

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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Notes of a Sermon.

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"Be still, and know that I am God." (Psalm xli., 10.)

THE Apostle, writing to the Hebrews, says "Ye have need that one teach you again what be the first principles of the oracles of God"; and, alas, that it should be so, the same thing is true concerning us. We have not yet learned these principles as we ought. We have indeed to go on to perfection, but this in the way of return to our first lessons in order that we may learn them better. No truth, you will say, can be more plain than that contained in our text, and it is most true. No truth is more important for us to rest upon in order to our reaching the stature of perfect men in Christ Jesus than this very truth, that Jehovah is God.

The call here addressed to the Church of God consists of two parts—one of exercise, a being still; and a knowing that Jehovah is God; a being still so as to know this.

And, first, the particular circumstances of the Psalm teaches us that the stillness which is meant is a stillness amidst troublous times; a being still when there is everything to agitate us; everything to toss us about; everything to make us like the waves of the sea, driven about by the tempest and tossed. Such is the situation of things when the mountains are carried to the midst of the seas, when the waters of the sea roar and are troubled, when the heathens rage, and the nations are moved, and when Jehovah is uttering His voice. Such times naturally produce not stillness but excitement, such as the heathen nations are excited with when they roar and are troubled; the waves of the sea being used in Scripture as a figure to express the commotions of the people, and the mountains to express forms of government. In such times the Church of God is called to a very peculiar exercise, that of being still. You will say, How is it possible to be still in such circumstances, when those parts of nature which are of a movable quality like the waters of the sea are agitated, and those parts which are of a fixed quality like the mountains, shake? To this we have little more to answer, through our ignorance, than this: that must be possible which Jehovah commands, "Be still." There is nothing to be gained either by the agitation of the

* This sermon appeared many years ago in one of the earlier issues of the Magazine. It is again reprinted in view of the catastrophic upheavals among the nations.—Editor.

warring waves, or the shaking of the mountains. Let the potsherds of the earth strive with the potsherds of the earth. The pride of the one clashes against the pride of the other; the insubordination of the one clashes with the tyranny of the other; the selfishness of the one with the selfishness of the other. The universal frame of things is disorganised. Sin has vitiated the course of nature; the course of rational and moral nature as well as of physical nature. And in this state of things it becometh immortal souls to listen to the voice which comes from the Lord Jehovah, "Be still."

But absolute quietness is not what is meant. That were not a real good. To be simply still would be to be as stocks and stones, or worse still; it would be to be man and not have the feelings of man. It would be to degrade beyond the degradation in which the mass of the unregenerate are sunk. But the stillness to which God calleth is a stillness with a purpose; it is a stillness for an end. "Be still and know," or be still that you may know (which is the meaning of the conjunction and) "that I am God."

The universal frame of things is neither in quietness nor in agitation finally for its own sake. The universe of created things is not all that exists. Beyond this mighty sphere, beyond the solar system, and beyond the whole planetary systems extending through the void of space; beyond astronomers' conceptions as well as calculations; beyond these immaterial existences of minds, themselves created, remains the throne of the eternal God. And the whole mighty congeries of created worlds, of created systems, as well as all the affairs of this planet with its one sun is moving on under the control of that intelligent Mind which gives being to all, and which upholds all, and which directs all to an end worthy of these mighty effects which are produced; I mean to the putting forth of a manifestation of His eternal excellency, showing that He is God. "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." And if comeliness and order be diffused through the works of God it is then that we may trace the operations of Him who maketh peace in His high places; and if agitation and confusion and turmoil prevails in any part of His dominions it is for the purpose of directing our minds to that glorious high throne from the beginning which is the place of His people's sanctuary, into which nought of turmoil can penetrate, and against which though the waves of created agitation toss themselves they cannot prevail, but like the sea's waves breaking against the foot of some projecting rock just dash themselves in vain.

But passing from the universal system of things to this world of ours, in which God, in that He has sent His Son into it, and in that He has voluntarily come and taken the dust thereof to be His own body, has shown that He has a peculiar interest, and out of which He has chosen His ransomed Church to be a kind of first fruits of His creatures, we are called upon amidst all there is to agitate or distress on the right hand or on the left, to "be still and know that I am God." But why be still to know this; may it not be learned even amidst the agitation? It may be and it may not. It may be known, blessed be God, amidst the agitation, sufficiently to stop the agitation. Amidst the raging of the heathen, and the moving of the nations to those who are carrying on the

agitation against God and His Christ, in the midst of all their fury and all their zeal (and they have a zeal of God though not according to knowledge), the command may come home with sufficient power, saying—"Be still and know that I am God." In stillness and tranquillity must all be learned save the very lesson which calls to be still, which may be communicated in the midst of the broil. It is alone, in secrecy and privacy between God and the individual soul that this great lesson can be learned—that Jehovah is God. Though all this world, though all that God hath made speaks of Him, yet are they and we so constituted that amidst the turmoil we lose the lessons which they teach of God; and it is only in the retirement which Jesus points out to us when He commands us to go and repair to our closets and shut the doors after us, and call upon the Father in heaven, who seeth in secret, knowing that He will reward us openly, that God is to be found. The lessons, though many, pass unregarded 'till the first lesson be learned which shuts into the closet. But the closet in itself is not absolute stillness. Into its quietness the bustle of the world may be brought. We may be in the midst of all evil there as well as in the midst of the congregation and the assembly. We must not only be in alone, but we must be alone with God in order to learn that He is God. We must be separated, not from the corporeal only, but from the mental world. We must be brought as individual souls to feel we are with the God who, whilst He pervades universal nature, is undoubtedly present as Creator, Preserver, Law-giver, Judge and Inspector of the soul. And other thoughts impeding this must be banished in order that this thought may pervade the whole soul, that every thought may be subordinate unto and consistent with it.

Be still, be still. Perhaps thou art in great troubles and in deep waters. Raging and commotion will not mend the matter. Thou mayest fret against the framework of society, civil and ecclesiastical. Thou mayest think that an alteration of external things would mend the case, but it will not. Thou mayest think that taking pains will mend the matter, but it will not. Nothing but internal goodness—by all thy painstaking thou canst not reach the evil. It is within. And while all within is evil nothing external can rectify it. We are then called to the stillness in the first place which self despair and which creature despair inspire. There is an activity which will be exerted as long as a sinner feeling consciousness of sin and misery thinketh that there is ought within or without him to mend it; but when it is made a certainty that there is nought either within or without him to mend the matter, such a discovery is fitted and likely to inspire stillness. He feels despair, not absolute, but universal of all around him or within him. He is still. He is shut up from all false hopes, except that which the knowledge of Jehovah being God can inspire. It is of no use then to rage and fret yourself; you can help yourself not one iota. The world may turn any way you please. If you were to get the scheme of things you desire you would be as bad still. You would be as poor and miserable and blind and naked as before. Therefore, "Be still." Know for certain that we are ruined, absolutely ruined creatures; that sin has brought not simple disorganisation but perdition into our universe, perdition into our souls, perdition into all our services. No alteration of things can mend this. Be still and know that true good is not in the universe. You may say, Not in the universe

as things in the universe are now. It is not in the universe of created things. Might things be as you pleased, no constitution of created nature could give true felicity to an immortal soul. What then are you called to do in this stillness? To know that Jehovah is God, to know that the created universe is not all that exists, that here is something else than all that ever was made, than all that rolls through the ages, to know that there is a self-existing King, eternal, immortal, invisible, the only wise God, who alone hath immortality, dwelling in that light which is unsearchable and full of glory; a God who existed when there was no sun, no moon, no stars, no earth nor ocean, no mountains nor fountains abounding with water; that there is an eternal God who is above them all, an eternal God who would continue to be were all things swept away into their original nothingness; a God having self-existence, having infinite perfection, Jehovah, I am that I am; and I am because I am the God that hath life in Himself. Man fell first from his state of innocency from his not being still. Had Eve been still and known this, would she have listened to her tempter? Had Adam been still and known this, would he have listened to any solicitation? Had the tempter been still and known this, would one thought of apostacy have entered his mind? But does not this truth assume a peculiar aspect with regard to us fallen men? This truth, which is the fundamental truth of all religion, which meets alike the religion of fallen angels and that of fallen men on earth and that of saints in heaven (though we fundamentally assume a particular aspect unto us fallen men for the knowing that Jehovah is God) implies in it the knowledge that He hath in Himself all that perfection which renders the salvation of lost men possible, and, as we have heard this day, honourable unto Him. "Be still, and know that I am God." This voice coming forth from the throne of the Eternal and ever heard maketh peace in the high places. The holy angels are still and know that God is God; God able to uphold them, and therefore a God in whom they have security that they shall never be devils. And as this knowledge is what makes Michael and Gabriel know that they shall never be devils, for there is nothing in themselves to hinder but because Jehovah is God, and because they know sufficiently His power and gracious purpose to have confidence in Him that He will preserve them; so the hope in men of renewed rectitude, tranquillity and joy when they have been lost is just the farther development of the same knoweldge, the knowledge that Jehovah is God.

Let us view this in several instances. What art thou agitated with? Be it what it may, "Be still and know that I am God." And when thou hast known this thou hast known all thou needest to know. Art thou agitated with this, I am without God? Some who reach glory are agitated with it. I know not for certain if there be a God. Oh that there were a God! Oh that there were such a God as the Bible speaks of! Be still and know that Jehovah is God. Art thou plagued and tormented with Atheism? Even though thou art so befooled as to say, There is no God, yet dost thou wish there were? There is the whole Bible heaping proof upon proof and demonstration upon demonstration that there is; and to assure thee that every excellence which created nature can conceive, and every excellence which created nature cannot conceive reside in Him who is over all. God blessed for ever. Wilt not thou to whom

Atheism of heart is a complaint be comforted to know that there is a God? Art thou going to weep and break thy soul in secret places as if there were none? Stop, stop before thou yield to this view of nature's wide range! View thy conscience and moral law feeble fragments within. View the Holy Scriptures. View Mount Sinai's perfect moral law. View the Son of God magnifying and making it honourable. View the whole system of God's revelation of Himself in creation, in providence and in grace. See Him giving the Son of His love, and if thou canst with undazzled eyes behold this, see Him clothing the grass, and behold that it is true that there is a King eternal, immortal and invisible, the only wise God. But if thy complaint is, I know that there is a God, but things go so contrary to apparent moral right that I cannot comprehend how this should be consistent with the government of an eternal God; and as for me, like Asaph, my steps are nearly gone, and I am grieved because of the prosperity of the ungodly; for they are not plagued as other men, nor tried as others are. Believing that there is a God and seeking to serve Him, I daily and all day am harassed while I see those who care not for Him rejoicing, God bringing to their hand abundantly; and I say, can there be knowledge in the Highest? "Be still and know that Jehovah is God." His moral government has a vaster aim than our puny minds can fathom. It takes in a wide system, all particulars of which are ever present to an omniscient Intellect, to be finally adjusted in a day which God hath appointed, whereof he hath given assurance unto all men in that He raised His Son from the dead. Then shall it be seen out and out that Christ loveth righteousness and hateth iniquity; that the moral administration of the world is according to His law; that holy cause is even promoted and encouraged, and that the whole might of Godhead is opposed to iniquity. But Oh! sayest thou, instead of consoling me now, instead of quieting and making me still, that is the very thing that agitates me for I am a sinner, and I know that he is a God of judgment, and that by His actions are weighed. But Oh! mark what the terror would be did'st thou not. Thou mayest have little thought of this, but if thou wouldst let go this truth what terror would be in the back ground! It is a joyful terror, even that fearful looking for of judgment which puts away the blacker case of Atheism. But that is not all. "Be still and know that I am God," God that justifieth the ungodly. And what hast thou here? It is worlds of wonder and astonishment, but it must be true for God has said it. As for myself God knows I never could have said it did it not stand written in the Book. This cold unbelieving heart of mine has pored over it day and night and cannot get itself rightly to believe it yet, but that is my fault. Here it is, Romans iv. 5, "To him that worketh not, but believeth on Him," that is on God, "that justifieth the ungodly, his faith is counted for righteousness." Could I have imagined it, had all the angels in heaven and all the men on earth said it, I could not have believed it; but here it is, clearly written in God's Book, "God that justifieth the ungodly" —blessed be God for it. So incredible is it that if all the ministers on earth should preach it to you you would not believe it on their word; and yet incredible as it is here it stands. "God that justifieth the ungodly." Now, be still and know that, and never say, Now I shall be in a fury and rage for I am ungodly. Why, if God justify the ungodly

at all it is easy to believe that He can justify the most ungodly. The difference between an innocent and an ungodly being is so great that the difference between ungodly beings is nothing in comparison. And if God justify the ungodly at all there is nothing to hinder but He may justify the most ungodly. If God will pass over that immense gulf which separates innocence from guilt to come over one sin, why may He not come over one million? But you will say, I have never been a day but I have been sinning, never said a word but it was sinful, never done an act but it was displeasing to God. This I have been doing all my days; and since I knew this holy law of God it is my distress that I can find no peace. "Be still and know that I am God," God that justifieth the ungodly. But I must add farther, that were it not for something else which that Book declares, I could scarcely believe the Book which says that. There I find written not only that "God justifieth the ungodly," but that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I could scarcely believe there was forgiveness with Him that He might be feared (for sin is an infinite evil) did I not believe that with Him there is plenteous redemption. But be still and know that Jehovah is God, a just God, a Saviour; just while He justifieth the ungodly, else you might think it was a lie and a fancy that He doth so, and a thing the ministers have got hold of to cheat you with. But don't look only at God's forgiving sin, but also at His punishing sin. That is credible. Now if this is credible that God should bruise His innocent Son standing in the law-room of the guilty, then it is credible that God should justify. If he condemned and made His own blessed Son a curse, if the law, which we have violated by the commission of infinite evil and sin against God, hath been made glorious by the Son of God obeying it and enduring its infinite curse, then it is credible. And then, although a sinner, yet by the grace of His Holy Spirit I will listen with faith to the word which says "Be still, and know that I am God," God that justifieth the ungodly, God that giveth redemption through the blood of Christ, even the forgiveness of sins, according to the riches of His grace. Oh! but, some will say, there are so many hindrances, there is such an agitation in the world, and such mischief within me, everybody tempts me, the devil tempts me, all the devils in hell tempt me, and I tempt myself worst of all. God pity me, but how can I be still? That may be all true, but what follows from that? Just that if more be not for us than all that are against us we are gone. That follows, and nothing more. The whole world is against us, and all hell is against us. If there are not more for us we are gone and perish for ever. Shall we then be agitated and fretful for all this? Surely not. What is the voice that comes down from heaven? "Be still, and know that I am God," God that quickeneth the dead. And read as the consequence of this, "God is able to make all grace abound towards you," and be still. We heard of the Holy Ghost; we have heard the promise of the everlasting Gospel, "I will pour out my Spirit upon you, and make known my words unto you." "Be still, and know that I am God," that the Holy Ghost is God. If the Holy Ghost sanctify, He is stronger than all the devils in hell, and than all in the world. But you say, Woe's me, I take evil out of everything. I know God, the Holy Ghost, is stronger than all the devils and sinners

together, but I do mischief to myself. Well, you are called to be still in the knowledge of all this. Know this for certain that if the devil and all the men in the world and yourself, too, can keep you from being holy, then you will never be holy. But the promise, "I will pour out my Spirit upon you," is not a promise to be stopped by all that the devil in hell, or the wickedness of your own heart, or, of all creatures, can do to prevent its fulfilment. To this discouragement then oppose the power of the Spirit. If the guilt of sin oppress you, oppose to it that Jesus Christ who died is God; and if the power of sin oppresses, oppose to it that the Holy Ghost, who sanctifies, is God. Be still, and know that Jehovah is God. You will not dare to say, I am stronger than God; but, on the contrary, I know that but for omnipotence I am lost. But I know that Jehovah is omnipotent, and therefore I will be still. Therefore when sin and temptations assail me, in order to give strength and encouragement to resist them, I must just be still, and know that He is God. But some may be thinking within themselves, these are strange times in which we live, what, though it should be so with myself, though I should be justified, sanctified, glorified, what am I to do with the world and the Church! God knows I cannot put up with the thought of going to heaven by myself. I wish God's name to be hallowed on earth, His kingdom to come, and His will to be done on earth as it is in heaven; and I cannot but wish peace were in Israel, and for the house of the Lord my God; I can't be happy alone. Well, it does not become us to say in regard to any individual person or country what God will do; but here we are called not to be agitated as if God could not do what is best. "Be still, and know that I am God." There is no good that we can wish, which, if it be altogether good and productive of the highest good, does not fall under that scheme of good which God has purposed and resolved on and will effect; therefore, with regard to all things, let us be still, and know that Jehovah is God. If the waves roar, let us say, That is only a roaring wave, and Jehovah, who is on high, is mightier than the noise of many waters. If the mountains shake, and so tumble into the sea, let us say that it is only a mountain. No doubt it would crush us, but it is only a mountain; there is a stronger and a greater than the mountain; yea, and if the earth shake and be removed, it is only the world going to pieces. The throne of the eternal God still stands. And then there are the capabilities of rebuilding if God sees good to rebuild; yea, the capabilities, when the heavens and earth are dissolved, and the elements melt away with fervent heat, to rebuild a new heavens and a new earth wherein dwelleth righteousness.

In application, permit us to address those who this day at the Lord's table have not got all they desired. You have been presenting petitions at the Lord's footstool, and He has not yet granted them; and you have not yet sought to live by faith so as to leave a petition at God's Throne, and to know that a petition lodged in the name of Christ through the blood we have this day been hearing of, and the High Priest we were hearing of, is as good as answered. Well, be still, and know that Jehovah is God. Be not like a fretful being whose time is always ready, who cannot wait for a moment. Your time is wholly in His hands, and His time is the best. You say you have not got your petition, and you have need of importunity, for you do not know how long you may live—your

time is always ready, and you have not a moment to trust to. But God teaches that our time is wholly in His hands, and though we dare not idle or delay because we have not one moment to trust to, yet the sovereign God can delay, and delay without injury to His people, because the times are in His hands. Know that the eternal God need be in no hurry—duty must not be delayed, for that passes upon us. But God's grace need be in no hurry. Though our lives be to us uncertain nothing is uncertain to God. Let us therefore, if we are trusting in Jesus, leaving all our wants and all our cares upon Him, wait patiently upon Him. To Him belongeth the times and the seasons.

Let us now apply this truth, which is good as regards our duty, unto His procedure. But be still, and know that He is God, and, knowing this, let us wait upon Him in other appointed ordinances of His grace to-night, to-morrow, and the next day—knowing that He is the eternal God, and knowing that the good, the peace, the purity, the usefulness which His people may have sought in their attempted preparation for communicating, and on their communicating, and afterwards with reference to their communicating—all these he can give at any time. He does not confine the good of communicating to the moment, but extendeth it over the whole period of His people's life.

But we must hasten. Ye raging heathen and moving kingdoms, ye shaking mountains and roaring waves, will ye not be still? Be ye also still, and know that Jehovah is God. Ye haters of God, what are ye to do? Consider the end before you go any farther. Is it possible to remove the Almighty from His throne? Shall this mountain be moved out of his place? Is it possible to set aside eternal laws? Is it possible to prevent the issues of the Great Day, and the ascension of the Son of Man to His throne of judgment? Is it possible to undo the death of the Son of God, or to prevent the spread of the everlasting Gospel which He hath insured to His Son for His reward, and which shall be proclaimed, that His name may endure as the sun and moon endure? Is it possible to root up the Church of the living God, which is based upon the eternal purpose of God, based upon the distinctions of the Godhead; the Church elect of God the Father; the Church of Christ bought with the blood of Christ, called by the Spirit of God, upheld by all the power of the Covenant God? Be still, and before you oppose God in His legislation or in His grace be still, and count the cost. Be still, and know that He is God, as able and as determined to thwart the way that is contrary to Him, and the persons that take that way, as He is to maintain eternal truth, to bring the disobedient to His Church by converting grace, and to keep them when brought in.

Having laid before you these few imperfect hints, may the Lord guide us in this exercise into calm, tranquil, believing reflections on the perfections of God as they are displayed in all His dealings, and in all His works of Providence, especially as they are unfolded in His eternal redemption of His Church through the Son of His love, and in the fulfilment of all these promises of God to His Church, which He hath engaged for to His Messiah as the reward of His obedience. May the Lord grant that in this way we may each be led to experience the blessedness of the man whom God keepeth in perfect peace because his heart is stayed upon Him; and may the Lord teach us all that diligence which is the result

of being still, and knowing that Jehovah is God, the only wise God, to whose name through Christ be all praise.

The English Education Bill*: An Open Letter to Members of Parliament.

THAT Education Reform has been given priority in post war reconstruction receives general satisfaction. The Bill now before Parliament is comprehensive in scope and character, and bids to achieve the greatest advance for more than forty years in the unification, consolidation and extension of the educational system, yet there is something lacking. Its ambitiousness inevitably invites a full measure of criticism. Considerable publicity has already been given to separate issues as they affect particular interests, notably in the provisions for controlled, aided, and special agreement schools, the main criticism, however, being of a monetary nature. The financial implications are so colossal as apparently to forbid the giving of any concessions, however pressing the demands may be urged. In this connection, the persistent claim of the Roman Catholic minority to favoured treatment in respect of their schools is an undisguised attempt to gain advantage at the expense of the rest of the community, and offends against the traditional British sense of justice.

The school-leaving age, the establishment of Youth Colleges, and other admirable projects, have rightly attracted deserved attention, but an undue focussing of consideration upon these sectional issues may tend to distort a view of the essential basis of the educational system, the underlying principle of which will determine its ultimate value.

What is the Essential Background of Education?

The Youth Advisory Council in its report on Youth Service after the war emphatically states: "Our view is that religion must form the background of home, school, work, and leisure alike." This fundamental principle is no doubt readily accepted, and the present Bill purports to provide for religious instruction as an integral part of education, but many parents to-day cannot help contrasting apprehensively current religious teaching with the simple beliefs they were taught in their own youth. There was a time in our national history, not wholly beyond living memory, when the Bible was reverently read and implicitly accepted as the unerring and authoritative Word of God, when it was the national custom to hallow the Sabbath and worship God. The intense sectarian controversies during the passage of the 1902/3 Education Acts, now apparently so vehemently deplored, did, at any rate, demonstrate the existence of a definite religious background, and no doubt served to strengthen it.

Attendance at Sabbath schools was encouraged in those days, and children were not enticed by the allurements of Sunday cinemas, early or late! To be "religious" was not narrow-minded, and no apology

*The above criticism refers to the English Education Bill. It is here reprinted to prepare our people for the Scottish Education Bill which will probably be generally on the same lines.—Editor.

was needed to read or to quote from the Bible. It was a national Book. Queen Victoria had unhesitatingly pronounced it "the secret of England's greatness." Gladstone (since quoted with approval by our present esteemed Prime Minister, *vide Thoughts and Adventures*, Winston Churchill, 1932) spoke of the Bible as "the impregnable rock of Holy Scripture."

The "Scripture lesson" in State schools in those days may have been voluntary and subject to a restricted syllabus, but selected passages from the Bible were read, often without comment, and their content became familiar to the child. Many a parent has, in later life, thanked God for a text of Scripture committed to memory at school, and a simple trust thereby encouraged in the sure words of the Bible has proved an inestimable blessing.

This is the kind of religious background so many parents want for their children's education to-day, and they are convinced that a knowledge of the Bible itself is "the beginning of wisdom," and will promote strength of character and moral stability now so evidently lacking amongst youth.

Does the Education Bill provide this necessary background?

(i) The *Christian* religion is not once mentioned in the Bill. No definition of "religious instruction" is given. The actual subject matter to be taught in schools in the name of religion is apparently of so little interest to the Central Authority that it is relegated to Local Authorities to adopt what they will, and Parliament will, presumably, be powerless to intervene. Is this really the intention?

It should be remembered that we owe our civil and religious liberties to our martyred forefathers, the noble Reformers, who, by their blood and toil and living faith gave us the Bible in our mother tongue. Protestantism brought us educational enlightenment and advancement. This is a national heritage which we should be jealous to maintain, and which we should pass on to coming generations unimpaired. Parliament has a vital responsibility in the maintenance of the *Christian* religion.

(ii) The *Bible* is unrecognised in the Bill. The basis of religious instruction is to be "agreed syllabus"—not a national syllabus, but each local Authority adopting its own choice, and woe be to any authority failing to agree upon a syllabus, it will have one arbitrarily imposed upon it! (*Schedule VII*). Religious instruction will thus conceivably vary from district to district throughout the country, and a state of confusion will ensue both to parents and to the Authorities.

Yet it must be remembered the Bible is still Britain's best seller. We translate it into every known tongue. Our missionaries take it to the ends of the earth to bring light and knowledge in dark lands; it is their sole text book, and it has proved itself overwhelmingly sufficient. Our children are entitled for their own religious instruction to the same universal text book, the Bible.

(iii) *Parents* have not been consulted about the use of Agreed Syllabus. Agreed Syllabuses now in use are the product of clergy and ministers who do not necessarily represent public opinion. Many of these "leaders" deny the essential doctrines of their own Church formularies, and have imbibed the pernicious higher critical attitude towards the Bible. Their

heterodox teaching has already permeated many of our colleges and universities, and has been imported into some of the Agreed Syllabuses. As an example, the *Cambridgeshire Syllabus* (1939), adopted by more than 100 Education Authorities, contains a section entitled "Legend and Myth" in the Bible, and teaches that "the stories of Adam and Eve (Genesis ii.iii), of the sons of God and daughters of men (Gen. vi. 1-4), of the Flood, and of the Tower of Babel, are shown to be mythical" (p. 123); "in addition to myth and legend, there are deliberately fictitious narratives" (p. 124); "it is not necessary, in order to be a Christian, to believe that every word in the Bible is true" (p. 137). At a recent Divinity Course for school teachers and others at Oxford University, recognised by the Board of Education as a means of further qualifying teachers to take their part in the new "Religion in Schools" campaign, typical teaching was to the effect that modern scholarship has entirely altered traditional Christianity, and none of the recorded words of Jesus in the Gospel of S. John can be taken as authentic!

The result of such teaching is a nullification of the Christian faith, and its ultimate effects may be seen, in the land of its birth, in the ruinous Nazi regime.

Church dignitaries in the past have shown themselves to be wholly out of touch with the wishes of the public (notably in connection with Prayer Book revision), and the importation of deadly theories in direct contradiction of the Bible are decidedly unwelcome to the individual public or to the State. It is the parents themselves who have the most direct and vital interest in the instruction of their children, and they certainly do not want them nurtured in an atmosphere of unbelief.

A very large number of Churches and Chapels, and numerous Societies, representing a considerable body of opinion throughout the country, have, during the past twelve months, protested to the President of the Board of Education against the use of these offensive syllabuses, and have petitioned for their withdrawal. Parliament has an urgent responsibility towards the claims of parents in reviewing this vital subject.

(iv) "*Conscience*" claims are admitted by the Bill, and saving clauses have been introduced to permit the withdrawal of both teachers and children under certain conditions from taking part in any act of worship or of religious instruction. But no adequate provision is made for parents who earnestly desire religious instruction for their children, yet conscientiously object to syllabus teaching which denies the authority, authenticity, and accuracy of God's Holy Word. Wholesale withdrawals from classes are obviously not anticipated, and should not be necessary if the faith of our fathers were conscientiously adhered to, and taught in our schools.

Competence to teach is an accepted pre-requisite to efficiency of instruction, yet teachers best qualified for religious education, having the testimony of the Holy Spirit in their own lives that they are "born from above," and who are zealous to lead others into the Christian way, could not conscientiously use a syllabus which is a denial of their faith. To be subject to inspection on the basis of such syllabus would be, for them, inquisitorial. It is surely not expected that these teachers should

withdraw themselves, and leave religious instruction to others who have no living interest in what they teach!

Modernistic syllabuses offend against the consciences of Christian teachers and parents, and are not wanted by either.

What is the remedy for these serious defects in the Bill?

Religious instruction is an integral part, nay, it is the primary function of education. The Bible, and the Bible alone, is the efficient text-book for instruction in the Christian faith. Books *about* the Bible cannot be substituted for the actual Bible narrative itself. Books and syllabuses which deny, or cast doubt upon God and His Word are worse than useless; they will only serve to undermine the faith and morals of individuals, and ultimately wreck the ship of State. God has said: "If any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy City, and from the things which are written in this Book" (Revelation xxii. 19).

Our children have an inalienable right to be taught the pure words and content of Scripture, and God Himself will see to it that, without added comment, those words will be effectively applied when, where, and how He pleases. This, and this alone, is the most consistent remedy for this important problem. Our Lord said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me" (John v. 39).

These are vital issues which deserve the earnest consideration of every Member of Parliament; they cannot be ignored as mere sectarian disputes; what is decided now—and the responsibility is to God as well as to the country—will influence the national well-being for good or ill, for years to come. The Bill has received its second Reading, and the Committee Stage will offer the opportunity to raise these issues. Christian citizens throughout the country will follow your deliberations with prayerful attention. Let the opening words of the famous Long Parliament of three hundred years ago be the guiding principle in reaching your decisions—"Mr. Speaker, we are here to do God's business, and the king's!"

The Vigilance Committee of THE SOVEREIGN GRACE UNION.

Great Heart's Account of Mr. Fearing.

ONE of the most striking accounts of a certain phase of Christian experience is that of Greatheart's account of Mr. Fearing in *The Pilgrim's Progress*. Bunyan was evidently well acquainted with such an experience as Mr. Greatheart describes. Here is his description:—"He was always afraid that he should come short of whether he had a desire to go. Everything frightened him that he heard of any one speak about that had the least appearance of opposition in it. I heard he lay roaring at the Slough of Despond for above a month together, nor durst he for all he saw several go over before him, venture though they many of them offered to lend. He would not go back again neither. The Celestial City he said he would die if he came not to it, and yet he was dejected at every difficulty and stumbled at every straw anybody cast in his way.

Well, after he had lain at the Slough of Despond, a great while, as I have told you, one sunshiny morning. I know not how he ventured, to go over, but when he was gone over he would scarcely believe it. He had, I think, a Slough of Despond on his own mind, a slough that he carried everywhere with him or he could never be as he was. So he came up to the gate, you know what I mean, that stands at the head of this way, there also he stood a good while before he would venture to knock. When the gate was opened he would give back and give place to others and say that he was not worthy. For all that he got before come to the gate yet my went in before him. There the poor man would stand shaking and shrinking and I daresay it would have pitied one's heart. Nor would he go back again. At least he took the hammer that hanged on the gate in his hand, and gave a small rap or two then one opened to him but he shrank back as before. He that opened stepped out and said to him: "Thou trembling one what wantest thou?" With that he fell down to the ground. He that spake to him wondered to see him so faint so he said to him: "Peace be to thee, go up, for I have set open the door to thee. Come in for thou art blessed. With that he got up and went in trembling and when he was in, he was ashamed to show his face. Well, after he had been entertained there awhile as you know how his manner is, he was bid to go on his way and told the way he should take; so he came all the way to our house; and as he behaved himself at the gate, so he did at my Master's, The Interpreter's door. He lay about in the cold a good while before he would adventure to call; yet he would not go back and the nights were long and cold then. Yea, he had a note of necessity in his bosom to my Master to receive him and grant him the comfort of his house and also to allow him a stout and valliant conduct because he was of himself so chicken-hearted a man and yet for all that he was afraid to call at the door, so he lay thereabouts, till, poor man, he was almost starved, yea, so great was his dejection though he saw several others for knocking get in, yet he was afraid to venture.

At last, I think, I looked out of the window and perceived a man to be up and about the door. I went out to him, and asked what he was; but, poor man, the water stood in his eyes; so I perceived what he wanted. I went therefore in and told it in the house, and we showed the thing to our Lord: so He sent me out again to entreat him to come in; but I daresay, I had work to do it. At last he came in; and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord looked thereon, and said his desire should be granted. So when he had been there a good while, he seemed to get some heart and be a little more comfortable. For my Master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his encouragement. Well, when he had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as He did to Christian before, gave him a bottle of cordial, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

(To be continued.)

The Discipline of the Church.

JOHN CALVIN.

1. The discipline of the Church, the consideration of which has been deferred till now, must be briefly explained, that we may be able to pass to other matters. Now discipline depends in a very great measure on the power of the keys and on spiritual jurisdiction. That this may be more easily understood, let us divide the Church into two principal classes, viz., clergy and people. The term clergy I use in the common acceptation for those who perform a public ministry in the Church. We shall speak of the common discipline to which all ought to be subject, and then proceed to the clergy, who have besides that common discipline one peculiar to themselves. But as some, from hatred of discipline are averse to the very name, for their sake we observe,—If no society, nay, no house with even a moderate family, can be kept in a right state without discipline, much more necessary is it in the Church, whose state ought to be the best ordered possible. Hence as the saving doctrine of Christ is the life of the Church, so discipline is, as it were, its sinews; for to it, it is owing that the members of the body adhere together, each in its own place. Wherefore, all who either wish that discipline were abolished, or who impede the restoration of it, whether they do this of design or through thoughtlessness, certainly aim at the complete devastation of the Church. For what will be the result if every one is allowed to do as he pleases?

But this must happen if to the preaching of the Gospel are not added private admonition, correction, and similar methods of maintaining doctrine, and not allowing it to become lethargic. Discipline, therefore, is a kind of curb to restrain and tame those who war against the doctrine of Christ, or it is a kind of stimulus by which the indifferent are aroused; sometimes, also, it is a kind of fatherly rod, by which those who have made some more grievous lapse are chastised in mercy with the meekness of the spirit of Christ. Since, then, we already see some beginnings of a fearful devastation in the Church from the total want of care, and method in managing the people, necessity itself cries aloud that there is need of a remedy. Now the only remedy is this which Christ enjoins, and the pious have always had in use.

2. The first foundation of discipline is to provide for private admonition; that is, if any one does not do his duty spontaneously, or behaves insolently, or lives not quite honestly, or commits something worthy of blame, he must allow himself to be admonished; and every one must study to admonish his brother when the case requires. Here especially is the occasion for the vigilance of pastors and presbyters, whose duty is not only to preach to the people, but to exhort and admonish from house to house, whenever their hearers have not profited sufficiently by general teaching; as Paul shows, when he relates that he taught "publicly, from house to house," and testifies that he is "pure from the blood of all men," because he had not shunned to declare "all the counsel of God" (Acts xx. 20, 26, 27.) Then does doctrine obtain force and authority, not only when the minister publicly expounds to all what they owe to Christ, but has the right and means of exacting this from those whom he may

observe to be sluggish or disobedient to his doctrine. Should any one either perversely reject such admonition, or by persisting in his faults, shows that he condemns them, the injunction of Christ is that after he has been a second time admonished before witnesses, he is to be summoned to the bar of the Church which is the consistory of elders (Kirk-Session) and there admonished more sharply, as by public authority, that if he reverence the Church he may submit, and obey (Matt. viii. 15, 17.) If even in this way he is not subdued, but persists in his iniquity, he is then, as a despiser of the Church, to be debarred from the society of believers.

3. But as our Saviour is not there speaking of secret faults merely, we must attend to the distinction that some sins are private, others public, or openly manifest. Of the former, Christ says to every private individual, "go and tell his faults between thee and Him alone" (Matt. xviii. 15.) Of open sins Paul says to Timothy, "These that sin rebuke before all, that others also may fear" (1 Tim. v. 20.) Our Saviour had previously used the words, "If thy brother shall trespass against thee." This clause, unless you would be captious, you cannot understand otherwise than. If this happens in a manner known to yourself, others not being privy to it.

The injunction which Paul gives to Timothy to rebuke those openly who sin openly, he himself followed with Peter (Gal. 2, 14.) For when Peter sinned so as to give public offence, he did not admonish him apart, but brought him forward in face of the Church. The legitimate course, therefore, will be to proceed in correcting secret faults by the steps mentioned by Christ, and in open sins, accompanied with public scandal, to proceed at once to solemn correction by the Church.

4. Another distinction to be attended to is, that some sins are mere delinquencies, others crimes and flagrant iniquities. In correcting the latter, it is necessary to employ not only admonition or rebuke, but a sharper remedy, as Paul shows when he not only verbally rebukes the incestuous Corinthian, but punishes him with excommunication as soon as he was informed of his crime (1 Cor. v. 4.) Now then we begin better to perceive how the spiritual jurisdiction of the Church, which animadverts on sins according to the Word of the Lord, is at once the best help to sound doctrine, the best foundation of order, and the best bond of unity. Therefore, when the Church banishes from its fellowship open adulterers, fornicators, thieves, robbers, the seditious, the perjured, false witnesses, and others of that description; likewise the contumacious, who, when duly admonished for lighter faults, hold God and His tribunal in derision, instead of arrogating to itself anything that is unreasonable, it exercises a jurisdiction which it has received from the Lord. Moreover, lest any one should despise the judgment of the Church, or count it a small matter to be condemned by the suffrages of the faithful, the Lord has declared that it is nothing else than the promulgation of His own sentence and that that which they do on earth is ratified in heaven. For they act by the Word of the Lord in condemning the perverse, and by the Word of the Lord in taking the penitent back into favour (John xx. 23.) Those, I say, who trust that churches can long stand without this bond of discipline are mistaken, unless, indeed, we can with impunity dispense with a help which the Lord foresaw would be necessary. And, indeed,

the greatness of the necessity will be better perceived by its manifold uses.

5. There are three ends to which the Church has respect in thus correcting and excommunicating. The first is, that God may not be insulted by the name of Christians being given to those who lead shameful and flagitious lives, as if His holy Church were a combination of the wicked and abandoned. For seeing that the Church is the body of Christ, she cannot be defiled by such fetid and putrid members, without bringing some disgrace on her Head. Therefore, that there may be nothing in the Church to bring disgrace on His sacred name, those whose turpitude might throw infamy on the name must be expelled from the family. And here, also, regard must be had to the Lord's Supper, which might be profaned by a promiscuous admission. For it is most true, that he who is intrusted with the dispensation of it, if he knowingly and willingly admits any unworthy person whom he ought and is able to repel, is as guilty of sacrilege as if he had cast the Lord's body to dogs. Wherefore, Chrysostom bitterly inveigh against priests, who, from fear of the great, dare not keep any one back. "Blood (says he, Hom 83, on Matth.) will be required at your hands.

If you fear man, he will mock you but if you fear God, you will be respected also by men. Let us not tremble at fasces, purple, or diadems; our power here is greater. Assuredly I will sooner give up my body to death, and allow my blood to be shed, than be a partaker of that pollution." Therefore, lest this most sacred mystery should be exposed to ignominy, great selection is required in dispensing it, and this cannot be except by the jurisdiction of the Church. A second end of discipline is, that the good may not, as usually happens, be corrupted by constant communication with the wicked. For such is our proclivity to go astray, that nothing is easier than to seduce us from the right course by bad example. To this use of discipline the apostle referred when he commanded the Corinthians to discard the incestuous man from their society. "A little leaven leaveneth the whole lump" (1 Cor. v. 6). And so much

danger did he foresee here, that he prohibited them from keeping company with such persons. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat" (1 Cor. v. 11). A third end of discipline is, that the sinner may be ashamed, and begin to repent of his turpitude. Hence it is for their interest also that their iniquity should be chastised, that whereas they would have become more obstinate by indulgence, they may be aroused by the rod. This the apostle intimates, when he thus writes—"If any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed" (2 Thess. iii. 14). Again, when he says that he had delivered the Corinthian to Satan, "that the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5); that is, as I interpret it, he give him over to temporal condemnation, that he might be made safe for eternity. And he says that he gave him over to Satan because the devil is without the Church as Christ is in the Church. Some interpret this of a certain infliction on the flesh, but this interpretation seems to me most improbable. (August. de Verb. Apostol. Serm. 68.)

6. These being the ends proposed, it remains to see in what way the Church is to execute this part of discipline, which consists in jurisdiction. And, first, let us remember the division above laid down, that some sins are public, others private or secret. Public are those which are done not before one or two witnesses, but openly, and to the offence of the whole Church. By secret, I mean not such as are altogether concealed from men, such as those of hypocrites (for these fall not under the judgment of the Church) but those of an intermediate description, which are not without witnesses, and yet are not public. The former class requires not the different steps which Christ enumerates; but whenever anything of the kind occurs, the Church ought to do her duty by summoning the offender, and correcting him according to his fault. In the second class, the matter comes not before the Church, unless there is contumacy, according to the rule of Christ. In taking cognisance of offences, it is necessary to attend to the distinction between delinquencies and flagrant iniquities. In lighter offences there is not so much occasion for security, but verbal chastisement is sufficient, and that gentle and fatherly, so as not to exasperate or confound the offender, but to bring him back to himself, so that he may rather rejoice than be grieved at the correction. Flagrant iniquities require a sharper remedy. It is not sufficient verbally to rebuke him who, by some open act of evil example, as grievously offended the Church; but he ought for a time to be denied the communion of the Supper, until he gives proof of repentance. Paul does not merely administer a verbal rebuke to the Corinthian, but discards him from the Church, and reprimands the Corinthians for having borne with him for so long (1 Cor. v. 5). This was the method observed by the ancient and purer Church, when legitimate government was in vigour. When any one was guilty of some flagrant iniquity, and thereby cause scandal, he was first ordered to abstain from participation in the Sacred Supper, and thereafter to humble himself before God, and testify his penitence before the Church. There were, moreover, solemn rites which, as indications of repentance, were wont to be prescribed to those who had lapsed. When the penitent had thus made satisfaction to the Church, he was received into favour by the laying on of hands. This admission often receives the name of peace from Cyprian, who briefly describes the form. "They act as penitents for a certain time, next they come to confession, and receive the right of communion by the laying on of hands of the bishop and clergy." Although the bishop with the clergy thus superintended the restoration of the penitent, the consent of the people was at the same time required, as he elsewhere explains. (We may here point out that the Reformed Church changed the method of dealing with the penitents, but the substance remained as in the days of Cyprian.)

7. So far was any one from being exempted from this discipline, that even princes submitted to it in common with their subjects; and justly, since it is the discipline of Christ, to whom all sceptres and diadems should be subject. Thus Theodosius, when excommunicated by Ambrose, because of the slaughter perpetrated at Thessalonica, laid aside all the royal insignia with which he was surrounded, and publicly in the Church bewailed the sin into which he had been betrayed by the fraud of others, with groans and tears imploring pardon. Great kings should not think it a disgrace to them to prostrate themselves suppliantly before Christ, the

King of kings, nor ought they to be displeased at being judged by the Church. For seeing they seldom hear anything in their courts but mere flattery, the more necessary is it that the Lord should correct them by the mouth of His priests. Nay, they ought rather to wish the priests not to spare them in order that the Lord may spare. (Calvin's reference to "priests" does not mean popish priests, yea, rather he means the ancient practice of the Church of God under Moses, Aaron, and the whole economy of the Hebraic theocracy as chapter xi. section 6 in this vol. clearly proves.) (Note: We may also point out that Calvin gives no countenance to bishops either in the popish or Episcopal sense, but verily he does in the strict Scriptural sense. In the Scriptural sense all bishops are pastors, and all pastors are bishops. The Episcopal and popish bishops are political puppets—which either serve the government they represent or the Vatican.) I hereby say nothing as to those by whom the jurisdiction ought to be exercised, because it has been said elsewhere (chap. xi. sec. 5, 6). I only add, that the legitimate course to be taken in excommunication, as shown by Paul, is not for the elders alone to act apart from others, but with the knowledge and approbation of the Church, so that the body of the people, without regulating the procedure, may, as witnesses, and guardians, observe it, and prevent the few from doing anything capriciously. Throughout the whole procedure, in addition to invocation of the name of God, there should be a gravity bespeaking the presence of Christ, and leaving no room to doubt that He is presiding over His own tribunal. (The above view of Calvin coincides exactly with our mode of procedure as Kirk-Sessions, Presbyteries, and Synod represents the whole Church, and through the officers representing the people, the voice of the whole Church is heard in her courts.)

(To be continued.)

Literary Notice.

God's Sovereignty, Part iii.—Sovereign Grace Union, 19 Ludgate Hill, E.C.4.

The Sovereign Grace Union are doing an excellent work in publishing this classic in parts. The price in limp cover is 1/- or post free, 1/3d. This work has an assured place in theological literature that it needs no recommendation at this date. Many will read these parts as issued who might not sit down to read the book.

Notes and Comments.

Toadying to the Pope.—The Pope seems to be kept busier than he ought to be by visits of British politicians. What special reason have Prime Ministers, Deputy-Prime Ministers, etc., to visit the Pope, who, to say the least of it, was not altogether above board in his attitude during the War.

The Churchman's Magazine has an excellent Open Letter to the Prime Minister on his visit to the Pope in which he makes a few telling criticisms.

Modernism in the Baptist Union of Scotland.—It is well known that Modernism holds large sway in the Baptist Union of England. It is many years ago (1887) since C. H. Spurgeon seceded from that Union because of its down-grade to unbelief. There were only some seven found to make their protest against the Union's action in cutting off the great preacher. Things have gone apace in the down-grade since then.

The Rev. John Shearer, M.A., ex-President of the Baptist Union of Scotland, has written a pamphlet entitled "Modernism," which shows sad departure from the faith in the Baptist Union of Scotland also. It appears that many young Baptist ministers have recently turned over to the Church of Scotland. A Commission of Enquiry was appointed to investigate the cause of these secessions, and its report has been published. Mr. Shearer characterises this report in forthright terms as "a sheer evasion of facts." He affirms that it is not the higher pay in the "big Kirk" which is the root cause, but rather "it is because the Baptist Theological College is deeply imbued with German Rationalism, and has imparted it to its students that these young men have left us."

Protest Over P.M.'s Visit Pope.—The Northern Presbytery of the Free Presbyterian Church of Scotland at its meeting in Dingwall, on the 12th inst., issued an emphatic protest against the action of the Rt. Hon. W. S. Churchill, M.P., Prime Minister, in paying a visit recently to the Pope.

This Presbytery points out that such action is flagrantly in constitutional opposition to the spirit of the Bill of Rights, and for practical purposes to the terms and provisions of the above-mentioned Bill in virtue of his being the head of the Government and, as such, an outstanding representative both of His Majesty and of His Majesty's Government.

We profoundly deplore that one in such an exalted position would countenance a system and the head of a system which down the ages to the present day has proved beyond dubiety to be the spiritual, civil and ethical foe of the religious and civil rights and liberties of nations and individuals.

Bearing in mind that our Lord and Saviour Jesus Christ is Prince of the Kings of the earth, we humbly and earnestly pray that the Lord may sustain and guide our Prime Minister in his various responsibilities and we most earnestly hope that no occasion will be taken by him or by those in authority to countenance the Vatican henceforth.

Church Notes.

Communion.—October, first Sabbath, Tolsta; second, Ness and Gairloch; third, Greenock; fourth, Lochinver; fifth, Wick. November, first Sabbath, Oban; second, Halkirk; third, Edinburgh, Dornoch and Uig (Lewis).

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 Communion should be sent to the Editor.

Acknowledgment of Donations.

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

Sustentation Fund.—S. C., £1; Miss J. C., Pine View, Carr Bridge, £1; Mr. and Mrs. L., Larbert, Stirling, £1; Miss M. G., Argyll Street, Lochgilphead, 10/-; Miss E. R. Backies, Golspie, £2.

Home Mission Fund.—Miss M. G., Lochgilphead, 10/-.

China Mission Fund.—Miss McL., Portree, per Rev. D. M. Macdonald, 10/-; A Friend, Breakish, Skye, 10/-.

Literature to H.M. Forces Fund.—Mr. J. D. McA., Lovat Road, Inverness, £2; Wm. L., Bonar Bridge, 3/-; A. M. C., H.M.S. Duke, Malvern, Worcs., £1; R. H. Conway, Stevenston, Ayr, £1; Mrs. E. L. Lawson, Detroit, per Mr. D. A. MacLeod, Tarbert, 10/-; Wm. M. S., Clatuguay, Thurso, 2/6; Miss K. McL., Lotts, Portree, per Rev. W. Grant, £1; Miss C. M., Thurso, from Chaplain (France), per Rev. W. Grant, £1; Mrs. J. McL., Applecross, 10/-.

Organisation Fund.—Mr. J. M., Applecross, 10/-.

Jewish and Foreign Missions.—Miss J. C., Pine View, Carr Bridge, o/a New Mission Buildings, £5; Miss N. G., Lochgilphead, £1; S. C., 10/-; Friend of the Cause, Glasgow, 10/-; Miss E. R. Backies, Golspie, for S.A. School Buildings, £1; A. McP., Greenock, per Mr. D. J. Walker, 10/-; J. McL., Tulloch Street, Dingwall, £1; J. C., Achterneed, £1; "A Friend," £3; From war-bereaved parents, brothers and sisters, In Memory of a beloved son and brother—September 4th or 5th, 1942—"God heard the voice of the lad," £2; A Friend, Glasgow, o/a S.A. Extension Fund, £5; Misses J. and G. M. Alexander, Redfield, Bristol, £2 2/-; A Kames Friend, £1; A Friend, Breakish, Skye, 10/-; A Friend, Broadford, o/a New School in S.A., £1.

F.P. Magazine Free Distribution.—Miss M. Livingstone, Cove, Dumbartonshire, 5/6; John Nicolson, Balmeanach, Raasay, 2/6; Mrs. E. L. Lawson, Detroit, per Mr. D. A. MacLeod, Tarbert, Lairg, 10/-.

Synod Statement Expenses.—Rev. J. A. Macdonald, Uig, 10/-; Mr. D. Matheson, F.P.M. Braes, Portree, 8/8; Mr. A. Laing, 12 Pinefield Road, Elgin, 5/-; "Covenantor," 5/-; Friend, Balintore, Fearn, 1/-; Mr. A. Gollan, Plockton, 5/-; D. M. Campbell, Bonar Bridge, 3/4; Mr. J. MacKenzie, F.P.M., Kishorn, 5/-.

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Raasay Manse Building Fund.—Mr. E. Macrae, Treasurer, acknowledges with sincere thanks the following donations:—Mrs. McL., Shawlands, Glasgow, £2; Friend, Glasgow, £1; "Thine own have we given unto Thee, £3; Miss McK., Glasgow, 10/-; Mrs. A. G., Glasgow, £1; Two Friends, Coast, Applecross, £2; Miss N., Portree, 10/-.

Stratherrick Congregational Funds.—Mr. J. Fraser, Migovie, Treasurer, acknowledges with grateful thanks a donation of £1 from Kilwinning Friends o/a Communion Service Collections.

Wick Manse Debt Fund.—The debt on Wick Manse has now been cleared, and very sincere thanks is due to all friends who so kindly sent donations. The grants from Church Building Fund from year to year were most helpful also.—Robert R. Sinclair, Moderator, Wick Congregation, August, 1944.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with grateful thanks a donation of £5 from a "Glasgow Friend."

Fort William Church Repairs Fund.—The Treasurer acknowledges with grateful thanks the following donations:—Mr. and Mrs. McN., Spean Bridge, £1 10/-; Friend, Braes, 10/-; Friend, Lochcarron, 10/-; Friend, Glasgow, £1; Friend, Fort William, £1.

St. Jude's South African Clothing Fund.—The Committee acknowledges with grateful thanks Contributions amounting to £30 10/- and the following amounts direct per Treasurer:—Miss I. McD., Glasgow, 4/-; Mrs. McS., Glasgow, £2; Mrs. Y., Kames, 10/-; C. S., Tister (per Rev. Wm. Grant), 10/-.