be justified in the sight of God, or be entitled to eternal life.

II. I proceed now to the *second* general head, to show how, and on what accounts the Lord Jesus Christ is called the Righteousness of His people. And,

1. He may be so styled, because He was *chosen* from everlasting as their Surety and Representative, to *fulfil all righteousness* in their stead. Accordingly, we read in the Scriptures, that God made a covenant with His chosen One; that He laid on Him the iniquity of us all; and that He "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." God the Father, in consequence of infinitely free and sovereign grace, having chosen some of lost mankind to everlasting life, who, notwithstanding, could not obtain that life in a way consistent with the honour of law and justice, without answering all the demands of the law as a broken covenant, which, because of sin, they became incapable of doing, chose His only-begotten Son, and proposed that He should, in the fulness of time, fulfil all righteousness as their

Surety. Hence the Father is represented as saying, "I have laid help upon One that is mighty; I have exalted One chosen out of the people;" and the Son Himself declares, "I was set up from everlasting, from the beginning, or ever the earth was" (Prov. viii. 23).

2. Christ may be called the righteousness of His people, because as their Surety *He engaged* with infinite willingness to fulfil it for them. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart" (Psalm xl. 6-8). As if He had said, "The law as a covenant is within my heart, to fulfil all its requirements in the room of my spiritual seed; and therefore I consent with my whole heart to vail my glory; to be made sin for them, and a curse for them; to bear their griefs and carry their sorrows! No sooner did the eternal Father propose it to Him than He cheerfully consented to be made of a woman, made under the law; to assume their nature, and in that nature to sist Himself as their public representative; taking upon Himself the obligation of obeying the precept, and of suffering the penalty of the law as a covenant, in their stead. Hence in I Cor. xv. 45, He is called the last Adam; for, as the first Adam engaged in the covenant of works, as the representative of his natural posterity, to yield perfect obedience for them, as the condition of eternal life; so the last Adam engaged in the covenant of grace, as the representative of His spiritual seed, to fulfil all righteousness for them, as the condition of eternal life. Hence also He is styled the Servant of the Father. "Thou art my Servant, O Israel, in whom I will be glorified." The first man engaged for himself and his posterity in the service of God; but he soon forfeited his good character as a servant, and we all lost our reputation in him. In order, therefore, to recover the reputation of His spiritual seed, Christ "made himself of no reputation, and took upon him the form of a servant," that He might perform all the service which was necessary to entitle them to life.—The Lord Jesus, then, is called the Righteousness of believers, as He cheerfully engaged to fulfil it in their stead.

(To be continued.)

Freemasonry.

IN 1927 our Synod decided that if any Freemason wishes to become a member of our church he must cut his connection absolutely with Freemasonry.

In this article it is proposed to answer, as briefly as possible, the questions, What is Freemasonry? Why should young people avoid it?

Modern Freemasonry is a world-wide institution that aims at social intercourse, the exercise of charity and the promotion of the individual and common interests of its members. It is thus like a Friendly Society; but it has a distinctive religion, not pure Christianity, but a mixture of Christianity and old pagan religions derived from Egypt, Greece, India, etc. Its members can recognise one another by means of secret passwords and by a peculiar grip of the hand.

Freemasonry had its origin in the Middle Ages when masons travelled from place to place to build cathedrals and monasteries. They were able to recognise one another by means of the signs and symbols of their craft, e.g., square and compass, etc. As they belonged to a Trade Guild, they were "Free Men," not serfs. After 1600, men who were not practical masons were admitted into this secret union. In 1717 the Christian element was cut out, thus reducing Freemasons to the level of Deists or Theosophists. In fact, the Duke of Sussex who healed the split in Masonry in 1813 was a bitter Deist. Mrs. Besant, the well-known Theosophist, became leader of Women's Lodges all over the Empire. For these reasons alone, young people should avoid the Craft; but there are other reasons.

From the Constitution of the Grand Lodge of Scotland which declares, "Let a man's religion be what it may, he is not excluded from the Order, provided he believes in the Glorious Architect of heaven and earth," it is clear that any man, except an avowed atheist, is welcomed. It should also be remembered that "the Glorious Architect of heaven and earth" and "The Grand Architect of the Universe" are not Scriptural titles for God. Jews, Buddhists, Mohammedans, Confucians, Hindoos, etc., are welcomed on equal terms with Christians, and the name of Christ is not mentioned in their Ritual. That is sufficient to condemn the whole movement.

Young people should also avoid the Craft because they bind entrants with an oath "ever to conceal and never to reveal" secrets of which, at the time, they are ignorant. Such conduct is explicitly condemned in Scripture. (Lev. v. 4.)

It is a popular fallacy that because the Pope condemns Freemasonry it must be a bulwark against Roman Catholicism. But the Pope, for his own purposes, condemns all secret societies. Freemasonry has been condemned by the Lutheran Churches, the Wesleyan Methodists of U.S.A., the Reformed Presbyterian Church of Ireland, the Salvation Army, etc. Besides, in various countries, the Craft, owing to its interference in politics, has been suppressed.

Among many books exposing the errors of Freemasonry, one of the simplest and most informative is *The Menace of Freemasonry to the Christian Faith* by Rev. C. P. Hunt, B.A. (Freedom Press 2/6.)—M. G.

A Synod Statement.

To Congregations Troubled by Recent Petitions re Protests.

MR. MODERATOR,—Your Committee appointed on 25th May, 1945, beg to submit the following Statement on the subject of protests against decisions of the Supreme Court, in order to remove dubiety in any congregations in which such may exist.

At a public meeting of Synod in St. Jude's Hall, Glasgow, on 24th May, 1945, a petition on the subject of protests, sponsored by six persons was fully discussed on the basis of the five points re protests on page two of the Synod Statement, issued in June, 1944.

At the conclusion of the discussions and explanations the six sponsors of the petition professed themselves in full agreement with the basic Five Points above indicated.

The unanimous decision of the Synod was as follows:—

“In view of the petitioners at the bar having declared their unfeigned agreement with the Five Points anent protesting which appeared in the Synod Statement of 1944; and further, that said parties have declared that they have now fallen from their three craves as contained in their Petition, therefore the Synod hereby depart from further consideration of their Petition.”

Poland.

THE restoration of peace may provide as many problems as the exigencies of war. Yet if good will cannot solve them, the outlook is indeed dark. General Smuts declares that if the San Francisco Conference fails, he sees nothing but stark disaster before mankind. War has become a more awful menace that the human mind can conceive, but it will be worse in the future. In fact science has discovered new and powerful weapons of destruction which would make the terrors of this war seem small in comparison, and “might mean the end of the human race.” Poland stands in the front rank as a real obstacle to peace. At Versailles Paderewski claimed territory inhabited by non-Poles, larger than Poland, with ten million people in it. Naturally they resented incorporation, and this brought about a ruthless attack on their race and religion. Whole villages were depopulated by massacre, and hundreds of Ukrainians were arrested every day. The Polish Roman Catholic Church headed this bitter vendetta, being most eager to stamp out the Greek Orthodox Church. In Galicia, which was allotted to Poland at Versailles, there were one million Roman Catholics and three million Greek Orthodox. In Upper Silesia, the Protestants also suffered, hundreds of their churches being reduced to ruins, sixty pastors arrested and others expelled. In the whole of the new Republic, Protestants and Greek Orthodox Catholics were subjected to extreme pressure. Agonising accounts were received of the sufferings of the Ukrainians. Thousands of acres were taken from the owners and given to Roman Catholic peasants from Poland. Three thousand schools were closed or seized by Roman Catholics. From 500 to 800 villages were destroyed, and the Romish priests followed everywhere in the wake of the torturers. Paderewski had promised that religious freedom should be given in the new Poland. Unable to countenance the conduct of the Roman Church, or to bring about happier conditions, at the end of a year he was forced to resign his position of Premier. Now the Papacy is insisting that Poland must retain the territories allotted to Paderewski at Versailles, and is determined that Romanism shall still be the State religion. In Spain, Ethiopia, and Poland persecution has resulted from the dominance of the Roman Church. Unless the Poland of the future is left unshackled by Papal fetters, that land will remain a storm centre, unreachd by the power of the Gospel. May God grant that the living Word may be so scattered through the liberated countries that a new

Europe may arise, with the desert blossoming like a rose, and hearts changed by the power of the Spirit!

At the swearing-in ceremony of Mr. Roosevelt for his fourth Presidential term at the White House on January 20, the Benediction was pronounced by *Monsignor John A. Ryan*, Director of the Social Action Department of the National Catholic Welfare Conference. Yet out of 130,000,000 people, only 16 per cent. is Roman Catholic. The attempt to "foster relations" with the Papacy was the vein of dross in a character of great nobility.

—*"The Protestant Woman."*

The Late Effie Macleod, Arnish, Raasay.

EFFIE MACLEOD was born at North Arnish, Raasay, eighty-four years ago. She was the fourth of a family of seven. Her father, Charles Macleod, was an Elder in the Raasay congregation and was living when the late Rev. Donald Macfarlane was minister of the congregation. He followed Mr. Macfarlane when the latter separated from the "Declaratory Act" Free Church in 1893 and during the remainder of his life continued faithful to the testimony then raised. Effie had therefore the privilege of being brought up in the fear and admonition of the Lord. The impression this upbringing made on her never left her. It seems she was brought to know Christ when she was quite young although she did not become a member in full communion until July, 1914. She evidently could not mention any particular portion of God's Word more than another as instrumental in conveying the light and liberty of the glorious gospel into her soul. But that she was a partaker of this heavenly gift no one, who knew her, would doubt. The whole Word of God was precious to her and in it her soul found delight. She quoted Isaiah, chapter 41, verse 10: so often that one felt her soul had specially benefited by it. That the Word of God richly dwelt in Effie was evident by her life generally but particularly by her almost constant habit of singing Psalms while alone. She had a very sweet voice which she dedicated to the praise of her glorious Saviour. In her young days when out herding the cattle or whatever other duty she happened to be engaged in she could be heard singing Psalms and also in her old age she did not neglect to tune her harp to the praise of her Lord. After she removed to Inverarnish, a friend from Skye went to see her but did not know which house in the Terrace she occupied. While searching for her house he heard the singing of Psalms. There was Effie in a happy frame of mind pouring out her heart in praise to "Him who loved her and gave Himself for her."

Being of a very affectionate disposition, young people loved to be in her company. Her aim was not to alienate the young but rather win their hearts that she might recommend Christ to them. That she was loved and highly esteemed by neighbours as well as relatives agrees with the scene at her death bed. There people realised they were bereaved of a true friend. May those, who had the privilege of hearing her counsel and seeing her example, find grace to following her as she followed the Lamb.

She suffered much from an ailment which made her a semi-invalid from her youth. Her right arm used to swell intermittently to an abnormal

size, during which time her temperature rose to fever point. In spite of several efforts made to releave her of this malady no antidote was procured. She was advised by a Glasgow Professor to have her hand amputated but to this she would not consent. She did not murmur under her affliction but rather praised the Lord for it. She told a friend once that her arm complaint often covered much of what she was passing through in her mind. She also praised the Lord it was not of the use of her feet she was deprived. Then she could not walk long distances to communions as she often did. Although Effie was latterly under the good care of her nephews and nieces, amply provided for, she, like many, in her younger days was in humble circumstances. Nevertheless the Lord wonderfully provided for her needs so that she could travel long distances to communions. Of course she did not leave home for any other purpose. On one occasion she made up her mind to go to a communion in Skye and walked to Clachan, a distance of approximately twelve miles. From there she took the boat to Portree that night and feeling very tired, she decided to spend the night with a friend there. In the morning the post handed a letter to her friend containing a sum of money, with a note enclosed in the following terms: "This is for the first you meet of the poor ones of the house-hold of faith. From one who is constrained to send it." It so happened that Effie was really needing this timely help. On another occasion she had a desire to go to Dingwall communion but had not enough money to cover her expenses; neither did she know how to get it. One of her nephews was at home at the time and knew of his auntie's circumstances. Although the will was there he could not provide what she needed. He did, however, what he could and his labour was not in vain. One evening he went out with his gun and, to his great delight, killed an otter. For the skin of the otter, he got as much money as would decently cover his auntie's travelling expenses and without hesitation handed the money to her. This opened the way for Effie to go to the communion which she greatly enjoyed. In these and like incidents she saw the bountiful hand of her Heavenly Father.

Effie had her seasons of mourning and rejoicing: rejoicing when the Bridegroom was with her and mourning when she felt more conscious of His absence than of His presence. Her demeanour often indicated the state of her mind. When enjoying the presence of the Lord in the gospel she joined in the praise with a particularly melodious voice and even her step was abnormally light. But when cast down her face looked sad and her step heavy. When she happened to be in the presence of the ungodly she maintained a dignified silence. Indeed she had a natural dignity which was beautified by a gracious disposition. One could not but be impressed by the dignity of her carriage as she rose to greet the visitor. You had the feeling you were in the presence of the King's daughter. On one occasion at Applecross communion, she was extremely tempted. The late Mr. Cameron was officiating and in course of his sermon one day he said, "You are here from the island of Raasay and the day is coming when you will be singing on Zion hills above." Whether there were others present from Raasay to take this remark to themselves or not it broke Effie's temptation so that her doubts and fears vanished for a season. Her love to Mr. Cameron was profound and his annual visits, during communion seasons, to the island were truly a pleasure to her as

well as to others like minded. She greatly appreciated Mr. Cameron's interest in the Raasay congregation as the following note may show.

On a Monday of a communion season in Plockton, after the service Mr. Cameron intimated that the Raasay friends present might not be in a hurry leaving as Duncan Mackay's boat was leaving that evening for the fishing grounds and the men were willing to land the Raasay people on their way. Effie was so overjoyed at the fact that Mr. Cameron took this much interest in the Raasay people that in the presence of a few select friends she danced.

Her love for the late Rev. Donald Macfarlane was deeply rooted. He was her minister for years during which time an intimate friendship was forged. On this account she loved him but her special love for him was due to his stand for the truth when others proved unfaithful. Of the stand made by Mr. Macfarlane and Mr. Macdonald, Shieldaig, she often spoke and it grieved her very much when she heard the least reflection cast on that stand in defence of the truth. She often referred to Mr. Macfarlane's farewell sermon preached in Torran meeting-house from Acts 20, 32. That day Mr. Macfarlane exhorted the congregation to be faithful to the testimony raised in 1893. Mr. Macfarlane's departure from Raasay was a great grief to Effie and she gave expression to her feelings in a song she composed at the time. Her prayerful desire was that the Lord would bless and enlarge the coasts of the church.

Effie was a praying woman, whose petitions on behalf of Christ's kingdom, we believe were heard on high and will in God's own time be answered. The Raasay congregation lost a real friend and her death was the more grievous because it was so soon after the death of Mrs. Tallach who died a few months before. An obituary notice of the latter would have appeared if she had not herself expressed on several occasions, a desire that no obituary should appear of her in the magazine. Of the loss, caused by the death of these two worthy women the writer is very sensible. We, in Raasay, have been the losers by their removal. The end of both came very suddenly although they were well advanced in years we did not expect to be deprived of their cherished company so suddenly.

Effie died in September, 1943, after taking a severe stroke from which she never regained consciousness although she lingered on for days. And Mrs. Tallach although an invalid for years was only in bed for two days before she died. To the friends of these pious women we extend our sincere sympathy. May the Lord raise up witnesses for Himself in place of those taken away.

The Late Mrs. Maciver, Shawbost, Lewis.

MRS. MACIVER was born in the Parish of Barvas, Island of Lewis, in 1858 and was into her 86th year when she passed to her eternal rest in 1944.

She was about sixteen years of age when brought to a knowledge of the truth. That meant that she knew herself to be a lost sinner and that in Christ alone there was hope for her. She looked to Him by faith and found rest for her soul. From that time on she lived in accordance with

the precepts of the Gospel and walked by faith in her Gracious and Almighty Saviour who became precious to her and in whom alone she trusted for salvation.

She lived for several years in Lochcarron where her husband the late Sergeant John Maciver of the Ross-shire Constabulary was stationed for a time and there, when the Free Presbyterian Church was formed in 1893 she cast in her lot with it realizing that it was standing for a whole Bible, sound doctrine, and the constitution of the Free Church as established in 1843.

From Lochcarron her husband was transferred to Kyle-of-Lochalsh and she became well known to our people there and to that eminently godly woman Isabel Murchison, Drumbuie, with whom she had fellowship in the Gospel and from whom she would have heard many edifying statements.

On one occasion she walked from Kyle to Lochcarron and back on a communion Sabbath a distance probably of twenty-four miles and would consider the Gospel feast awaiting her worth the fatigue of the journey. In those days there were neither cars nor buses and many showed their love for the Gospel by walking long distances to hear it.

After leaving Kyle she lived for several years in her Native Parish of Barvas, Lewis, and the Police Station being situated midway between Stornoway and Ness she had opportunities of showing hospitality to ministers and others going to and from Ness communion twice yearly.

She had many trials but found comfort and support in the precious promises of her Saviour who helped her in her distresses.

Like many others she had to face several bereavements in the Great War of 1914-18 losing two of her sons. But she, we may well believe, submitted to the Lord's will and recognized that the rod of affliction was beneficial.

As long as her health permitted she was usually at the various communions held throughout our congregations in Lewis and found them refreshing to her soul. She enjoyed meeting those who were like minded with herself in the things of God.

Her strength began to fail some years before her death and after a weak turn when she would recover consciousness she would say, "What a blessing it is that it is His grip on us that counts. We are such frail creatures. Let Christ get a grip on you when you are young. Nothing else matters in this world."

The following are notes she seemed to have heard at Stornoway communion. On one occasion the minister who presided at the Friday fellowship meeting made a statement somewhat like this:—"Remember now that the Miller's boy likes to put his hand in all the bags." The first man called said, "There are places into which the Miller's boy cannot put his hand. First, a soul in distress seeking Christ and cannot see his way to find Him and second, a soul getting Christ and giving Him all the glory." The Miller's boy was, of course, Self-righteousness.

Another note was, "Christ's lambs are like the natural lambs. Once a lamb was lost and after two years it returned and was so changed that its owner did not know it. The other sheep were at first afraid of it as it had the fleece of two years on its back. When it came close to its old

friends and they smelt its breath they knew it was one of themselves." The Lord's people like to be together and know each other by spiritual marks. They speak the language of Canaan.

Mrs. Maciver's natural qualities were enhanced by grace and having a retentive memory she could impart instruction by her observations or anecdotes about worthy persons she knew or had heard about. In her early days there were many godly men and women in Lewis as well as great Gospel preachers like "*MacRath Mòr*"—Rev. John Macrae, and Rev. Mr. Macbeth, Ness.

Our desire for the surviving members of her family is that they would be enabled by grace to follow her example and to put their trust in the glorious Redeemer in whom her hope was and with whom, we believe, she now is.—D. M. M.

Short Gleanings.

THIS is the proper source of comfort—seconds of infallible truth. There is found mercy for the miserable, redemption for the captive, salvation for the lost, heaven for the hell deserving sinner.—*Mason*.

To sin against light and knowledge, received in and by the gospel, is a very heinous aggravation of sin. The condition of persons simply ignorant is not so sad by far, as theirs who have been enlightened and yet afterwards apostatized. Let the formalist and the lukewarm professors read this and tremble.—*Mason*.

The Holy Spirit is the candle of the Lord, by whose light the awakened conscience is brought to see something of the mystery of iniquity lurking in the heart. He first convinces of sin, righteousness, and judgment; and then points to Jesus as the only security. B'old the Lamb of God.—*Mason*.

When God sends out a zealous ambassador to publish the glad tidings of salvation to perishing sinners, he will be sure to meet with the fiercest opposition from proud pharisaical professors: so it was from the beginning, and will be to the end of time; but the Lord will work, and none shall hinder. Experimental preaching will always be offensive to the carnal and profane.—*Mason*.

To the Editor of Bunyan's works (George Offor) an application was made to publish an admirable sermon which had been taken in shorthand from the lips of a D.D.; when to the surprise of the applicant, he was shown the whole sermon in Bunyan's *Heavenly Footman*!

Gifts are no evidence of God's favour, they are like the gold which adorned the temple, but grace, the saving grace of the Spirit, is like the altar which sanctifies the gold.—*Mason*.

OF SUFFERING.

It is not every sufferer that makes a martyr, but suffering for the Word of God after a right manner; that is, not only for truth, but out of love to truth; not only for God's Word, but according to it: to wit, in that holy, humble, meek manner, as the Word of God requireth. It is a rare thing to suffer aright, and to have my spirit in suffering bent only against

God's enemy, sin; sin in doctrine, sin in worship, sin in life and sin in conversation. The devil nor men of the world, can kill thy righteousness, or love to it but by thy own hand; or separate that or thee asunder without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to exchange it, for the goodwill of all the world. I have often thought that the best of Christians are found in the worst of times. And I have thought again that one reason why we are no better, is because God purges us no more. Noah and Lot, who so holy as they in the time of their affliction? And yet who idle as they in the time of their prosperity?—*Bunyan*.

OF PRAYER.

Before you enter into prayer, ask thy soul these questions—(1) To what end, O my soul, art thou retired into this place? Art thou not come to discourse the Lord in prayer? Is He present; will He hear thee? Is He merciful; will He help thee? Is thy business slight? is not concerning the welfare of thy soul? What words wilt thou use to move Him to compassion? To make thy preparation complete, consider that thou art but dust and ashes; and He the great God, and Father of our Lord Jesus Christ, that clothes Himself with light as with a garment; that thou art a vile sinner. He a holy God; that thou art but a poor crawling worm, He the omnipotent Creator. In all thy prayers forget not to thank the Lord for His mercies. When thou prayest, rather let thy heart be without words, than thy words without a heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.—*Bunyan*.

SOME OF BUNYAN'S DYING SAYINGS.

The death of Christ giveth us the best discovery of ourselves, in what condition we were, in that nothing to help us but; and the most clear discovery of the dreadful nature of our sins. For if sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?

The school of the cross is the school of light; it discovers the world's vanity, baseness and wickedness, and let us see more of God's mind. Out of dark affliction comes a spiritual light. In times of afflictions we commonly meet with the sweetest evidence of the love of God.

The gospel of grace, and salvation is above all doctrines the most dangerous, if it be received in word only by graceless men; if it be not attended with a sensible need of a Saviour, and bring them to Him. For such men as have only the notion of it, are of all men most miserable; for by reason of their knowing more than the heathen, this shall only be their final portion, that they shall have greater stripes.

THE FALLEN TREE.

Some time ago two ministers were walking along the banks of a river, when they came to a tree which had been blown down in a recent gale. It was a mighty, noble tree, tall and substantial, with large outspreading roots and ample foliage. It must have been the growth of the greater part of a century; and anyone who had seen it, would have said there was no

cause why it should not have stood a century longer. Approaching to examine it, they found it had been snapped off just above the roots; and on looking still closer, found that there was only an outer shell of sound wood, and that the heart was rotten! Unnoticed, the decay had been going on for years. "Do you know," said Mr. — to his companion, "that a tree never breaks off in this way unless there has been previous decay?" "A very suggestive lesson," was the answer, "for you and me, and for your people and mine."

Short Gleanings from Thomas Brooks.

IT is a sad thing when Christians borrow spectacles to behold their weak brethren's weaknesses and refuse looking glasses wherein they may see their weak brethren's graces.

Zeal is like fire; in the chimney it is one of the best servants but out of the chimney it is one of the worst masters.

Zeal, kept by knowledge and wisdom in its proper place is a choice servant of Christ and the saints but zeal not bounded by wisdom and knowledge is the highway to undo all and to make a hell for many at once.

The strongest creature, the lion, and the wisest, the serpent if they be dormant are as easily surprised as the weakest.

Faith is like a silver thread, that runs through a chain of pearls; it puts strength and vivacity into all other graces. Those sins shall never be a Christian's bane that are now his greatest burden.

It is not falling into water but lying in it that drowns.

A man may be truly holy and yet may not have assurance that he shall be eternally happy. His estate may be good yet he not see it: he may be in a safe condition when he is not in a comfortable condition. All may be well with him in a court of glory, when he would give a thousand worlds that all were well with him in the court of conscience.

— That man who finds correction attended with instruction and lashing with lessening is a happy man.

God's strokes and a Christian's strength are suited one to another, all is in love. Let the load be ever so heavy that God lays on, if He puts under this the everlasting arms all is well.

Over-loved mercies are seldom long-lived mercies.

Murmuring is a black garment, and it becomes none so ill as saints.

As many a man may lose sight of a city when he is nearest to it so may a choice soul lose the sight of heaven when he is nearest to it. The mercies of God are not styled the *swift* mercies of David but the *sure* mercies of David and therefore a gracious soul patiently awaits for them.

Satan promises the best but pays with the worst; he promises honour and pays with disgrace. He promises pleasure and pays with pain. He promises profit and pays with loss; He promises life and pays with death. But God pays as He promises; all His payments are made of pure gold. Faith is a root grace from whence spring all the sweet flowers of joy and

peace. Faith is like the bee it will suck sweetness out of every flower; it will extract light out of darkness, comforts out of distresses; wine out of water; honey out of the rock; and meat out of the eater.

Though death, says Seneca, be before the old man's face yet he may be as near the young man's back.

Mary Magdalene was very near Christ yet she stands sighing, mourning and complaining that they had stolen away her Lord because she did not see Him.

Unbelief.

"He marvelled because of their Unbelief."

THE above text is a very remarkable one. Of all the expressions in the Four Gospels which show that the Lord Jesus Christ was very Man, none perhaps is more startling than this, that He who was born of the Virgin Mary and had a body like our own should hunger, thirst and weep and rejoice, and be weary and suffer pain, all this we can in some degree understand, but that He who was very God as well as very Man, in whom dwelt all the fulness of the Godhead bodily, in whom were hid all the treasures of wisdom and knowledge, He who knew what was in man—that He should marvel at any thing here below, may well fill us with astonishment.—*Bishop Ryle.*

Satan is never more a devil than when he looks most like an angel.

—*John Newton.*

Holy fear is a searching of the camp, that there be no enemy within our bosom to betray us; and seeing that all is fast and secure.

—*Samuel Rutherford.*

Better to go with a few to heaven than with much and polite company to hell.—*Augustus Toplady.*

Church Notes.

Communion.—*July*, first Sabbath, Raasay, Lairg and Beaulv; second, Tain, Staffin, and Tomatin; third, Daviat, Halkirk, Flashadder and Rogart; fourth, Bracadale, Plockton, and North Uist; fifth, Achmore and Thurso (please note corrections); *August*, first Sabbath, Dingwall; second, Portree, Stratherrick and Bonarbridge.

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

Sustentation Fund.—Proverbs 3, 27, £15; Mr. D. Macdonald, Aros, Isle of Mull, 12/6; Mr. Coll Nicolson, Berkeley, California, £1; Mrs. J. MacDougall, Glencoe, Ballachulish, £1; Anonymous, Glasgow, 10/-; Mrs. C. Weir, Tarbert, in loving memory of the late John Weir, Glenellen, Tarbert, £5.

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Jewish and Foreign Missions.—"Wellwisher," Watten, £5; Proverbs 3, 27, £4; Nurse K. McL., Edinbane, Skye, £1; Mr. J. F. Seanlois, Kirkhill, 12/6; Anonymous, Inverness Postmark, 15/-; Mrs. McA., 4 Brougham Place, Edinburgh, per Rev. E. Radasi, 10/-; Miss McA., 4 Brougham Place, Edinburgh, per Rev. E. Radasi, 10/-; R.A.F. Friend, Inverness, per Rev. E. Radasi, £2; A London Friend per Rev. E. Radasi, £1; A Friend in the South, per Rev. E. Radasi, 10/-; Miss M. G., 26 Argyll Street, Lochgilphead, 10/-; Mrs. MacP., Greenock, 10/-; A Friend, Inverness, £1; Mr. J. M., Glenelg, o/a Plockton Congregation, £1 2/6; Mr. Thos. McD., Brock, Sask., Canada, £2 10/7; Pastor H. E. Carr, Chippenham, Wilts, 12/6; M. McK., Cluer, Harris, per Rev. Jas. McLeod, £1; A Skye Friend, £1; Miss A. M., Lewisville, Tarbet, o/a Clothing Fund, 12/6; Friend, Canada, £6; Miss M. G., 29 Queen Street, Grafton, N.S. Wales, £1; Mr. A. M., Bayhead, Leverburgh, Harris, £10; Mr. N. McK., The Bungalow, Geocrab, Harris, £3; A. MacD., Shinness Camp, Lairg, 10/-; A Friend, Lochcarron, per Mr. Wm. MacLean, £4 not £3 as previously acknowledged.

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Literature to H.M. Forces Fund.—Mr. A. MacRae, Corff House, Beauly, 10/-; Mr. Angus MacAulay, 27 Breasclate, 3/6; Mr. George MacKay, Farlary, Rogart, 5/6; M. MacDonald, Inverness, £1; Dunoon Congregation per Mr. N. Shaw, £1; Mr. M. MacKenzie, Annat, Torridon, 5/6; Anonymous, Dornoch, £1; Miss C. Turner, Aird Villa, Dumbarton, 5/-; A Friend, Caithness, 12/-; Mrs. N. Portgower, per Rev. W. Grant, 10/-; Miss Campbell, Thurso, per Rev. W. Grant, £2; Mrs. C. M. Macdonald, Bridgend, Strathcanard, 2/6; Miss M. Morrison, Lewisville, Tarbet, 5/-.

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