

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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No. 1.

The Crying Need of the Day.

MUCH has been said by our leaders of a New Plan for the nations after the War. Our leading newspapers have also expressed their views on this momentous subject but with the fate of the Tower of Babel builders and the schemes of the League of Nations before us, it would be well for us in all our planning not to leave God and His Anointed out of account. God has a plan for the nations as surely as He has a plan for every individual and no Axis or Allied plans, however pretentious on the one hand or pleasant on the other will succeed if they run counter to God's great plan. Again, it is made clear in God's Word that this divine plan has irrevocably decreed that Jesus Christ shall reign until all His enemies shall be put under His feet. It is the divine purpose that He *must* reign. All power in heaven and in earth has been given to Him. But what place is accorded Him in the high councils of our own nation and the other nations at war? Is it not the case that He is being treated as if He were practically non-existent. Take our national attitude to the Man of Sin and the False Prophet. What a lurid light is thrown on our trafficking with the criminally silent occupant of the so-called Chair of Peter. Britain it is said protested against the Vatican receiving an envoy from Tokyo. If we had a Cromwell at the Foreign Office guiding the high diplomacy of the nation a protest would be the feeblest kind of weapon that would be thought of. Our open and avowed enemies, pagan in their outlook and cruel and bestial in their conduct in war, are entrenched firmly in the Vatican by a representative where they may get information useful to their partners in crime in the Western world. It seems almost incredible but there it is.

Again, our great pro-consuls who did so much in building up the Empire while jealous of Britain's glory had not the same concern for the honour of Christ as the Son of God. Mohammedanism with its carnage-stained propaganda of the faith of Islam was very tenderly nursed lest it might interfere with some of the schemes that had in view the extension of our far-flung imperial boundaries. What part Islam is playing in the present upsetting negotiations in India we are not in a

position to say whether helpful or the reverse but one thing is certain Islamism is not a friend to Christ and has no place for Him as the Son of the Highest.*

Casting our eyes abroad over a world drenched in the carnage of war we ask ourselves the question, is there any remedy for the present condition of things? any outgate from this confused welter of blood into which the nations, through some of their leaders, have been plunged and out of which they are not able to extricate them? We believe there is and that God has commanded us to listen to His Well-beloved, the Prince of Peace. He, too, wages war, but His battles are not with confused noise and garments rolled in blood (Is. ix., 5) but with "fuel of fire"—burning up that which is vile and dishonouring to God. We need a John the Baptist to proclaim to the peoples of the nations their sins and then as the Friend of the Bridegroom who delighted to hear His voice to point them to the Lamb of God who taketh away the sin of the world. This is what Germany, Italy, Japan and their allied partners need. This is what Great Britain, America, Russia, and the associated nations need and any plan for the future, if it is to have permanency and God's blessing must be based on the recognition of Him whose right it is to reign.

Passing from the general aspect of our subject to its more particular; viz., its bearing on the so-called Christian nations in this struggle such as Britain with her Commonwealth of Nations and America we may ask ourselves, did these nations betray any symptoms before the dreadful outbreak of war in 1939 that things were not altogether right with them? It is not difficult to give an answer to this question. The divinely instituted means of grace were despised and neglected to an alarming extent. The Sabbath Day was increasingly turned into a day of pleasure until God thundered in the heaven. He took away their rest day which millions despised and it became a day of stern work—works of necessity and mercy facetiously called by their military leaders. The pulpits of the land, generally speaking, had begun to speak about sin in a half-apologetic way as a remnant of the jungle heritage which would be shed as we reached higher stages in the evolutionary process. Man was making great progress, discoveries of epoch making importance were made, his inventiveness reached a height hitherto unattained in the past ages and German philosophers and theologians and the poor dupes in Britain that followed them were announcing, if not in exact words, yet by implication that mankind was fast on the way to pass into the ranks of the angels. Thousands believed this delusive teaching. Then came the stunning crash of 1939 and men and women shaken out of their false security began asking ugly questions. Is there a God? and if there is why is He permitting this war? They never stopped to ask themselves the question, Is this war not an evidence that there is a God? and that He is not to allow men to go on any longer as if He did not exist at all. Then came galling defeat in the field that silenced the idiotic song-singing that was indulged in by our army in France, followed by the cruel, indiscriminate bombing

* This was written prior to the failure of Sir Stafford Cripps' negotiations and before the attitude of the Moslem League, which was antagonistic to the British proposals, was made public.—*Editor.*

of our cities and then questions were asked: Is our civilisation to go down in the crash? The real servants of God did not cease to tell the people their sins and pointed them to God's remedy. A shallow view of sin means a shallow view of the atonement and the modernist has no need of the Cross in his preaching. He does not know and cannot explain what the Apostle meant when he said: "God forbid that I should glory save in the cross of Christ."

The great doctrines proclaimed by Spirit-taught men at the Reformation and still, such as the awful evil of Sin, Repentance, Regeneration, Justification, the Law of God, the Atonement, Saving Faith and Eternal Judgment, became almost unknown as far as many pulpits were concerned. The language of the New Testament on these subjects was an unknown tongue to many. Neither law nor gospel, that is the true gospel of the grace of God, was preached. Even in the more orthodox denominations the doctrine of justification was rarely heard yet without a heart understanding of this comforting doctrine in combating Romanism with all its delusions we are as a man entering the conflict with a wooden sword. It was the heart realisation of the truth of this doctrine that made Luther such a power for God.

Then the Word of God was no longer proclaimed as God's infallible truth. Theologians and preachers boldly declared that it contained pagan ideas, barbaric teaching handed down from ancient times, mythologies of primitive nations and their folklore. And if children accepted the Genesis narrative as historical these teachers announced they would have to give up all this when they grew older. God's law was set at naught. His Day was commandeered by a pleasure-loving generation for their own purposes and gradually games and entertainments were becoming the order of the day. The anti-kill-joys had a flowing tide with them and a favourable breeze and then the loud thunders were heard in the heavens.

God, it was said, was a merciful God and He would never punish for a few sins committed in this world for all eternity. Soul deceivers worked on the uninstructed minds of the people and said to them in so many words: "How can God be just and punish sinners for ever?" It was never a problem to these deceivers: "How can God be just and justify the ungodly?" as it was with Paul.

The sooner the professing Church returns to the good old Scriptural teaching of Ruin by the Fall, Redemption by Christ and Regeneration by the Holy Ghost the better it will be for the religious life of this country. These doctrines as the realised experience in the hearts of the messengers of the Cross are required for the revival of the professing Church. It is not only that our statesmen are at their wits' end in the catastrophe that has overtaken us but our religious leaders also are at sea. The state of things religiously has reached a crisis beyond the power of man to remedy. Power from on high—the life-giving power of the Holy Ghost—is the only remedy and when He comes disloyalty to God's Word, law and gospel will disappear.

As we write these words our thoughts go out to our young men and women who have been called up in the service of their country. Their lot may be trying owing to being cast into company with fellow-mates whose whole religious outlook is different to what they have been taught. Their

views of the Bible, the Sabbath Day, God's law, His truth as set forth in His Word may be ridiculed by these and the reluctance to be singular may prove a snare. They will have to listen to language they may never have been accustomed to hear and to witness conduct which is contrary to all they have seen in their parents' homes but let them pray to God that He may keep them as in a tent from the language of men who fear neither God nor man. They have the assurance that those who love them and the people of God who wish them well for time and eternity are praying for them night and day that God may keep them from evil, danger and temptation.

Sermon by Rev. D. R. Macdonald, Tarbert, Harris.

"But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead" (Mark vi., 16).

THE chapter opens with an account of the return of the Lord to His own country and His preaching in the home synagogue. "Never man spake like this man," how, then, do they respond to His teaching? They wonder with astonishment that this carpenter and carpenter's son, whose mother, brothers, sisters were with them, could have such wisdom. His mighty works were beyond them. Christ was Mary's first-born. He seems also to have been Joseph's heir. His family were very much like themselves, and He differed so much. Instead of wonder, love and praise they were offended and "He marvelled because of their unbelief." The disciples, the twelve, are sent forth with authority and power. A measure of success is attained—"And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Herod heard of the Lord; "for His name was spread abroad." Herod was stirred up; another event is recalled. One is inclined to the belief that Herod mocked when he said—"It is John whom I beheaded: he is risen from the dead." If Herod was a Sadducee, as I think he was, then this was said by way of mockery. The other statement that—"The king was exceeding sorry," is another indication of his character. The sorrow that puts the oath before God's Word, and which does not turn from sin is worthless. Herod's conscience may have been stirred up; but if so, the results were most unsatisfactory.

These two men, Herod and John the Baptist, are noted in God's Word, and with the blessing of the Holy Spirit we may learn much from what is recorded of them. They both were of our fallen race; but one was sanctified from the womb, while the other was a stranger to grace and God. They both lived in Galilee. Herod was great in the Roman Empire. John was small in that Empire. John was great in the Kingdom of God; whereas Herod had no interest in it. Rich and poor are here. The Scriptures furnish an example of each. Herod is rich in one sense, John is rich in another sense. It is noteworthy that many saints had worldly riches. Adam, Noah, Abraham, Job, David and others had much of this world's goods. Joseph of Arimathea, Matthew the publican, Zaccheus in New Testament times had riches. Many of the Lord's people have been of the poor of this world. The poor sin to get riches; the rich sin in keeping their riches.

Consider (I.) Herod, the ruler, the politician; (II.) John, the prophet and forerunner of the Lord.

I. Herod, the ruler and politician, belonged to a bloody house. His father, called Herod the Great, slew the babes in Bethlehem. The first martyrs in New Testament times were little children. This Herod we are considering slew the Baptist and mocked the Lord on the day of His crucifixion. The Apostle James was put to death by another Herod. The Herod of our text seems to have begun well; for he attended the Baptist's services and heard him gladly. To some extent Herod obeyed John—"He did many things" because of his teaching. It may have been that he performed acts of public and private worship. He knew John's integrity: "For Herod feared John, knowing that he was a just man and an holy, and observed him, he did many things and heard him gladly." Alas! he (Herod) did not really appreciate John's piety. Great men use furs, but believers put on the covering of lambs. Herod is called by the Saviour "that fox" and as such, however appearances might seem to warrant the contrary the fox's coat and nature are his.

Every politician must have a policy. Herod has his policy; his policy was that of the fox. He would have liked the appearance of godliness. This accounts for his presence at the means, and hearing gladly and doing many things, and yet love of sin prevails. The Herodian party follow along the same lines. Some think that Herod took John to his palace to find out who John really was—to pump him as it were. He might have found out to his eternal benefit who John was, and who Herod was. There were discoveries: Herod was rebuked for having taken his brother's wife. "It is not lawful for thee to have her," said John. Herod thought otherwise as many think in our day. He refuses to repent, but casts John into prison. A politician may not find every day convenient for carrying out his purposes. This graceless politician soon found a convenient day. It was his birthday, and the events that day revealed that there had been no new birth day. My own opinion is that Herod fully expected Salome to ask as she did. His sorrow was feigned not real. His oath and those that sat with him more important than God's Word and His prophet. Surely this is carnal policy! The king and those that sat with him are delighted with the dancing of this tigress in human form. How degraded the entertainer, the entertained, and how carnal the entertainment! The sight is far removed from repentance. No regard nor mercy for John. This must result in his death. This policy of Herod is largely the policy of our own day. There is no mercy for the Truth, the Sabbath, Protestantism. There is the church and the world policy. There is no place for Christ in the policy of the present day, but we feel warranted to wait for and expect a better day. Then we shall see the heavenly policy in operation and the whole earth shall be filled with His glory.

The head of John the Baptist is brought in to Herodias. How they must have feasted on this dish! Unbelief feasts on death. Satan appears as if he had said, let him be neither mine nor thine; let him be put to death for despair and unbelief to feast on. Death is in the scheme of salvation; it has a place in the economy of grace. "I am He that liveth and was dead." Satan was a murderer from the beginning; but of Christ

it says "In Him was life." Christ's death is remembered in the Supper; but faith remembers not only that He died, but that He rose and that He liveth to make intercession."

II. John the Baptist was a prophet and as such he had a programme. This forerunner of Christ was a great prophet. Notice his humble attire and manner of living. He regards himself as a voice to be heard for a little and then gone. This forerunner was the subject of prophecy. Malachi says: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord": Malachi iv., 5. Isaiah also says (Isaiah xl., 3): "The voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight." This John was a good man and had good tidings. He announced the promised Messiah and His Kingdom. "There standeth One among you, Whom ye know not." This was a great day in his experience. He experienced another day of great things when he baptised Jesus and heard the Father saying: "This is my beloved Son in whom I am well pleased."

"He must increase, but I must decrease." That also was part of his programme and an important branch of his experience. He preached not himself but Christ. How pleasant to have a small light on a dark night as one goes through this wilderness. The rising sun shows its superiority and any reasonable person rejoices more and more in the greater light. Another branch of his programme was to look himself and direct others to behold the Lamb of God. The first lamb of the year is a pleasant sight any year. It argues continued blessing. It bespeaks of an approaching summer—summer and lambs are closely connected. Food and clothing are implied in this. In war-time you do not expect to see much lamb wool or to feed on lamb. The Roman authority would lead the Jews more and more to resentment. Taxes, bondage, drudgery and worst of all the spiritual bondage from Rome would make itself more and more felt. Before approaching desolation, in the midst of spiritual poverty, this voice directs Israel to feast on the Lamb of God. On the third day, John stood and directed attention to the passing Saviour; contrast this with the first entertainment in Herod's palace with this gracious exercise and they are as far apart as light is from darkness. Feasting by that wicked family in the palace may also be contrasted with the gracious feasting of John and his two disciples. Life goes out from the present Lamb to preacher and audience. It is not look at me; neither is it look at yourself; nor look at this policy or that policy; but "Behold the Lamb of God, which taketh away the sin of the world." "Blind unbelief is sure to err and scan His works in vain," says our religious poet. Here we see the provision to give life. This is the first step Sionwards. It is grace begun. This is the first stone laid on the foundation. It is the circle of which the Redeemer is the centre. There is a sorrow because so unlike Him, and our not being where He is and, unless He works in us and for us, never shall be. Glory is "for we shall see Him as He is"—and "then we shall be like Him."

Application.—Which is our feast and company? With the Herodians in heart and life? Are we in deed and in truth with John and his two disciples feasting on the Lamb of God?

Christian Science.

CHRISTIAN SCIENCE is neither Christian nor scientific. No lengthy argument is necessary to prove this; a brief examination of the history and doctrines of the movement will suffice.

The originator of this curious cult was an American woman, Mrs. Mary Baker Eddy, who was born in New Hampstead in 1821. Of a highly-strung nature, she possessed a fertile imagination and was subject to delusions. She called her first husband, who was a bricklayer, "The Colonel"; and her third husband, who was a sewing machine agent, she styled "The Doctor." In about 1861, when feeling unwell, she consulted a Mr. Quimby who practised a system of mental healing. When this man died, he left manuscripts which prove conclusively where Mrs. Eddy found her religious cult. Yet, in her text book, "Science and Health, with Key to the Scriptures," she boldly claimed: "No human tongue or pen taught me the Science." She even claimed that the Book of Revelation foretold both her coming and her discovery of a new revelation from Heaven. The credulity of her followers may amaze us; but it is surely matched by that of the Mormons who believe that their "Prophet," Joseph Smith, translated "The Book of Mormon" from golden plates unearthed under angelic guidance.

Mrs. Eddy's movement spread with such wonderful rapidity that by 1909 there were 1,100 Christian Science churches throughout the world, and, in America alone, over 4,000 Christian Science practitioners practised her system of mental healing for curing physical diseases. The absurd length to which she was encouraged to go is well illustrated in her statement: "It is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students through mental surgery alone, of broken bonees, dislocated joints, and spinal vertebrae."

To understand the doctrines of Christian Science we must remember that the system is founded on the fallacy that matter and evil do not exist; only spirit exists. That is why *The Christian Science Journal* of December, 1939, declared, "War is an evil; therefore it is unreal."

Here is what Mrs. Eddy teaches on various fundamentals of the Christian faith:—

1—"God is a divine principle." It does not seem to have occurred to her that no rational being would, or should, pray to a principle. 2—"Myth," "Falsity" and "Legend" are her definitions for the Creation story. 3—"Christ is the divine idea of God." 4—Referring to the words of Christ about "another Comforter," she declares, "This Comforter I understand to be Divine Science." 5—"Suffering, sinning and dying beliefs are unreal." 6—"Man is incapable of sin, disease and death." 7—"Paul writes: 'For if, when we were enemies we were reconciled to God by the (seeming) death of his Son' . . ." Note the daring interpolation of the word "seeming" to suit her argument against the reality of death.

Need it cause surprise, then, that Christian Science has no place for the Sacraments or Salvation or Final Judgment; or that one of its chief

exponents, Mr. Edward Kimball, uses a capital "L" for leader when referring to Mrs. Eddy, but a small "h" for the pronouns for Christ.

Nor is Christian Science scientific. Despite the results it obtains by exercising the power of mind over matter, its faith-cures and the curious calm it produces are common to many religious cults, and can easily be explained by those who have studied psychology. In fact, a well-known Indian Christian, Pundita Ramabai, states that it is an old Indian philosophy which "has wrecked millions of lives and caused immeasurable suffering and sorrow in my land."

Like many other systems of error, Christian Science is noted for the zeal of its protagonists. In a recent issue of *The Christian* (London), a writer charged Christian Science with "treating pain as a delusion and sin as a mere bogey." The Christian Science Committee on Publications immediately protested and declared that sin was like a mistake in Mathematics; it had no reality!

But, it may be objected, Christian Science works chiefly among the middle and upper classes, and, therefore, few Free Presbyterians are in danger from its virus. The answer is: No one is immune; its literature is distributed free; its churches—there are three of them in Glasgow—its practitioners and nurses are regularly advertised; college and university students and others come in contact with its cultivated devotees; and Christian Science Societies have already been formed in Oxford and Cambridge universities.

An excellent booklet, *The Snare of Christian Science*, by Rev. E. L. Langston, M.A. (World's Evangelical Alliance, price 1d.) may be recommended as an antidote. There is every justification for the serious warning given by the Rev. Dr. Riddle, now editor of *World Dominion*: "It is a snare against which Christian people need constantly to be on their guard."—M. G.

Bright Ornaments of the Church of Christ.

JAMES DURHAM.

IN I. Cor. 1, 26, the Apostle Paul observes that "not many noble are called," which caused one of the excellent of the earth among the nobility to express thankfulness to the Most High that it is not written, "not any noble are called." As a rule those who are counted by the world as "noble" walk according to the course of this world, and have little or no thought about higher things. There are, however, notable exceptions to this rule, and among them is the subject of this sketch, who was born in the parish of Monifieth in the year 1622. His father was John Durham of Easter Powrie. James Durham received a university education, but left the university before he graduated, and for some time lived as a private gentleman on his own estate without any appearance that the Lord had any work for him in the vineyard. He was sober and moral in his outward life, which was a rare thing with country gentlemen at this time, but he was without God and without hope in the world, and consequently knew not the joy and comfort which accompanies true and

vital godliness. Presbyterianism was the established religion in Scotland, but he was, by his education, prejudiced against it, having no doubt like many of his rank, imbibed the view of King James I. that "Presbyterianism was no religion for a gentleman." Thus we find him biased in his mind toward Episcopacy, which to the godly in Scotland was but a "tooth-less and spirit-less" religion, and which in after years kindled the flame of persecution, shedding the blood of thousands of our country's martyred sons and daughters.

God moves in a mysterious way in His providence when bringing to pass what He decreed from all eternity, and His footsteps in His providence are very remarkable in the case of the subject of our sketch, both in his being effectually called and in his being called to the work of the ministry. He was married to a daughter of the Laird of Duntrevie, who along with her mother were noted for their real piety. Mr. Durham's mother-in-law who resided in the parish of Abercorn, a few miles from Edinburgh, and on one occasion when he and his wife visited her it happened to be the time when the Lord's Supper was being observed in the place. His mother-in-law, probably knowing the real state of his soul and solicitous for his spiritual and eternal welfare, earnestly desired him to attend the services. Though averse to going, yet in order to please her, he attended the preparation services on Saturday. During the services he was very much struck with the seriousness of the preacher, and much of what was said went deep into his heart, so that on the Sabbath he needed no creature to persuade him to go to the house of God. This Sabbath, which proved to be the day of his espousals, he heard the minister preach from the text, "Unto you therefore which believe he is precious," I. Peter ii., 7. The Holy Spirit so wrought upon him that through the unfolding of the preciousness of Christ to the believer, He became precious to him, and was enabled to embrace Him as his own personal Saviour, a fact which turned the whole course of his after life.

Whenever this important change took place religion became the chief business of his life. He not only tasted of the sweetness of forgiveness of sins and communion with God, but used every means within his power to drink as deeply as possible of the life-giving fountain from whence it proceeded. He began a diligent and prayerful study of the Scriptures, and so closely did he apply himself to it, that often it was with difficulty he could be prevailed upon to leave it in order to partake of what was necessary to refresh nature. "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." This was a truth which was clearly illustrated in the case of James Durham. With sorrow he would look back on the period of his life when he had been a respectable worldling; now his eyes had been opened and he was enabled to see the religion of the worldling and the religion of the child of God in a new light. Desires had been kindled in his soul which Christ alone could satisfy, and the entertainment which Christ gave him in solitary communion with Him only served to increase his desire after more of that fare. His religion, however, was not merely of a private nature but rather a thing which influenced his life in a practical way, in his dealings with his fellow-creatures, more especially

in his determination to acknowledge Christ in their presence. This is clearly revealed some time after his conversion when he was chosen captain of a company of Scottish soldiers who took part against the English in the civil war which had broken out at this time. He always prayed with his company and on one occasion when they were on the eve of going into battle he was thus engaged when the celebrated David Dickson of Irvine, who at this time was chaplain to the Scottish Army drew near. He was so struck with the prayer that he counselled Durham to devote himself to the work of the ministry.

It was about this time that two remarkable providences occurred which constrained him to take David Dickson's advice. His horse had been shot under him and he escaped unhurt, and afterwards an English soldier had it in his power to kill him, but seeing his grave carriage and how he was attired, asked him if he were a priest. His reply was, "I am one of God's priests," upon which the soldier spared his life. Reflecting on these providences and the way being made clear in other respects he resolved to study for the ministry, which resolution he carried out by going to Glasgow to study divinity under David Dickson. In 1646 he was licensed to preach the gospel by the Presbytery of Irvine, and in November, 1647, became minister of Blackfriars' Church, Glasgow, where he carried on a faithful and successful ministry. Shortly after his settlement in Glasgow his wife died—a blow which he felt keenly, but which manifested the reality of his religion, in his Christian resignation to the will of God, and his simple faith in what God has said. Under this trial there is something of the spirit of godly Job in his observation, "Now, who could, persuade me that this dispensation of God's providence was good for me, if the Lord had not said it was so?"

His ministry in Glasgow was far from being uneventful. Our native land was passing through a time of trial in which Christ's ambassadors required to stand faithfully to what God had committed to them. It is well known that the history of the State and the history of the Church in Scotland are so bound together that they cannot be separated, and on that account men in prominent positions, like James Durham, were brought into conflict with rulers in the State. When Cromwell and his army invaded Scotland Durham publicly preached against the invasion on a day when the Protector himself was hearing him. Cromwell sent for him the next day and told him that he always thought him a wiser and more prudent man than to meddle with matters of public concern in his sermons. With characteristic honesty Durham replied that it was not his practice to bring public matters into the pulpit, but that he judged it both wisdom and prudence to speak his mind upon that head seeing he had the opportunity of doing it in Cromwell's own hearing. Cromwell, it is recorded, dismissed him very civilly but desired him to speak no more on that subject in public. Cromwell's estimate of him as a wise and prudent man was shared by his brethren in the ministry for we find that in 1650 the General Assembly made choice of him, "as most fit, for his gravity, learning, wisdom and piety," to be chaplain to King Charles II. during that monarch's residence in Scotland. In this exalted station he behaved himself in a manner so consistent with his profession that none dared to act in a light or profane manner in his presence.

Truly it could be said of him that he was a living epistle known and read of all men, and an example which others might well follow. His gifts and attainments were of such a high order that they might well be a snare to many, but the large measure of grace which he received kept him humble. Readers may be well acquainted with the incident when he and Mr. Andrew Gray were walking together to their respective churches. A large number were going to hear Mr. Gray while only a few individuals were seen going to Mr. Durham's church. Mr. Durham, on seeing this, remarked, "Brother, I perceive you are like to have a throng church to-day," to which Mr. Gray answered, "Truly brother, they are fools to leave you and come to me." To this Mr. Durham replied, "Not so, dear brother, for a minister can receive no such honour and success in his ministry, except it be given from heaven. I rejoice that Christ is preached, and that His kingdom and interest is getting ground, and that His honour and esteem doth increase, though my esteem in people's hearts should decrease, and be diminished, for I am content to be anything, so that Christ may be all in all." Surely there was nothing here of that jealousy which is "cruel as the grave."

In September, 1651, Mr. Durham became minister of what was then known as the inner High Kirk, in Glasgow. Here he continued to labour faithfully and acceptably till the time of his death, which took place on 25th June, 1658, in the thirty-sixth year of his age. On his death-bed he was in great darkness as to his state, and said to his colleague, Mr. John Carstairs, "Brother, for all that I have preached or written there is but one Scripture I can remember or dare to grip unto; tell me if I dare lay the weight of my salvation upon it: 'Him that cometh to me I will in no wise cast out.'" Carstairs answered, "You may depend upon it, though you would have a thousand salvations at hazard." The cloud, however, passed away and a short while before breathing his last he triumphantly exclaimed, "Is not the Lord good? Is He not infinitely good? See how He smiles! I do say it, and I do proclaim it." Thus entered James Durham into the presence and joy of his Lord.

His writings are a treasury of gospel truth where living souls may find rich fare to strengthen them in their wilderness journey. In these writings he dwells much on the sufferings of Christ and the fellowship between Christ and believers in this world. One of his best known works is *Christ Crucified*, a series of seventy-two sermons on the fifty-third chapter of Isaiah. Concerning this work Spurgeon has said, "Whatever Durham has written is very precious. He has the pen of a ready writer, and indites good matter. This is marrow indeed. We need say no more: Durham is a prince among spiritual expositors." Others of his published works are, *A Practical Exposition of the Ten Commandments*; *The Great Gain of True Godliness*; *An Exposition of the Song of Solomon*; *The Unsearchable Riches of Christ*; *A Commentary on the Book of Revelation* and *A Treatise on Scandal*, called forth by the dispute between the Resolutioners and Protesters in his own day. His *Commentary on the Book of Revelation* is the outcome of a series of lectures which he delivered on that book, and as a proof of the solemn consideration which he gave to the matter it is recorded that while delivering these lectures he spent two days a week in fasting and prayer.—J. C.

The Healing of the Conscience.

By the Late DAVID DICKSON, Irvine.

X. OF THE COVENANT OF REDEMPTION.

(Continued from Vol. XLVI., page 260.)

(7) Another degree of the suffering of our Lord's soul, is the interruption, for a time, of the sensible up-taking and feeling of that quiet and peaceable enjoyment of the felicity of the human nature, given (for the point of right) unto it in its personal union with His God-head, in so far, that in the midst of many disciples, Greeks and Jews, looking on Him, the vehemency of His trouble did not suffer Him to hide His perturbation; for (John xii., 27) our Lord cried out, "Now is my soul troubled, and what shall I say?" and (Mark xiv., 34) made Him declare His exceeding heaviness; "My soul is exceeding sorrowful unto death." In these words He insinuates, that to His sense, death was at hand; yea, that in no small measure, it had seized on Him, and wrapped Him up in the sorrows of death, for the time, as in a net, of which He knew He could not be held still. *Objection.*—But did not this huge heap of miseries take away from the human nature, the felicity of its union personally with His Godhead? *Answer.*—It did indeed hide it for a time, and hinder the sensible feeling of it for a time, as it was necessary, in His deep suffering; but it did not take it away, nor yet eclipse it altogether. For as a corporal inheritance has a three-fold connection with the person owner thereof; so a spiritual inheritance has a three-fold connection with the believer's soul. The first is, of lawful title and right; the next is, of possession of the inheritance according to the lawful right; the third is, an actual fruition and present feeling of the use of the inheritance. The fruition and felt benefit and use, may be marred or suspended, and the possession stand: and the possession may be interrupted and suspended, and the lawful right remain firm. Christ had not only an undoubted right to this felicity standing unto Him, by the personal union, but also a fast possession of it, in as far as the personal union was indissoluble. But the actual felt fruition in His human sense and up-taking, was so long interrupted, as the human nature was diverted from this contemplation for its present exercise, and turned to look toward the sad spectacle of imminent and incumbent wrath: especially when, and how long it was, as it were, bound to the feeling of the present stroke, which did fill the soul with sadness and grief, anxiety and vexation, without sin.

(8) Neither did the vindictive justice of God, pursuing our sins in our Surety, stay here; but in the garden went on to show unto Christ the cup of wrath, and also to hold it to His head, and to press Him to drink it; yea, the very dregs of the agreed upon curse of the law:—was poured into His patient and submissive mouth, as it were, and bosom, and the most inward part of soul and body, which as a vehement flame, above all human apprehension, so filled both soul and body, that out of all His veins it drew and drove forth a bloody sweat (the like whereof was never heard) as when a pot of oil, boiling up and running over, by a fire set under it, has yet further the flame increased, by the thrusting of a fiery mass of hot iron into it. Hence came such a wasting and eating up of all His human strength, and emptying of His natural abilities; such a

down-throwing of His mind; such a fainting and swooning of His joy, and so heavy a weight of sorrow on Him, that not only He desired that small comfort of His weak disciples watching with Him a little, and missed of it, but also stood in need of an angel to comfort Him (Luke xxii., 43).

It is without ground, that some of the learned have denied the cause of this agony to be, the drinking of the cup of wrath held forth to Him by the Father; saying, that the sight of it only, and of the peril He saw we were into, was the cause of this heavy exercise. For the cup was not only shown unto Him, and the huge wrath due to our sin set before Him, that He should see it, and tremble at the apprehension of the danger we were in; but it was poured *into* Him, and not only *on* Him, that He for the sins of His redeemed, should suffer it sensibly, and as it were drink it, that the bitterness thereof might affect all the powers of soul and body. For the Scriptures testify, that not only upon the sight and apprehension of this wrath and curse coming on Him, the holy human nature did holily abhor it, upon the consideration of the divine decree and agreement made upon the price to be paid by Him; and that, upon the feeling of this wrath, this agony in His soul, and bloody sweat of His body, was brought on. *Objection.*—But how could the pouring forth of the Father's wrath upon His innocent and dear Son, consist with His fatherly love to Him? *Answer.*—Even as the innocence and holiness of Christ could well consist of His taking upon Him the punishment of our sins; for even the wrath of a just man, inflicting capital punishment on a condemned person, suppose his own child, can well consist with fatherly affection toward the child suffering punishment. Therefore, it is not to be doubted but those two can well consist in God, in whom affections do not war one with another, nor fight with reason, as it falleth forth among men; for the affections ascribed unto God, are effects rather of His holy will toward us, than properly called affections in Him. And these effects of God's will about us, do always tend to our good and blessedness at last, however diverse one from another in themselves.

Among the degrees of the sufferings of Christ's soul, we may number not only the perturbation of His mind and thoughts, but also the perturbation of His affections, and especially His fear; for His human nature was like unto ours in all things except sin, and was indeed afraid when it saw and felt the wrath of God, lest it should have been swallowed up by it. And of this fear the apostle bears witness, saying, "Who in the days of His flesh, when he had offered up prayers and supplications, and strong cries and tears, unto him that was able to save him from death, and was heard in that he feared," Heb. v., 7. Now, albeit this seems the saddest passage of all His sufferings, that He was afraid of being swallowed up, yet this His fear is not to be wondered at, nor is it inconsistent with His holiness; for when Christ assumed our nature (as has been said), He assumed also all the common and sinless infirmities, passions and perturbations of our nature. Now, it is fitting that the creature at the sight of an angry God, should tremble; for we read, that the rocks and mountains have trembled before God, when He did let forth His terror; and it is natural to man, at the sight of a terrible object, at the sight of a peril and evil coming upon him, but much more already

come upon him (especially if the evil and peril be above all his natural strength), to tremble and fear the worst. And this becomes holy nature very well, to fear present death, off-cutting, perdition and swallowing up in the danger, when God appeared angry, and was hasting to be avenged on sinners in the person of their Surety. What could the human soul of Christ gather from this terrible sight, but that which sense and reason did teach? In the meantime, there was no place here for His doubting of the issue, and His escaping from being swallowed up; for a natural fear of the human nature, arising from the infirmity of the creature, differs very far from the fear arising from the infirmity of faith in God's faithfulness and power; and natural fear of the worst can very well stand with the strength of faith to overcome the natural fear. For, as the sensitive appetite may abhor a bitter cup of medicine, and cause all the body tremble for fear to take it, while in the meantime, the man, by reason, is resolved to drink that bitter cup of medicine, because he confidently hopes to help his health thereby; so, natural fear in Christ to taste of the cup of wrath, could very well consist with strong faith and assurance to be delivered therefrom. For it is very suitable that faith should as far overcome the natural apprehension of sense and reason natural, as reason does overcome sense in drinking a loathsome and bitter cup of medicine.

(To be continued.)

The "How Longs" of God's People and God's "How Longs."

TRULY God doth not only bring His children into the school of affliction, but many times keeps them long there: "The rod of the wicked indeed shall not *always* rest on the back of the righteousness," *Psalms* cxv. 3. But it may lie long, for months, for years, for many years together; seventy years were the Jews in the house of correction at Babylon; four hundred years in the brick-kilns of Egypt. History and experience will serve in instances without number. Hence you have the people of God often at their *how-longs* in their sufferings, "But thou, O Lord, *how long?*" *Psalms* vi., 3. "*How long* wilt thou forget me, O Lord? for ever? *How long* wilt thou hide thy face from me? *How long* shall I take counsel in my soul? *How long* shall mine enemy be exalted over me?" *Psalms* xiii., 1, 2. In this *Psalms* where my text is, "*How long* shall the wicked, *how long* shall the wicked triumph?" twice *how long*, before he can vent his complaint; and yet again the third time, "*How long* shall they utter and speak hard things?" "*How long,*" cries Jeremiah, "shall I see the standard, and hear the sound of the trumpet?" *Jer.* iv., 21. And Zechariah, "O Lord of hosts *how long* wilt thou not have mercy on Jerusalem, and on the cities of Judah?" *Zechariah* i., 12. The souls under the altar, *Rev.* vi., 10, cry with a loud voice, "*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*" Verily God doth keep His people, sometimes, so long under their pressures, that they begin at length even to give themselves up to despair, and to conclude they shall never see deliverance. Thus you find not only the common multitude of the

Jews in the Babylonian captivity, concluding desperately, "Our bones are dried, our hope is lost, we are cut off for our parts," dry bones may as well live, as our captivity have an end; but even the prophet Jeremiah himself, whether in his own person, or in the name of the whole church, I know not, possibly both, "They have cut off my life in the dungeon, and cast a stone upon me," *Lam. iii.*, 53. He seems to himself to be in the condition of a man that is dead and buried, and the grave-stone rolled to the mouth of the sepulchre: a metaphor expressing a hopeless and desperate condition: yea hence it is, that when deliverance is nigh, they cannot believe it, though a prophet of God, or an angel from heaven, should report it. "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea the *set time* is come," sings the prophet Daniel, or some other that lived near the expiration of the seventy years' captivity; and yet in the mean time the Jews reply as before, "Our bones are dried, our hope is lost, we are cut off for our parts"; which means, Tell not us of God's arising, we shall never see Zion again, we are but dead men. Observe it by the way, they that would not believe the captivity while it was in the *threatening*, *Hab. i.*, 5, would not believe deliverance when it was in the *promise*; a just judgment upon them, that those who *would* not believe God threatening *should* not believe God promising. But that is not all; deliverance was so incredible after so long a captivity, that they could not believe it when they saw it. "When the Lord turned again the captivity of Zion, we were like them that dream," *Psal. cxxvi.*, 1. They knew not, as it fared with Peter, half awake and half asleep, *Acts xii.*, 9, whether it was true, or whether they saw a vision only; is this a real deliverance? or are we in a dream only? Our Saviour tells us, that when the Son of man shall come, that is with particular deliverances to His church, He shall not find faith on the earth, *Luke xviii.*, 8, there will not be faith enough in the people of God to believe it, by reason of the long pressures and persecutions that have been upon them.

Now, I say, what is the reason that God suffers affliction to lie so long upon the backs of His children? Truly one reason is, because they have lived long in sin; they have been long sinning, and, therefore, God is long correcting. God puts them to *their how-longs*, because they have put God to *His how-longs*. "*How long* refuse ye to keep my commandments, and my laws? *How long* will this people provoke me? and *how long* will it be ere they believe, *Exod. vi.*, 28. "*How long* shall thy vain thoughts lodge within thee?" *Jer. iv.*, 14. "*How long* will it be ere they attain to innocency," *Hosea viii.*, 5. And truly if they have made God complain of *their how-longs*, no wonder if God make them complain of *His how-longs*. But then again, another and the main reason is, because the work is not yet done; they do not receive instruction by their correction, else affliction would quickly cease. God giveth not a blow, He draws not a drop of blood, more than *needful*; "For a season, if *need* be, ye are in heaviness," *I. Peter i.*, 6. If there be *heaviness*, there is *need* of it; and, if *heaviness continue long*, there is *need* of it. It is not to gratify their enemies that God keeps them so long under their lash, but to teach them; not that God afflicts willingly, *Lam. iii.*, 33, but that He may do them good in their latter end; that by the rod of correction He

may drive out that folly which is in their hearts. And when that is done, then they shall stay no longer for their deliverance; then God opens the prison doors, and throws the rod into the fire; and infinite mercy it is, that they are *not delivered* till they are *bettered*; that God will not cease *chastening* till they are willing to cease *sinning*; saying, "I have borne affliction, I will offend no more; that which I see not, teach thou me; and if I have done wickedly, I will do so no more."—Case's *Correction, Instruction: The Rod and the Word*.

Roman Catholic Members of the House of Lords and the House of Commons.

The following list is taken from the *Churchman's Magazine* (April):—
HOUSE OF LORDS: Duke of Norfolk; Marquis of Bute; *Earls*: Amherst; Craven; Denbigh; Eldon; Fingall (sits as Baron Fingall); Gainsborough (a minor); Granard (sits as Baron Granard); Iddesleigh; Kenmare (sits as Baron Kenmare); Nelson; Oxford and Askwith; Perth; Wilton (a minor). *Viscounts*: Fitzalan; Torrington; Gormanston (a minor); Tredegar. *Barons*: Acton; Arundell; Ashbourne; Auckland; Camoys; Clifford; De Freyne (a minor); Dormer; Gerard; Greene; Grey de Ruthyn; Hemphill; Holden; Howard of Glossop; Howard of Penrith; Killanin; Lovat; Morris of St. John; Mowbray; Seagrave and Stourton; Petrie; Rankeillour; Russell of Killowen; Sempill; Shaughnessy; Stafford; Strickland; Tyrrell; Ventry; Windlesham.—48 Members.

HOUSE OF COMMONS: Bower, Lieut.-Comr. R. T., Yorks (Cleveland), *Cons.*; Crichton-Stewart, Lord Colum, Cheshire (Northwich), *Cons.*; Cunningham, P., Fermanagh and Tyrone, *Ind.*; Denville, A., Newcastle-on-Tyne (Central), *Cons.*; Evans, Col. Arthur, Cardiff (South), *Cons.*; Fleming, E. L., K.C., Manchester (Withington), *Cons.*; Grant-Ferris, Robert, St. Pancras (North), *Cons.*; Hannon, Sir P. J., Birmingham (Moseley), *Cons.*; Loftus, Pierce C., Suffolk (Lowestoft), *Cons.*; Logan, D. G., Liverpool (Scotland), *Lab.*; McGovern, J., Glasgow (Shettleston), *Ind. Lab.*; McEwen, Capt. John H. F., D.L., J.P., Berwick and Haddington, *Cons.*; Morgan, Hyacinth B., Rochdale, *Lab.*; Morris, John P., Salford (North), *Cons.*; Mulvey, A. J. Fermanagh and Tyrone, *Ind.*; Robinson, W. A., St. Helens, *Lab.*; Shute, Col. Sir John J., Liverpool (Exchange), *Cons.*; Stokes, R. R., M.C., Ipswich, *Lab.*; Stourton, Hon. J. J., Salford (South), *Cons.*; Tinker, J., Lanes. (Leigh), *Lab.*; Wickham, Lieut.-Col. E. T. R., M.V.O., Taunton, *Cons.*—21 Members.

The Love of God.—The love of God is, like Himself, equal, constant, not capable of augmentation or diminution; our love is like ourselves, unequal, increasing, waning, growing, declining. His, like the sun, is always the same in its light, though a cloud may sometimes interpose; ours, as the moon, hath its enlargements and straightenings. The love of God in itself is the eternal purpose and act of His will, and is no more changeable than God Himself.—*John Owen*.

Notes and Comments.

Japan and the Vatican.—The Pope has accepted a representative of Japan as Minister to the Vatican. It was intimated that Britain made a protest but her own hands being anything but clean in her relations with the Vatican it would probably be regarded only as a scrap of paper. All sorts of lame excuses are being made for the Vatican's response to Japan but these excuses will not hold water. The Vatican is evidently manœuvring to have a place in the council of nations when the War is over and it is to be feared she will get it. It is most regrettable that our ally, China, through General Chiang Kai-Shek has also sought representation at the Vatican. The nations seem determined to follow the Scarlet Woman.

"Sunday" Shows Banned.—The Dumfries magistrates have banned cinemas and theatre shows for the troops as from 3rd May. The Military Authorities, at least some of them, and the great army of the anti-kill-joys have, rather a crude way of keeping up the morale of our fighting forces when such entertainments are given on the Lord's Day. It is to be hoped the magistrates will stick to their decision for we may be sure Satan will raise a hue and cry that the liberty of the subject is seriously endangered, and probably suggest to the darkened mind of his followers that such action is only conceivable under Nazi rule.

The Lutheran Norwegian Churches and Nazi-ism.—The Norwegian clergy have refused to toe the line to the New Order of the Nazis. They were warned after sending in their resignations following the arrest of Bishop Berggrav that they must continue their offices until such time as their resignation was accepted and that failure to conduct the church services would be regarded as sabotage. The clergy took up the challenge and kept away from their churches on Sabbath, 12th April. The laity followed their example and only in a few churches did a handful of Quisling pastors preach to a few of their own brand of patriotism.

The B.B.C.'s Actions.—The following paragraph appeared in the *Radio Times*: "Holy Week.—For some years the B.B.C. Director of Religious Broadcasting, Dr. J. W. Welch, has chosen and read the devotional readings for Holy Week from a published book, often a book of addresses given many years ago before visible audiences. This year the readings (daily at 10 a.m., March 30th to April 4th) will be new ones specially written for broadcasting by Sister Penelope, of the Anglican Convent of St. Mary the Virgin, Wantage. She is the author of many delightful poems, some of which have been heard in the Children's Hour. These talks will be published by the Pax House just before Holy Week, so that listeners may, if they wish, follow the broadcasts more closely, look up references, or re and re-read what they have heard. In the early-morning 'Lift Up Your Hearts!' Robert Speight will give readings from the Passion story. Dom Bernard Clements will conduct the one-hour service on Good Friday." Personally we do not recognise or countenance Easter services but it does seem strange in a Protestant country that these broadcasts should be in the hands of two Anglo-Catholics and a Roman

Catholic (Mr. Speight). It is time the pandering to Roman Catholicism by the B.B.C. was raised in Parliament.

A Useful Pamphlet.—The Scottish Reformation have issued a pamphlet on *Romanism and the Sabbath* by the Rev. R. Moffat Gillon, Ph.D. (price 2d.). Dr. Gillon points out that the exaltation of feast-days to a like importance with the Sabbath led to laxity regarding the observance of the Lord's Day. By the time of the Reformation the Church of Rome had forgotten the apostolical and divine origin of the Sabbath. "It is time," says Dr. Gillon, "we woke up to the truth that Rome is no friend of the Christian Sabbath as we understand it, and it is time we realised that, bound up with our evangelical Protestantism is the faithful yielding of one whole day in seven to Him whom we call Master and Lord."

Digging for Victory.—Between V for Victory and the slogan "Digging for Victory" one wonders at the simplicity of the British people and those who are supposed to lead them. One would think if we repeat a few catch phrases often enough that victory will surely come our way. The 29th March was supposed to be a National Day of Prayer. How was it observed by multitudes? In some of our newspapers it was described as a busy day on the land. I wonder if it ever enters into the heads of these diggers for victory that unless God will make the seed to grow all their digging will be in vain. In their eagerness to help their country it would show wisdom if they took a rest from digging on the Lord's Day and thus acknowledge His divine law.

Is This as it Should Be.—In the third year of the war 19,000,000 standard barrels of beer are allowed. In the last war the limit was 10,000,000. Six hundred thousand tons of barley and 130,000,000 lbs. of sugar go to the brewers for the making of beer. No wonder the Chief Constable of York says: "There is one matter which must give rise to anxiety to parents as it does to the police—the apparent increase of drinking among girls of adolescent age. Ribaldry in the public streets after turning-out time indicates a lack of restraint which is undesirable and distressing."

Church Notices.

COMMUNIONS.—*May*, first Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*, first Sabbath, Applecross, Tarbert (Harris) and Coigach; second, Shieldaig; third, Helmsdale, Lochcarron, Glendale, Dornoch and Uig (Lewis); fourth, Gairloch and Inverness. *July*, first Sabbath, Raasay, Lairg and Beaully; second, Tain, Staffin and Tomatin; third, Daviot, Halkirk, Flashadder and Rogart; fourth, Bracadale Stratherrick, Plockton and North Uist. *South African Mission*—The following are the dates of the Communion:—Last Sabbath of March, June, September and December. *NOTE.*—Notice of any

additions to, or alterations of, the above dates of Communions should be sent to the Editor.

MEETING OF SYNOD.—The Synod will (D.V.) meet in the Free Presbyterian Church, Inverness, on Tuesday, 19th May, at 6.30 p.m., when the retiring Moderator, Rev. N. Macintyre, Edinburgh, will (D.V.) conduct divine worship.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss A. M'L., Woodlands Road, Glasgow, o/a Lochbroom Congregation, £8; Mr. J. W. Glenellen, Tarbert, Argyll, £3; Mr. and Mrs. D. M. Carr Bridge, 10/-; A. Friend, Applecross, 10/-; In loving memory of a Christian Mother, o/a Struan, £1; Miss E. R. Backies, Golspie, £1; N. M'D., Cluer, per Mr. E. Morrison, 10/-; S. C., Spean Bridge, 10/-; K. M'L., Melrose, 10/-; Anon. Friend, o/a Beaully Congregation, £1; F. and C. M'L., Clydebank, o/a Applecross Congregation, £1; Mrs. M'D., Opoho, Dunedin, N.Z., o/a Lochbroom Congregation, per Rev. D. N. MacLeod, £10; J. R., Dominion Street, Winnipeg, £1; Perthshire Adherent, £2; J. L., Stockton-on-Tees, £2/10/-; Mrs. J. M., Achintie, o/a Lochearn, 10/-; D. M'K., Corrary, Glendale, £1; Mrs. A. M'L., Rose Cottage, Dallas, £1; Mrs. M. C., Corboist, Dunvegan, £1; Miss K. M'K., Easter Fearn, 3/6; "Friend Overseas," £2.

Home Mission Fund.—Friend, Overseas, £1; N. M'D., Cluer, per Mr. Ed. Morrison, 10/-; Dunoon Congregation, per Mr. N. Shaw, £6; Perthshire Adherent, £2; Friend of the Cause, Kelso, 10/-; Applecross Friend, £1.

Prospective China Mission.—Miss J. C., Carr Bridge, 10/-; "Wellwisher," Skye, 10/-; Friend, Harris, £1; Wellwisher, 6/6; Anon., 10/-; St. Jude's, Glasgow, per Mr. K. MacKay, Treasurer, £1/3/-; From "A Mantlepiece Mission Box" in Assyat, £1.

Colonial Mission Fund.—Friend of the Cause, Kelso, 10/-.

Organisation Fund.—Perthshire Adherent, £2; J. M'L., Drinishadder, £1.

Legacy Fund.—Received with grateful thanks from the Executors of the late Miss Margaret Fraser, Glasgow, the sum of £100 o/a South African Mission and £100 o/a Home Mission Fund (less duty).

Jewish and Foreign Missions.—Vancouver Congregation New Year Special Collection, per Mr. Hugh MacKay, Missionary, £20; Vancouver Sabbath School Collection, per Mr. H. MacKay, £10; Vancouver Congregation from General Funds, £70; Collected from Friends of the Mission in Bloor Street Church, Toronto and vicinity o/a S.A. Mission, per Mr. R. Campbell (second war-time contribution), £52/13/2; "R.C.A.F." Friend, £6; Friend, Lochinver, 10/-; Friend, Beaully, £1; Anon., Halkirk, per Mr. F. Beaton, £3; Dunoon Congregation, per Mr. N. Shaw, £2; A. Friend, Cluer, per Mr. E. Morrison, £1; S. C., Spean Bridge, 10/-; F. and C. M'L., 16 George Crescent, Clydebank, 10/-; Anonymous, Edinburgh, £4; M. M. L., North London, per Rev. J. P. Macqueen, 5/-; Miss R. M'L., Windermere, o/a Lochbroom, per Rev. D. N. M'Leod, £3; J. R., Dominion Street, Winnipeg, £2; J. L., Stockton-on-Tees, £2/10/-; Perthshire Adherent, £2; S. M., Olquharnmore, Caithness, 12/6; Applecross Friend, £1; "Passer-by," o/a Kafir Bibles, per Rev. J. Colquhoun, £1; Anon., Ross-shire, £5; From Mantlepiece Mission Box in Assyat, £2; A. C., Glasgow, 10/-; "Psalm 51—14," per Rev. N. M'Intyre, 10/-; A. J. S., Applecross, 1/-.

R.A.F. Benevolent Fund.—Mr. N. S., Dunoon, £1; Anon, 5/-; D. G., Achnashellach, 12/6; Miss E. R. Backies, Golspie, 5/-; Miss E. M'K., Elphin, 10/-; D. M'K., Carr Bridge, 7/6; A. S., Achnacarry, 2/6; Miss K. M'L., Melrose, 10/-; Miss M. G., Lochgilphead, 3/-; Misses A. and B. M'K., Gairloch, 10/-.

Received from the following Congregations:—

Beaully, £8/10/-; Bonar Bridge, £3/1/3; Scoraig, £1/6/3; Glendale, £8; Greenock, £5/5/-; London (additional) £2/4/-; Moy and Dalrosie, £3/14/-; Kames, £8; Stokinish, £4; Glenhinisdale, 10/-; Breasdale, £1; Raasay, £7/1/-; Inverness, £12/13/-; Shieldaig, £4; North Tolsta, £8/13/-; Stornoway, £17/10/8; Achmore, £2/9/4; Ness, £5; Lochcarron, £6; Laide, £2/5/6; Tain, £2/14/-; Port William, £3/10/-; Oban, £10/7/-; Stoer, £7/3/-; Drumbeg, £5/2/-; Elgol, £1/19/-; Flinsbay, £5/15/-; Plockton, £4/5/-; Struan, £14/6; Tarbert, Harris, £2/15/3; Halkirk, £5/10/6; St. Jude's, Glasgow, £44; Dingwall, £6/10/-; Wick, £6; Bayhead, £3/15/2; Kyle, £2/3/-; Applecross, £10/11/6; Uig, £3/4/-; Staffin, £6/5/-; Rogart, £2; Lairg, £4/8/7; Edinburgh, £19/4/6.

Donations.—N. MacCuish, Arrochar, 7/6; Miss K. MacKenzie, Easter Fearn, 3/6; Mrs. MacPherson, Woodside, Muirtown, 5/6; Mrs. A. MacCorquodale, Kenovay, Tiree, 5/-; Mrs. H. Henderson, Ailsa Craig, Ontario, 4/6.—Total, £306/1/-.

The following lists have been sent in for publication:—

Daciot Church Building Fund.—Miss I. M. Cameron, acknowledges with sincere thanks, an anon. donation of £5 from Psalm 115—12, per Mr. J. Grant; from Friends in Ross-shire, £2; Mr. A. M'L., 8/-; "Rhumore," per Mr. J. Grant, £1; and £1 from Perthshire Adherent.

Dornock Congregational Funds.—Rev. F. M'Leod, acknowledges with grateful thanks, the following donations:—Wellwisher, Lochcarron, £1; Friend, Glasgow, £1; from various Friends between April, 1941, and March, 1942, £11/6/4½.

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Kames Congregational Funds.—Rev. Jas. A. Tallach thankfully acknowledges the following:—South African Mission.—"From the Kames Congregation a sum of £77/8/- was sent out to Rev. J. Tallach, Ingwenya, to be used for Mission purposes. Of this sum £50 was contributed anonymously and the remaining £27/8/- by Church Door Collection."

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The Magazine.

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